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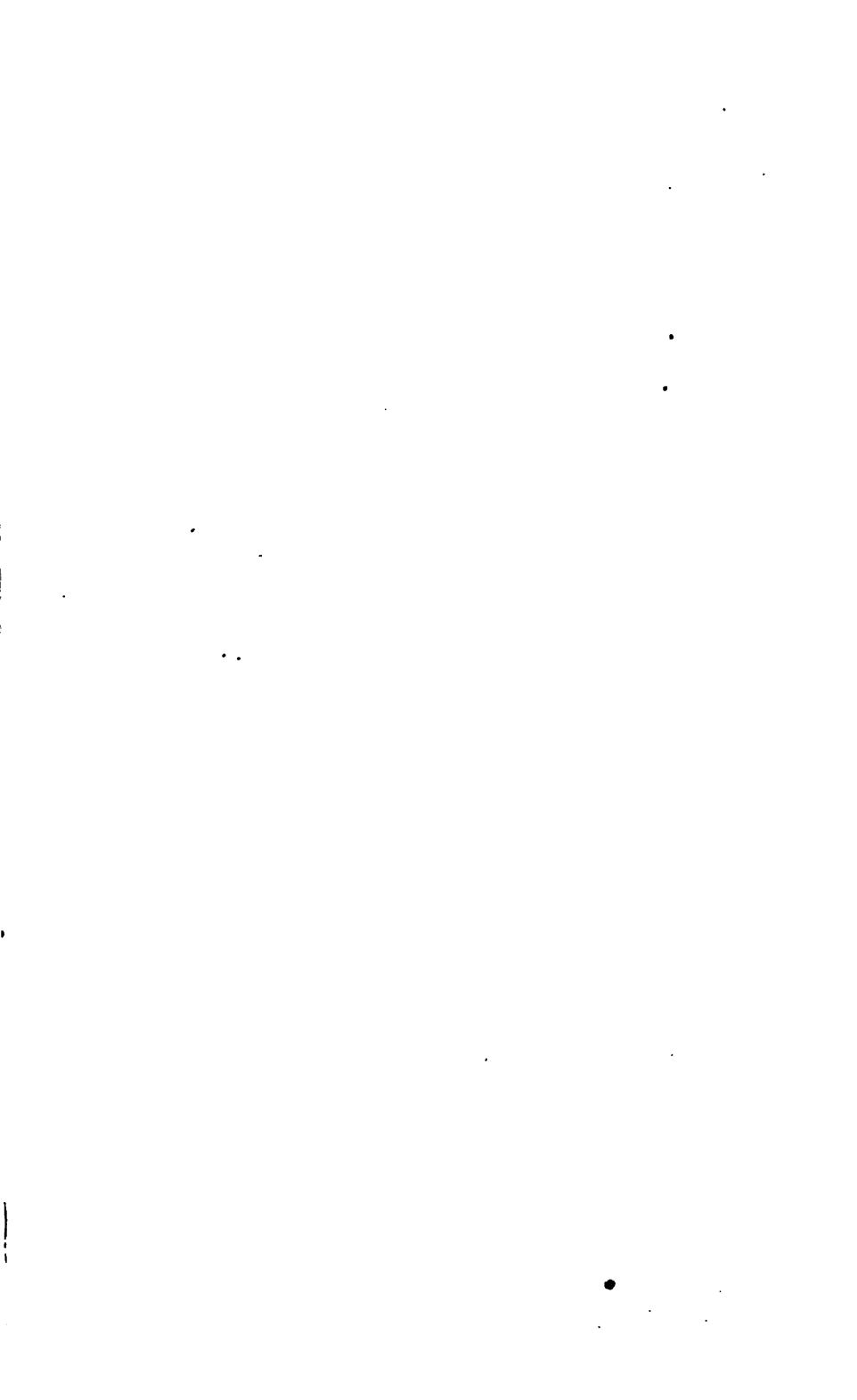


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PERMANENT DOCUMENTS

OF THE

SOCIETY FOR THE PROMOTION

OF

Collegiate & Theological Education

AT THE WEST.

VOL. III.



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ELEVENTH
ANNUAL REPORT.

OF THE

SOCIETY FOR THE PROMOTION

OF

Collegiate and Theological Education at
the West.

WITH

AN APPENDIX.



NEW YORK:

JOHN F. TROW, PRINTER, 49 ANN STREET.

M.DCCC.LIV.





ABSTRACT OF PROCEEDINGS

CONNECTED WITH THE ELEVENTH ANNIVERSARY OF THE
SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEO-
LOGICAL EDUCATION AT THE WEST.

THE Board of Directors met at the Presbyterian Church in Poughkeepsie, N. Y., on Tuesday, the 31st of October, 1854, at 3 o'clock, P. M. The Rev. A. Peters, D. D., in the absence of the President, took the Chair, and invoked the Divine blessing. Rev. E. Smalley, D. D., was appointed Secretary.

The Minutes of the last Annual and Semi-Annual Meetings of the Board, together with the Minutes of the Consulting Committee, were read and approved.

The reading of the Annual Report, as prepared for the consideration of the Board, was commenced by the Corresponding Secretary, and continued during the session.

Took a recess till 7 o'clock.

7 o'clock, P. M.

The President of the Society, Chief Justice Hornblower, appeared, and took the Chair. In addition to miscellaneous business, the reading of the Annual Report was continued.

Adjourned, to meet at 8½ o'clock to-morrow morning,—Rev. Dr. Patton leading in prayer.

Wednesday, Nov. 1.

Met at 8½ o'clock. The entire day was devoted to business.

The reading of the Annual Report was concluded. The consideration of it was also finished, and, after emendation, it was adopted as the Report of the Board to the Society.

The Corresponding Secretary was directed to present an

abstract of it at the public meeting of the Society in the evening.

The Treasurer's Report, as audited by J. B. Pinneo, Esq., was presented, and referred for examination to Hon. T. W. Williams and Henry White, Esq.

The Corresponding Secretary laid before the Board renewed applications for aid from the several institutions which had received assistance during the past year; also from a new institution in California. These applications, containing the estimated income and outgoes of each institution, and also the amount of aid needed, were referred to a Special Committee, with instructions to report a scale of appropriations for the ensuing year.

The Rev. J. C. Guldin's Report of his visit (made by request of the Board) to the German Evangelical Missouri College was read. [*See Appendix.*]

The thanks of the Board were presented to the Rev. A. D. Eddy, D. D., for the Discourse in behalf of the Society, delivered by him on the last Sabbath evening, in the Presbyterian Church, and a copy was requested for publication.

The discourse was founded upon Psalm xi. 3: "*If the foundations be destroyed, what can the righteous do?*"

These foundations were regarded as signifying the foundations or pillars of social order. Dr. E. spoke of the lessons taught by the revolutions of the past, and especially by those failures which have attended the efforts of men to advance the cause of truth and righteousness. Although the foundations had often been destroyed, the pillars and supports of society broken down, yet the principles of righteousness were not impaired, nor the value of moral rectitude and right action at all impeached. After tracing some of the evils that had induced the ruin of other nations and churches, allusion was made to the evils and dangers prevalent at the present time in this country, and the grand remedy suggested for them was, *the intellectual culture of the people under the right kind of religion*; general intelligence under the principles of *evangelical piety*. The system of religious faith which distinguished the Puritan Reformers and the Pilgrim Fathers of this country, was then held up as better adapted than any other to secure these great ends; and it was argued that its prevalence in this country furnished our highest security, under God, that our own "foundations" would not be destroyed.

The Society was then commended as adapted to extend this system of religious faith by the promotion of Christian learning, and as filling a place unoccupied by any other agency, and as having before it a growing field of interest, unsurpassed in claims and promise.

On Wednesday evening the Anniversary Exercises were

held in the Presbyterian Church, the President of the Society in the Chair. The meeting was opened with prayer by the Rev. Dr. Cleaveland, of Northampton, Mass.

The Corresponding Secretary then read extracts from the Annual Report.

On motion of Henry White, Esq., of New Haven, Conn., seconded by Hon. T. W. Williams, of New London, Conn., it was

Resolved, That the Report, extracts from which have now been read, be adopted, and published under the direction of the Consulting Committee.

The meeting was then addressed by the Rev. J. H. Brayton of California, on Education in that new and rising State, who set forth the reasons why the projected college there should receive aid from the Society.

The following is an abstract of this address:

Mr. B. said that the general literary influence of institutions of learning is required. There is a very large proportion of educated mind in California; unusually large for a new State, if not large for any State. Yet this talent and education are devoted chiefly to physical ends. The laurels that men have sought in California have been mostly golden laurels. Even literature and science are left "with but here and there a worshipper." There is not that commerce and circulation of thought which is the life of a people; for "man shall not live by bread alone." Not much good literature is circulated; lectures are infrequent; the ministry is insufficient. There is not enough high thought impelled through the masses to arrest the mercenary and sordid tendencies. Every active, living intellectual acquisition is welcomed by us, be it in the shape of a writer, a lecturer, a preacher, an institution. We may well look with interest upon the rearing up of colleges. They shall revive the associations, and kindle anew the efforts, and awaken afresh the utterances of scholars.

If such institutions were already in existence there, men's conceptions of our strong, rough State would receive as distinct, though not as large modification as they now do from the presence there of the living ministry.

Colleges are immediately required to educate the youth of California. They are too far removed from the Eastern States to avail themselves of Eastern institutions. There are now many youths in our academies, advanced in classical studies. College classes might shortly be formed. There are many thousands of children in the State—four thousand in San Francisco alone.

Attractive facilities for study must be furnished to draw the minds of young men from intensely secular pursuits. The universal devotion of men to business, the restless application of talent to the one end which drew our population thither, is a strong and pernicious example to counteract. There is every inducement to business engagement. Under such temptations, it is quite clear that very few of our young men will be educated unless attractive advantages are furnished. Nothing else can save us from a

coming generation inferior to their fathers; an ignorant and mercenary generation, brought out unpropitiously upon life's grandest stage for influence and action.

California must shortly educate her own ministry. For the present work the churches must send along with that great emigration an already-trained band of ministers and teachers. But our land lies many days' journey to the west. The ministers and teachers must not always be transported so far. Besides, we may find among our many thousands of pious young men, talent enough to educate on our own soil, without drawing from other fields.

Our necessities will demand the labor and devotion of many scholars, whose hearts shall become possessed of the high desire to imbue such a nation as is there receiving birth, with the graces and moral strength of Christian education.

California institutions will hold peculiar and important relations to other races and nations than our own. There "the sons of strangers shall come bending unto thee." They shall sit at the feet of your teachers: they will acknowledge your science and accept of your religion.

Through education we may reach large numbers of the Spanish-American race, a people to whom our relations are to be so extended and intimate hereafter. The Eastern community has of late been largely interested in the successful career of a Chinese student in Yale College. We may reasonably hope to see many such from our Chinese population of thirty thousand, in a California college.

How precious is this prospect! They who lay the foundations of Christian education in California may not tell whereunto their labors shall grow. Certain it is that their direct influence shall not stop short of the extent of our southern continent; short of the islands of the sea; short of the heart of Asia. It runneth very swiftly. The isles shall hear thereof and be glad.

Something has already been done and projected in the cause of higher education in California. Representatives of the Presbyterian and Congregational churches thought it wise, at the usual joint meeting of Presbytery and Association, which was held at Nevada in May, 1858, to lay the foundation of a college which, while not sectarian in its character, should enjoy the fostering care of those bodies. A board of trustees was formed and incorporated under a general act of the State.

To Rev. Henry Durant was committed the care of the academy, which was established prospective of the college. A location was secured which is superior to any other in the State. It is at Oakland, east of San Francisco, and directly across the bay from it—convenient to the metropolis, while not in it. It overlooks the bay of San Francisco, with the shipping of the harbor—the city itself rising from the water on its amphitheatre of hills, and the Golden Gate a fit entrance to a land of magic interest.

Amidst groves of evergreen oaks, enjoying a climate of almost perpetual spring, this spot will become yet one of the most attractive places of study that can be provided.

Application has been made in behalf of this incipient institution to be included within the range of this Society's operations. Surprise has been not unfrequently expressed that California can require any aid from the East in planting there our common institutions. They who express themselves thus know little of the true nature of the case.

It is true that California produces *gold*; but the available resources of a country for *any* purpose depend upon the capital retained in the country, not upon the amount or kind of production. The available resources of a

country for the high ends of education and religion depend upon the amount of capital at the command of those who appreciate these ends, and are willing to provide for them. Judged by these rules, the resources of California for such purposes are very small. California has given to the world, during the last six years, at least two hundred millions of dollars in gold. On the 1st of January, 1854, the entire taxable property of California, including personal property, was estimated at only thirty-one millions of dollars—an amount far less than the export of gold for one year.

This immense exportation has been by non-residents, or the returns for the perishable articles of subsistence and the almost equally perishable stuff burned up in the conflagration of cities. This immense return of gold, upon deposits, in payment for debts, in purchase of articles of consumption, has swelled all the veins of Eastern traffic, and saved the land from bankruptcy; and yet California is even held the debtor of the East. The ruling rate of interest in San Francisco, from three to five per cent. per month, shows how our State is swept of currency in those immense monthly disbursements, as miners' purses and merchants' chests are opened, and the express boxes come freighted for the East. In spite of immense taxation, California cannot yet diminish her debt, or reach the yearly expenses of government.

The proportion of thoroughly good men in California is far smaller than at the East.

With us the church is to be *built*; the college, the school-building, the hospital, various asylums, the products of Christianized humanity. The wonder is, that with such an unsettled population, so much has been done, that so many churches have been built, and, when burned, rebuilt; that so many ministers have been so generally sustained. The wonder is that so much has been done to relieve the disappointed, the sick, the dying among us; and that so many deeds of beneficent charity shine out on the dark and blood-lined page of California's short history. Much has been done, but much remains to be done of works of permanent usefulness. It is true there is wealth in San Francisco to build two or three churches of noticeable value. But San Francisco is almost the only fixed spot of the State. Comparing resources available for the highest ends, *with the greatness of the work immediately demanded*, I verily believe that the plea of necessity can come up hence with a stronger emphasis than from any other State, "Brethren, come over and help us."

Add other considerations. The inherent strength which California will hereafter possess; and hence the importance of imparting a right public character. The time will come when the resources of that State shall no longer be developed only to be removed. The beauty of the climate shall prove as powerful to *detain* as the richness of the soil and mountains is powerful to draw a large population.

Add to these considerations that of the power which California shall wield in her commercial position.

It is not an alien State. If our fathers thought it right to receive help in laying the foundations of Harvard and Yale, much more may we ask the East to aid in planting institutions in so interesting and important a State of our own beloved land.

May we not hope that through this noble Society, large-hearted men, who are the stewards of wealth, may communicate endowments for this institution? A few thousand dollars now may be so used as to prove a permanent good to multitudes, and a worthy monument to those who bestow the legacy.

Mr. Brayton was followed by the Rev. Dr. Brainerd, of Philadelphia, in an admirable and effective address. A few only of its leading thoughts can be here presented.

He congratulated the Society upon the success of its operations, and considered himself very much in the position of an advocate whose case was too plain for the exercise of much ingenuity in argument. No one would question the necessity of well-endowed colleges in New England and New York, and it would not be denied that they were equally necessary in the new States of the West, or that those States needed aid in founding institutions of the right stamp.

The Society was an illustration of the power consequent upon the concentration of an individual mind, or an association, upon some one object. The object was a noble one, as educated and sanctified mind was the chief treasure of earth: and as in the case of individuals, so in that of states and nations, the value of an education is very much in proportion to their youth when it is imparted. The Society does not operate in decaying States, but among the young empires of the West, starting into vigorous life, and destined soon to reach a giant manhood. The progress of our race depended on *liberal culture*, the means of which it was the design of the Society, in its sphere, to furnish. It linked past ages with the present and the future, by educating mind to take broad and far-reaching views, to sweep the field of human history, gather up what had been gained by the race, and hand it over to the succeeding generation.

The majority of our nation is to be at the West, and at no distant day that land would be thronged with one hundred millions of people. Shut up during the gloomiest reign of Popery and Paganism, but opened at the most propitious period in the world's advancement, it was destined to be the most important point of the earth, and the difference between planting institutions on such a field and sending individual men, was much like the opening of a living fountain as compared with the furnishing of water by the glass.

The Society, by a special vote, fully and cordially justified the action of the Board in having extended aid to new Institutions of unquestionable claims, as they have been presented from time to time, regarding it as their mission and privilege to continue the work till the interests of collegiate and theological education should be provided for throughout the West.

The Society then proceeded to the election of officers for the ensuing year.

The following officers were chosen:—

PRESIDENT.

Hon. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

VICE-PRESIDENTS.

Rev. N. S. S. BEMAN, D. D., Troy, N. Y.

Rev. C. A. GOODRICH, D. D., New Haven, Conn.

JOHN M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, D. D., Boston, Mass.
 REV. EDWARD N. KIRK, " "
 REV. RAY PALMER, D. D., Albany, N. Y.
 REV. WILLIAM PATTON, D. D., New York City.
 HON. S. H. WALLEY, Roxbury, Mass.
 REV. ELAM SMALLEY, D. D., Troy, N. Y.
 REV. A. PETERS, D. D., Williamstown, Mass.
 HENRY C. BOWEN, Esq., New York City.
 REV. EDWIN HALL, D. D., Norwalk, Conn.
 REV. J. P. CLEAVELAND, D. D., Northampton, Mass.
 REV. J. LEAVITT, D. D., Providence, R. I.
 REV. HENRY G. LUDLOW, Poughkeepsie, N. Y.
 RICHARD BIGELOW, Esq., New York City.

DIRECTORS.

REV. S. H. COX, D. D., Owego, N. Y.
 REV. ALBERT BARNES, Philadelphia.
 REV. THOMAS BRAINERD, D. D., Philadelphia.
 REV. A. D. EDDY, D. D., Newark, N. J.
 REV. JONATHAN F. STEARNS, D. D., Newark, N. J.
 M. O. HALSTED, Esq., Orange, N. J.
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 J. B. PINNEO, Esq., Newark, N. J.
 ANSON G. PHELPS, Jr., New York City.

CORRESPONDING SECRETARY.

REV. THERON BALDWIN, New York City.

TREASURER.

B. O. WEBSTER, Esq., New York City.

The Society then adjourned with the Apostolic Benediction, by the Rev. Dr. Peters.

The new Board of Directors was called to order by the President. Present as before, with the exception of the Rev. R. S. Storrs, Jr., D. D., who had leave of absence.

The scale of appropriations to Institutions, finally agreed upon for the ensuing year, was the following, viz.:—To Wabash College, \$1,750, and \$250 in addition if the funds of the Society admit; to Illinois College, \$1,500; to Beloit College, \$1,750, to be increased by \$250 if the funds admit; to Iowa College, \$1,250; to Knox College, \$750; to Wittenberg College, \$1000; to Marietta College, \$1000; to the German Evangelical Missouri College, \$750; to Collegiate Department of Tualatine Academy, Oregon (now Pacific University), \$750, to be increased by \$250 if the receipts of the Society admit; to Heidelberg College, \$500.

In reference to the application from California, it was

✓ *Resolved*—"That the Board look with favor upon the application, and that the Corresponding Secretary be instructed to correspond with the Trustees of the Institution to elicit further information, and that if deemed advisable by himself and the Consulting Committee, a sum not exceeding \$500 be appropriated to the object."

M. O. Halsted, Esq., was appointed Auditor.

The Rev. R. S. Storrs, Jr., D. D., of Brooklyn, N. Y., was appointed to deliver the next Annual Discourse, and the Rev. Thomas Brainerd, D. D., of Philadelphia, his alternate.

The Board then adjourned, to meet at Providence, R. I., on the last Tuesday in October, 1855, at 10 o'clock, A. M.

ELEVENTH REPORT.

THE importance and power of Colleges, as an element in American Society, becomes more and more obvious as they multiply in number and advance in age. Their increase, on an average, has been about two for each year of the present century, and some of them are becoming truly venerable for their years, and for the accumulated results which mark their history. One has been founded 216 years, two not less than 150, two more than 100, and twenty-two not less than 50 years.

The most careless observer must have noticed the prominent place which College Commencements are beginning to hold among the annual gatherings of this nation. They already exceed one hundred in number, and the institutions which they represent are scattered throughout the country, and located with express reference to facilities of access to the population of the several districts for whose benefit they are especially designed. They number, perhaps, one thousand instructors, and twice as many trustees, together with some twelve thousand students, one fourth of whom annually reach the termination of their College course, and each student represents some family circle. In this way lines of influence run out far and wide, and bring in multitudes to these literary festivals,—and multitudes which combine, as a whole, an amount of talent, and learning, and influence, that can be found in no other gatherings.

The topic now under consideration had been distinctly marked as worthy of a special exhibition in this Report, and the progress of these literary anniversaries for 1854 was accordingly watched with new interest. But a leading metropolitan paper,* after faithfully chronicling them, was impressed in a similar way; and we adopt its noble utterances, not only as finely expressive of thoughts naturally awakened by such

* New York Daily Times.

occasions, but as an incidental and important testimony to the value of the work in which the Society is engaged. The Editor, after alluding to "the increasing attention attracted to our College Commencements," and tracing it in part to "the wider scope of modern journalism," says:—

"But it is also due unquestionably to the greater importance which every thing relating to public instruction has assumed in the public mind—and still more to various new and peculiar elements of interest and of influence connected with these Anniversaries. They were once the affair of a day—speeches made by the members of the graduating class—degrees conferred—and the thing at an end. The bearing of these Anniversaries on the destinies of the coming age—the influence to be wielded by the host of ardent young men annually sent forth from the seats of learning to enter into the stir and struggle of the intense life of the nation, to take the high places that must be left vacant by those who went before them—this is a consideration that to the thoughtful mind must ever invest these occasions with interest.

"But beyond all this, there are, as we have said, new elements of interest that have of late years been gathering around these anniversaries. The festivals of the various literary societies, of which nearly every College has three or four, are held at this time. The annual orations or addresses, which form the prominent part of these celebrations, are delivered by the distinguished men of the country—the men of genius, the accomplished scholars, the great orators, the wise statesmen. This is a great attraction, one that increases more and more largely every year the numbers that come to these academic reunions. The *Alumni* revisit the scenes of their youthful studies, to renew old acquaintance, to revive the memory of old days and old joys, and to consult for the extended usefulness and fair renown of the benignant Mother from whose bosom they drew the early nutriment of their minds. The scholars, the thinkers, the lovers of good letters and liberal culture—the able men leaving for awhile the crowd and pressure, and strenuous engagements of practical life—gather together to refresh themselves with genial intercourse, and to participate in the intellectual enjoyments of the season. Thus the intellectual spirit is exalted and invigorated. The bonds that unite the brotherhood of scholars are drawn closer and made brighter.

"The effect of all this upon the young students not yet come forth from academic cloisters is neither small nor unimportant. At every College, at every annual Commencement season, they are brought into contact with men whose names, either for scholarship, or science, or professional ability, or political eminence, are the pride and ornament of the country. They are subjected to the influence of great minds in various spheres of intellectual or of practical life. It is an influence to inspire and direct them in their present studies and future aims. It serves eminently to counteract any of the undeniable effects of the comparative isolation from the world in which the young student's academic years are and must be mostly passed. It seems to give them larger and freer views—better, more practical, more *American* ideas of their calling and destination in the life that lies before them.

"But the influence of these Academic festivals is not local, nor limited to the persons brought together. It has a wider reach. The addresses delivered before the literary societies on these occasions have, in numerous cases, been given to the public. A new species of literature has been

created, one peculiarly rich in every quality of excellence, and withal peculiarly American. It is some fifteen or twenty years since this new body of literature began to be formed, and during that time it has received annual accessions—the productions of some of the most accomplished and able minds of the country. We hesitate not to say, that for variety of topics and views, of method and manner of discussion; for depth and vigor and richness of thought; for beauty, polish and eloquence of style, they constitute one of the richest portions of our literature. They spread abroad a high and fine influence over the land, calculated to invigorate and exalt the intellectual spirit of the nation. It is a part of our literature which we hope will gain continual and increasing accessions every year. We hope our eminent men, our great scholars, and thinkers, and statesmen, will be more and more disposed to contribute on these occasions the rich fruits of their mature studies and ripe experience, not only for the delight and instruction of the youthful students of our Colleges, but for the cultivation and exaltation of the national mind.”

But, in addition to the literary exercises to which allusion has been made, we might specify the numerous baccalaureates delivered by the able men who preside over these Institutions—prepared by them in view of an occasion felt to be worthy of their best intellectual efforts, and where the faithful instructor feels the yearnings of a father over the beloved pupils to whom he utters his farewell message. And then, in addition to the annual and ordinary gatherings of Alumni, frequent class-meetings are held. Some of them, while as yet death has made but small inroads upon the noble band who went the rounds of their academical course together, received the crowning honors of their Alma Mater, and together went forth to the toils and struggles of life. Others are called after an interval of a quarter, and perhaps half a century, when a few only are left among the living, and these come with whitened locks and trembling steps, and laden, it may be, no less with honors than with years. And there are also general gatherings, centennial or semi-centennial, when the great body of living Alumni gather from their varied fields of toil and high posts of influence, and each individual feels that he is ennobled by his relationship to such a brotherhood.

On all these occasions some of the purest and holiest feelings of our nature never fail to be stirred, and especially when the roll of the dead is called, and the virtues and deeds of those who nobly fulfilled life's mission are briefly recounted. On these illustrious rolls are recorded, in simple but most emphatic language, the history of American Colleges. It is at these convocations that each Institution comes in to claim its share of the honored dead. These, together with the living Alumni, now number more than sixty thousand. This vast brotherhood of scholars, now most rapidly enlarging year by year,

shows what have been the results of American Colleges—results which have been felt with a power well nigh omnipotent in every department of American society where mind bears sway.

At each point in the West, where one of the Institutions aided by the Society is located, these influences are fast accumulating. They awaken strong desires in youthful minds for the advantages offered at these seats of learning. They give noble impulses to gathered Alumni,—for small as is their number, scattered members of the brotherhood already speak to them from missionary fields in the remotest parts of the heathen world, from the pulpit and missionary fields at home, from the halls of Congress, from the school-house, and the high seats of American learning, and from all the walks of professional life. We are now assembled at this Eleventh Anniversary to review the operations of another year, and devise measures for giving to these Institutions increased power for good.

UNION WITH THE AMERICAN EDUCATION SOCIETY.

At the last anniversary, a considerable share of the attention of the Board was given to the subject of union with the American Education Society. An elaborate Report on the practicability and expediency of union was made by a Committee, of which the Rev. Dr. Goodrich was chairman. This Report was adopted, and published in the Appendix to the last Annual Report of the Society. And in accordance with the recommendation of a Committee of Conference on the part of the two Societies, which met in Boston in September previous, another Committee was appointed, consisting of the Rev. C. A. Goodrich, D. D., Hon. S. H. Walley, Rev. A. Peters, D. D., Rev. A. D. Eddy, D. D., William Ropes, Esq., Rev. J. F. Stearns, D. D., Rev. Thomas Brainerd, D. D., and the Corresponding Secretary, to meet a similar Committee from the American Education Society, with a view of framing and presenting a plan of Union for the consideration of the two Societies. On the 4th of January last the two Committees met in the City of New Haven, Conn. The Committee appointed by this Society were all present, with the exception of the Rev. Dr. Brainerd and the Hon. S. H. Walley. On the part of the American Education Society there were present—Rev. Heman Humphrey, D. D., Rev. Ralph Emerson, D. D., Rev. Rufus Anderson, D. D., Rev. W. A. Stearns, D. D., Hon. Joel Giles, Julius A. Palmer, Esq., Rev. S. H. Riddell, and

Rev. I. N. Tarbox, Secretary of the Society. The Sessions of the joint Committee continued from early in the afternoon of Wednesday till 11 o'clock, A. M., on Friday. As the result of their deliberations, the following Plan of Union was framed:— [See Appendix.]

At a meeting of this Board, held in the City of New York on the 27th of April last, this Plan was presented by the Committee, with a statement of the reasons which might be urged for and against its adoption. Whereupon it was

Resolved—That this Board approve of the Plan proposed, and regard it as not only desirable, but practicable, and demanded by the present aspect and importance of the subject of Christian Education and the public sentiment on the same.

At an adjourned meeting of the American Education Society, held in Boston Feb. 22d, 1854, the Committee appointed on the part of that Society presented the Plan of Union framed at New Haven, and accompanied it with a very full and able statement of the reasons which might be urged for and against its adoption.

On the *affirmative* side the following were given, viz.: 1. A strong public sentiment of long standing in favor of union. 2. The convenience of pastors and churches annoyed by the multiplicity of objects for charitable contributions now urged upon their attention. 3. The two Societies are now somewhat in each other's way. 4. The increased magnitude of the object which would then be presented for consideration, and the consequent increase of its influence upon the public mind. 5. The economy of labor and money which it would be likely to secure. 6. The constraint which the Collegiate Society think themselves under of entering upon a course of benevolent exertion, which must entrench on the proper work of the American Education Society. 7. It would bring the influences of Eastern councils and spirit into more direct connection with Western minds. 8. The character of nationality which the proposed arrangement would give to the American Education Society, making it in reality what its name imports. 9. The relations sustained by Congregationalists to that section of the Presbyterian Church which has usually acted with them in voluntary associations.

On the *negative* side the following reasons were given, viz.: 1. The union cannot be consummated under the present charter of the American Education Society, and an alteration of this would depend upon the will of the Legislature. 2. The objects of the Society would become less strictly religious, and

therefore less adapted to appeals on the Sabbath from the pulpit. We give in full what the Committee said on this point.

The object of the American Education Society has been, from the beginning, simply the education of pious and indigent young men for the ministry; an object in perfect harmony with the services of the Sabbath, and the prayer which our Saviour taught us to offer, that the Lord of the harvest would send forth laborers into his harvest. The other object is institutions, theological schools indeed, but also colleges, with which we associate the idea of science and literature quite as readily as that of religion. Their importance may be appreciated on general grounds, or even on Christian grounds, by the educated classes; but not so much by the common Christian mind. This reason has weight, though its weight is thought to be diminished by several considerations. First: it is the design of the Collegiate Society to sustain only Christian institutions, conducted by Christian officers of instruction, for the purpose of making Christian scholars, especially Christian ministers. Secondly: as matter of fact, the Collegiate Society uniformly makes its appeals to the churches, on strictly religious grounds, asking aid for the institutions under its care, simply as agencies for converting the world. If we may judge, not only from the professed design of the Society, but from the revivals of religion which it reports, this style of appeal might be justified by the facts of the case. The weight of this reason might be still further diminished, if, after the union, the aid furnished to colleges should be limited, even more obviously than heretofore, to the direct purposes of Christian education, endowing those professorships which sustain the nearest relations to the spiritual interest of the students, supporting no other than truly Christian professors, and giving the benefit of scholarships chiefly, if not exclusively, to young men fitting for the ministry; all which of course it would be in the power of the Society to do.

3. The fear that what the cause might gain in magnitude, it would lose in directness of *aim and distinctness* of impression. 4. The introduction of complexity into the affairs of the Society. 5. It is an experiment which has never been tried. 6. Some of the long tried friends of the American Education Society seem to look upon it as a measure of doubtful expediency.

After a protracted discussion, it was thought advisable that the Report of the Committee should be printed, and sent out to the members and friends of the Society, and that further action should be deferred till the Annual Meeting in May following. The last Annual Report of that Society, after giving an outline of the proposed plan of union, says, "it is deemed entirely safe in reference to all specific interests on both sides, but while the more immediate difficulties have been met and obviated, there are difficulties of a more general character, which are not so easily overcome." These difficulties grow out of the fact that the American Education Society is a compact between Congregationalists and Presbyterians, and would not therefore be competent to settle the question without the

concurrence of its co-ordinate branches. The matter was finally referred to the Board of Directors, with power to renew negotiations at any time thereafter, should they judge it expedient. This Society having thus done its whole duty, it would seem unwise to take any further action in the case, unless overtures should be made on the part of the American Education Society.

SUMMARY OF RECEIPTS AND EXPENDITURES.

The balance in the Treasury, by the last Report, was \$318 22. Amount received during the year, \$17,803 39, including \$2,360 12 raised in connection with the Western Education Society, and to one fourth of the net proceeds of which, according to existing arrangements, this Society would be entitled. Entire resources of the year, \$18,121 61.

Of the above amount raised, in connection with the Western Education Society, the sum of \$423 50 was realized by this Society, and the balance, after defraying the expenses of Agency, was paid into the Treasury of the former Society.

OTHER DISBURSEMENTS AND EXPENSES.

Amount paid to Central Education Society for balance due, \$12; do. for Premium Essay, \$150; do. to the following Institutions, viz.: To Marietta College, \$800; Wittenberg College, \$1,000; Wabash College, \$1,200; Illinois College, \$1,000; Knox College, \$600; Beloit College, \$1,400; Iowa College, \$800; German Evangelical Missouri College, \$500; Collegiate Department of Tualatin Academy, Oregon (now Pacific University), \$300; to Endowment Fund of Illinois College, \$1,884 33; to Wabash College, in part of the "White Scholarship," \$185 50.

Salary and travelling expenses of Secretary, office rent, fuel, postage, stationery, expense of public meetings, &c., \$2,159 71. Salary of other Agents, including expenses connected with their Agency, \$2,922 86. Printing Annual Report, Annual Discourse, Addresses, and other documents, \$409 89. Taxes on Western lands given to the Society, \$31 60. Balance in the Treasury, \$329 10.

The Treasurer has been directed to apply this balance to the outstanding liabilities of the year. These liabilities are the following, viz.:—To Beloit College, \$350; Wabash College, \$300; Illinois College, \$250; Marietta College, \$200; Iowa College, \$200; Knox College, \$150; Pacific University,

\$300; in all, \$1,750. This will leave a balance of \$920 10, to be provided for out of the resources of the ensuing year.

To say nothing of amounts which have gone during the year from the Society's field through private channels to some of the institutions aided, one subscription of \$1000 has been obtained, and another of \$300, each payable in a few months for the benefit of the Endowment Fund of Illinois College. And what is worthy of special note, the Plymouth Church in Brooklyn, N. Y., has undertaken to found a Professorship of \$10,000 in the same institution. And six gentlemen in Providence, R. I., have agreed to pay in equal amounts the interest on \$10,000 for three years. The severe pressure in the money market during the latter portion of the year, and various other causes, the most of which are local and temporary, have prevented the Society from meeting all its liabilities; and yet the foregoing statements show that the past has been a decidedly prosperous year. Greatly enlarged resources, however, are needed, in order to accomplish the work with any thing like the rapidity which the exigencies of the case demand. For the want of adequate resources, the scale of appropriations is invariably fixed by the Board at a point below the necessities of the Institutions, as estimated in their annual appeals for aid.

AGENCIES.

The Rev. J. Q. A. Edgell and the Rev. Dennis Platt have labored energetically and successfully in New England, and have the prospect of increased results in future. As it was the first year of their agency, some time was necessarily occupied in getting acquainted with their fields, and reducing their efforts to system. The Rev. J. M. Ellis, although from ill health unable to preach, has rendered valuable service during a portion of the year. The Rev. Joseph Emerson also, while on a visit to the East, labored some eight weeks in behalf of the Society.

The Rev. Ira Ingraham, who for the last five years has labored with great fidelity and acceptance in Western New York, we very much regret to say, feels compelled from a regard to his health to resign his agency. In his closing communication, he says:—

Considerations which regard my age, and the condition of my family, compel me, as I have before intimated to you, at this time to resign my agency. For a number of months I have had no doubt as to my path of duty in this respect. My official connection with the Society has uniformly been most pleasant and happy to myself. I have loved the cause, and regarded it as one of the first importance to the welfare of our coun-

try, the good of Zion, and the conversion of the world, and never more so than at the present time. In taking this, my official leave of the Society, I desire to express my gratitude to a kind Providence, and to you, for permission to labor five years so pleasantly in this cause.

It is hoped, however, that the work on that field will go forward with but little interruption. There is a wish on the part of the Western Education Society to continue the present arrangement for the collection of funds, and there is a prospect that the services of Prof. S. M. Hopkins, of Auburn Seminary, may be secured in the agency while they are not needed at the Institution.

PRESENT CONDITION AND WANTS OF INSTITUTIONS.

Illinois College.

The Trustees of this Institution, in furnishing an estimate of income and outgoes for the ensuing year, say :—

There is not one item in the above estimate of expenditure which can be retrenched without serious detriment to the cause. We believe them all to be on a scale of rigid economy. The Trustees are making extraordinary exertions at this time to erect a new building in place of that which was destroyed by fire, and to render the Institution every way adequate to meet the present exigencies of a community rapidly growing in population and affluence, and it seems most disastrous that at this time the *ordinary operations* of the College should be embarrassed by an inability to meet expenditures so necessary to its usefulness.

Never have the prospects of the Institution been so cheering, so full of promise of great and lasting usefulness, as at the present time. Its numbers are rapidly increasing—it is annually growing in solid substantial reputation, and thereby enlarging the sphere of its influence.

We feel that it is a privilege to record the fact that *the Collegiate Education Society has saved this College from extinction, and placed it in a position of great promise of lasting usefulness.* Let your prayers ascend unto God for us, that he will bless us in the future with still more abundant effusions of His Holy Spirit, and that he will enable us to build on these foundations a lasting monument to his praise.

Wabash College.

The Trustees of this Institution, after presenting their annual estimate of receipts and expenditures, thus speak of the deficiency of income, and of the amount of aid needed :—

It is somewhat larger than heretofore, but we have been obliged, on account of the enhanced price of living, to increase the salary of Professors and Tutor. The complete organization of our Preparatory Department and Normal School has not very much increased the expense of instruction, while it has increased the income to some extent.

Our energies, as you know, have been, and will be for a year or two to

come, mostly devoted to the erection of our centre building. The building is now in progress, and we hope will be inclosed the present season. The funds for its completion are not all secured as yet, although gradual increase has been effected during the past year, chiefly by the aid of Professors.

You ask if "the time for our majority is not near at hand?" We should be glad to know that it is, but the necessity for enlarging our facilities in the way of building has precluded effort for permanent endowments at the West.

We earnestly desire the continuance of patronage through the Society, and trust we are in some good degree grateful for the timely aid hitherto extended to us.

Knox College.

The following are extracts from the annual application for aid in behalf of this Institution:—

When you made the first appropriation in our favor, we were five thousand dollars in debt, had but two small inconvenient buildings, one of which has since been devoted to other uses; our library was sadly deficient, and we had but four professors, with two assistants, and no certain means of sustaining them.

We have now three commodious brick buildings, have added to our Library and apparatus above two thousand dollars, have six professors, with three assistants, and the College is out of debt; and we have an endowment fund, which we trust will soon enable us to live and meet the educational demands of the community which looks to us without leaning on your treasury, not that your treasury may be relieved of its burdens, but enabled to extend the hand which has helped us, to the newer regions West.

I regret, after special consultation with our Committee, to be able to say nothing more definite as to the *time* when we shall try to "*go alone*." The building which we have delayed until we can obtain building stone by railway, is yet to be erected. We have yet none but a temporary Chapel and Library, Chemical and Philosophical rooms. We do not yet know the prospective amount of our endowment fund, but we understand enough to know that if we build out of our present means, the Institution will be left dependant on the community for its current expenses. This we intend to avoid, and the hope of our Committee is to ascertain within the current year something near the probable cost of our main building, the amount of our endowment funds, and then by asking some special assistance of the public under your sanction, relieve your treasury of any further expense in our behalf. This we might and hoped to have done before, but the causes which have delayed the construction of the railway, have delayed us. By another year we confidently hope so to have matured our plans, that we can tell precisely what we have to accomplish in order to relieve you of all care on our account. Meantime the Trustees hope you will be able to appropriate in our behalf a sum at least equal to what we have had the present year. And in aiding us, we hope your Board will reflect that, though our treasury is now comparatively prosperous, yet we have thus far drawn every year from our permanent funds for temporary support.

Beloit College.

The Trustees of this Institution say:—

By the assistance you have heretofore rendered us, we have been enabled successfully to advance our undertaking. We can anticipate the time as not very far distant, when we shall have no further need to present ourselves before you as applicants for aid. But at present, all the reasons we have been able to urge upon your consideration press with full weight, increased by the fact that we are nearer than ever before to the position of independence to which you would lead us. The readiness with which your past benefactions have been bestowed, assures us that we have no need to press our present suit. With grateful acknowledgments for the appropriations of the past year, we rest our application on the simple statement of our condition herewith presented.

The Board of Trustees, at their recent meeting, voted to add \$200 to the salary of each of the permanent Faculty. This measure has long been anticipated, and patiently waited for. It could not in justice to those who have faithfully served the Institution be deferred. The increased expense of living in this region, made it an imperative necessity. This will add some \$1,400 to the necessary expenditure for years to come.

The Trustees have been constrained to attempt the erection of an additional building for students' rooms. The work is in progress, and the building will be ready for use early in the ensuing year. The cost of this improvement will be about five thousand dollars, to provide for which, some donations have been obtained, and further donations and loans, at low rates of interest, are to be solicited. Whatever debt may be thus incurred, we hope to wipe off within a few years.

Provision has been made for the endowment of a new Professorship, by the bonds of Rev. H. N. Brinsmade, D. D., and of Prof. J. J. Bushnell, each for \$5000, the former yielding an income of 7 per cent. immediately, and the latter after the first of January, 1856.

A system of scholarships was agreed upon early in the last year, to be offered for sale in this region, in connection with an effort to raise \$50,000 toward a permanent endowment. An Agent was appointed, who made a beginning in the work, but he was obliged to suspend his labors on account of feeble health, and we have thus far failed to secure a man to fill his place. We hope to resume the work, and to press it vigorously forward at an early date.

The Faculty and Trustees of Beloit College are more than ever convinced, that the best interests of learning and religion in this region of country require the presence and influence of such an institution as they have undertaken to build up. They feel that there can be no letting down of the standard of scholarships, or of the high moral and religious aims which have been contemplated from the outset of our enterprise. At the same time there are unequivocal indications that the public mind does not extensively and fully appreciate the value of such an institution. It is thus a part of our work to form public sentiment, and create a demand for that which we wish to give, as well as to gain the confidence of the community.

We are making progress, and yet our work is but begun. The difficulties which attend its prosecution increase rather than diminish, as we advance. We have, however, all needed encouragement from the experience of the past, and if we are true to *duty* while we walk by *faith*, God will give us success, and use the results of our work for his glory.

Iowa College.

In the annual application for aid from the Trustees of this College, it is said:—

The College graduated its first class in July of two members, who together with another who nearly completed his course, are now studying theology at Andover Theological Seminary. It is not necessary to urge the claims of Iowa College, as they are in a good measure known to you. In a State fast filling up with inhabitants, whose religious and civil interests are so intimately connected with education—the college seeks aid to enable it to prepare for the future demand for education, and to do the work now before us of laying the foundation of many generations, and instructing the few now ready to be educated.

The tide of emigration into our State is immense. Every house is in demand; rents are high and board is high—indications of the prosperity we are enjoying. But these things for the present *retard* the success of the College. It is almost impossible for our students in their poverty to pay these prices. To meet this difficulty we have a building designed for a boarding-house, nearly completed.

The Trustees are now engaged in an effort (having its origin in the General Congregational Association of Iowa) “to raise within the State during the year the sum of five thousand dollars; two thousand dollars for the endowment of four permanent scholarships in the Preparatory Department of the College; so much of the remainder as may be needed for the current year to be given to aid this class of young men, and the balance to be disposed of as the Trustees may direct.” The following considerations, among others, are urged by them as reasons for entering upon the aforesaid effort—which is intended to be a general and simultaneous movement by the friends of the College throughout the State.

Our churches must be made to feel that their future ministry must be raised up from their own midst. A supply from abroad to keep pace with the growing population of our State is impossible. Our churches must *now* engage in bringing forward their sons for the work, or the destitutions within our bounds will soon be such as they have never begun to realize. This is the great motive to be pressed upon them. Still the many incidental advantages to our State of a well organized and well endowed College are by no means to be overlooked.

That Iowa College bids fair to answer the ends desired, and therefore merits the confidence of our churches and the friends of Christian Education, we think evident from the following facts:

1st. It is on a permanent basis. Its chartered privileges are ample, and it is under the direction of a Board of Trustees, whose fixed policy is to give increasing efficiency to the Institution, that it may keep pace with the increasing wants of the State.

2d. It merits confidence from its past success and present condition. It is but little more than six years since the first active efforts in its behalf were commenced. It was then without funds, without lands, without building, teachers or students. Now its present building, with the grounds about it (commanding a scenery surpassed nowhere in the State in beauty), its apparatus and cabinet—its library of a thousand volumes, together with six thousand dollars productive funds, are estimated to be worth at a fair valuation over twenty thousand dollars. There is upon this property, no incumbrance whatever. “Freedom from debt” is a principle strictly ad-

hered to by its Trustees. The instructors are all *educated men*, experienced in their work; and their whole time is devoted to the Institution.

The four regular College classes are now formed. The present number in both departments, Collegiate and Preparatory, is above sixty. The character of the teachers for piety as well as scholarship is well known, and the general deportment of the students is highly creditable.

The Institution is thus a desirable one for the education of our sons preparatory to the ordinary pursuits of life, or to enter upon the study of the learned professions, especially that of the Gospel ministry. Of this latter class studying with the ministry in view, there are in the Collegiate Department seven, and in the preparatory six, making in all thirteen.

The College also has many friends, both East and West, so that thus far we can say, the "good hand of our God has been upon us." This is its present condition.

8d. But permit us further to say, that the work is just begun. We are at this hour in pressing need of another College building, worth from six to eight thousand dollars; also of a boarding-house for the accommodation of students, and of additions to our library, apparatus, &c., that our teachers may have increased facilities for imparting instruction. We have need moreover of funds for the endowment of Professorships, and of Scholarships for the assistance of the young men in our churches, who have the desire, but not the ability, to obtain a liberal education. It may be well to remind the churches, that the most of what has been done hitherto for the College within the State, has been done by the ministers. Most of them, with their limited salaries, have given annually from five to fifty dollars each.

Wittenberg College.

Three years since the Board were assured, by the authorities of this Institution, that if the sum of \$5,000, in addition to what had been previously given, could be furnished by the Society, it would be safe to rely for future support and progress upon contributions from Lutheran Churches, and thus the Society be relieved from further appropriations for its benefit. The pledge of \$5,000 was accordingly given to the Institution, with the understanding that it should be redeemed at the rate of \$1,000 per annum. This has been done for the past three years, leaving \$2,000 still due.

All the facts that come to the knowledge of the Board, alike show that the Faculty and Trustees of this Institution are indefatigable in their efforts to place it upon a permanent foundation. They have obtained subscriptions to their Endowment Fund, amounting to some \$5,000, during the last year.

The President writes:

I trust that when our poor churches shall have been enabled, by the aid of your Society, to establish the College on a firm and lasting basis, they will be able to say to all the youth whom God shall call to the ministry, that they shall not be hindered for want of means from a proper preparatory education.

German Evangelical Missouri College.

In applying for further aid, the conductors of this Institution say:—

We gratefully acknowledge the kind feeling in the Board of Directors of your benevolent Society towards our College, and the Lord's work among us. We have received another token of your sympathy in sending the Rev. Mr. Guldin to our Annual Conference. He has visited our College; his report will be before the Board in your approaching meeting, and from that reason we need not to say so much in our present report to increase your warm interest in our cause. *He* will, and *He* may speak for it. The visit of this venerable brother in Christ has recreated and comforted us, and it will be remembered with great pleasure by every one who shook hands with him.

The largest number of students in the theological department was twelve; three of whom entered the vineyard of our Lord after a triennial course of studies. Another one left the College to go to Texas. Besides them, two young men, who spent one year at the College, left it, and are now employed as teachers at school. We had also for a while a former Catholic Priest in it, who renounced Popery, joined our Church, and now takes charge of one of our churches.

Our Institution received some aid from the "Fatherland" during the past year, through the agency of the Rev. G. Wall, who was our delegate to the "Kirchentag" (Church Convention) at Bremen. He also succeeded in obtaining a library for our College of more than 1,500 volumes. So we were able to pay off a debt of \$800, which remained unpaid, as mentioned in our last Report.

The disbursements and necessities for the year, from June, 1854, to 1855, are estimated as follows:—Salaries of two Professors, \$750; Steward, \$150,—\$900. Board, clothing, wages, insurance, food, books, stationery, repairs, &c., \$1,500. Total, \$2,400.

You will see that our Instructors have but a small salary, while they are toiling hard. We wish we could do more for them. The Professors board themselves. Rev. D. Kroehnke, employed as teacher and steward, boards with the students. *The estimate has increased in the sum of \$400, owing to the high price of most all the necessities of life.* We know not whether we can meet all our expenses with the sum as stated above. Most all the farmers in the county wherein the College is situated had no crop of corn and potatoes. Potatoes cost now \$1 80 a bushel at St. Louis; there we will have to buy them, and send them to the College, 50 miles far. We can hardly expect the same support of our churches for the ensuing year, as we usually receive it. The crop has failed generally, and laborers pay high for food. Looking at the prospects we have for the next time could discourage us; but looking up to the faithful Lord, whose assistance we have experienced hitherto, we keep up our courage.

Our convictions of the importance of beginning a Collegiate Department have increased. Our Conference have agreed to commence, but whether we are able to carry out the plan next year, God knows! If it pleases Him, He has ways and means at all times!

And now we refer to our earnest appeal made at the close of our last Report, and pray you to take it into earnest consideration. May the Lord direct your hearts to do His good will, and may He bless your efforts to see evangelical influence spread over the great West.

Pacific University. (Oregon.)

TO THE BOARD OF DIRECTORS.

Gentlemen.:—At a meeting of the Trustees of Tualatin Academy and Pacific University held this day, it was resolved to renew our application for aid to your Society, and that the Secretary be instructed to apply. I herewith forward our request.

The Trustees are happy, while asking continued aid, to assure your Society and the liberal friends of our Institution, that it has improved in character and prospects during the year.

An early application was made to the Legislature for increased privileges, which were granted in a new charter, giving us the style of "Tualatin Academy and Pacific University." A copy of the charter I have forwarded to your Secretary. We are now permitted to hold any amount of property within the limit of \$500,000.

The people around the Institution have manifested increasing interest in its welfare and prospects, and have liberally responded to our appeal for land and money. They have donated 885 acres of land, mostly contiguous and near the Institution, worth \$7,700, and \$5,800 in money, payable in annual instalments, all within five years. We expect \$3,500 more within the year, and to secure all these funds, and make them more valuable as the Institution progresses. They will be used chiefly in erecting buildings. You will see that our dependence for the support of Collegiate Professors must be upon Eastern friends, through your Society. It is, in fact, the prospect of aid from you that has given us confidence to go forward, and the people confidence in us. For the present, our stability, and our hope of being the almoner of blessings to this land, must depend upon your stability, and our connection with you. Our roots have not gone down deep enough, or spread out widely enough, to give itself support without being annually enriched from abroad.

The students in the Collegiate Department have increased in number; three being about to enter the Freshmen Class, and eight or ten others being in the course of preparation. The three freshmen are professors of religion; two of them are looking forward to the ministry. The moral and religious character of the Institution has been with us its highest and most sacred interest.

The Academical Department has regularly from 30 to 60 pupils per term, which supports its teachers.

Professor Marsh has been appointed President of the University; and, at his earnest and repeated request for more help, the Trustees have elected E. D. Shattuck, Esq., an Alumnus of Vermont University, Professor of Languages. He will enter upon his labors in April next.

We therefore need more aid from your Society, and we earnestly solicit \$1200 (twelve hundred dollars) from May next, the date of our half-yearly payment.

We have done, and are doing, all in our power to make this University worthy of its name, although we thus depend upon you. The eyes of many intelligent citizens turn to it with confidence and hope. To cripple its strength, or forsake it, would send regret and sorrow into many families, and crush the awakened aspirations of many persevering youths,—hopes and aspirations which it has awakened, and which every Christian philanthropist loves to see around, in the bosoms of our coming generations.

It is our aim that it shall equal any Institution in the land in the

facilities of education, in the thoroughness of its instruction, and the high character of its scholars.

We feel that our Pacific coast, in all departments of Society, and especially in the Church and ministry, demands the highest order of mind, with superior mental and moral culture. We have such minds. Shall we have the culture?

G. H. ATKINSON.

Heidelberg College.

The following communication has been received from the Trustees of Heidelberg College, through the Rev. G. V. Gerhart, President.

The Board of Trustees, and the Faculty of Heidelberg College, feel very thankful to your Society for the favorable notice taken of our Institution, and for the resolution to aid us in the amount of \$500, provided that the funds admit of it. Although your treasurer has not been able to remit this sum to us, as we learn from your Secretary, we are nevertheless encouraged by your action. Our necessities being as great as they were two years ago, and our sphere of influence having been considerably enlarged, we are constrained to renew our original application. This is hereby done.

The general posture of our Institution is about the same now as it was when the Rev. Dr. L. Bacon visited us. Arrangements are now being made by the Faculty and Board to elect another Professor, for our wants are such, that if our College is to be carried forward at all successfully, another Professor must be added to our number. For his support, our chief dependence is the hope that your Society will be able to come to our effectual relief.

We now have a Junior Class in the classical course, and all the classes in the scientific course are for the second year fully organized. At our Commencement, celebrated on the 30th of June last, the first class in the scientific course was graduated. Whilst the higher classes are advancing from year to year, the lower classes continue to be filled up. Our labors have thus increased whilst our number (four) has remained the same. During the last summer session we had 120 students in actual attendance. Owing to the prevalence of cholera that raged with great violence in Tiffin during the summer, and to the general failure of crops in Northern Ohio, as well as to some other causes which it is not necessary to specify, our number is not as large at present. There are 90 in actual attendance. We expect an accession at the opening of the winter session. The moral deportment of our students generally has been very good. But two cases have for a year come to the knowledge of the Faculty that demanded severe discipline.

The progress of the Theological Seminary has been very encouraging. From 9 to 12 Students have been connected with the Institution continually for three years. During the last summer 9 young men were dismissed with a recommendation to be recognized by the church judicatories as applicants for Licensure. Of these 7 are foreign Germans, and with one exception are all able to speak the English language. Several of them are able, also, to officiate in it. The other two are American Germans, but have both languages at their command. These have all been located at important points, *four* in Ohio, *two* in Western Pennsylvania, *one* in Detroit, Michigan; *one* in Indiana, and *one* in Iowa. At present there are again 11 students connected with the Seminary, of whom *six*

are foreign Germans, and but *two* are unable to speak the German language. These, however, are engaged in the study of it.

These statements may serve to illustrate the truth of the representations given in our first application. Our Institutions are Anglo-German. Although created and sustained by the Synod of Ohio of the German Reformed Church, in which the English language prevails extensively, yet her mission respects mainly the Reformed portion of the American and Foreign German population, and her Institutions are designed chiefly to prepare pious young Germans of American or European birth, not only to preach the Gospel to the destitute, but also to hold direct personal communion with different classes of society through the medium of two languages. Already it is the case that in some of our cities and larger towns, and at some places in the country, the children of foreigners require religious instruction to be communicated in the English language. Thus the Gospel is preached, the Church of Christ is sustained, and extended among our foreign population in a manner that the genius and progress of our country demand. The German Church keeps pace with the powerful assimilating process that is going forward irresistibly both East and West. We feel convinced that an exclusively German education cannot in the end meet the wants of our country, of the church, nor of the Germans themselves. Our Institutions, we think, present a reliable medium through which you can aid in accomplishing a momentous work.

Inasmuch as our first application was printed in the Appendix to your Tenth Annual Report, and you are all therefore acquainted with the facts stated respecting the history of the German Reformed Church in America and her Institutions at Tiffin, as well as with the reasons urged to sustain our application, I judge that any repetition in this paper would be both out of place and unnecessary. I would only add, therefore, that those reasons still exist, and could be urged with more convincing force. Our sphere of influence has widened; our success is encouraging; but our wants have become greater and more urgent.

The attachment of the German Reformed Church to her original order and doctrines as set forth in the Heidelberg Catechism, of which the Rev. Dr. L. Bacon speaks decidedly in his "Report," has not diminished, but is steadily increasing in our midst as the different narratives of the state of religion by the classes abundantly testify. Simultaneously with this, an intelligent aversion to the errors and abuses of the Roman Catholic Church is strengthening. Ministers and people seem generally to embrace their precious Reformation Exponent of Bible Truth with the freshness of a first love. The system of Catechetical instruction is practised with growing fidelity and zeal, as a mode of preaching the Gospel to children and youth, that has been found by experience to be the most efficient and reliable means, under the blessing of God, to produce godly sorrow for sin and lead them to the exercise of true faith in Jesus Christ.

Trusting that you may feel justified and be able to grant our Institution an appropriation, this application is respectfully submitted in behalf of the Board of Trustees, and Faculty of Heidelberg College.

The foregoing exhibitions, as well as the previous history of these Institutions, make it obvious—1. That they are as a body under judicious and efficient management, and have a steady and healthful growth in all that fits a College for its appropriate work. 2. That the conductors of these Institutions are faithful and persevering in their efforts to develop

to the utmost the resources of their own fields. Evidence of this has ever been regarded as an indispensable condition of aid. 3. That with united and persevering efforts, East and West, they may ultimately, one and all, be placed upon a permanent basis. 4. That in consequence of the rapid growth of the West, and the accumulation of wealth, of which at periods not remote they may largely avail themselves, the method of aid adopted by the Society is likely to make the least draft upon Eastern resources, while Institutions are kept in efficient operation from the very infancy of the communities with which they are surrounded. 5. That in consequence of their number, and the urgency of their wants, the distractions among the Churches caused by the presentation of the conflicting claims of Institutions, which led in a great measure to the formation of the Society, would be very much increased, should it be now dissolved. 6. That notwithstanding all the care exercised by the Board in the reception of new Institutions, and the guards against an unnecessarily protracted dependence upon the Society on the part of those which are aided, the number upon its list and consequently the demands upon its treasury are steadily increasing. A peculiar urgency, therefore, exists for pushing forward its operations with all practicable vigor, that it may finish its work in the older States, and employ its full resources for the benefit of Institutions further on towards the Pacific. It is an encouraging fact that, with the exception of what may be given to Heidelberg College, some \$5000 would be sufficient to take the Society out of the State of Ohio.

REVIVALS AND CONCERT OF PRAYER.

We record the fact with devout gratitude to God, that several of the Institutions aided have been blessed with the effusions of the Holy Spirit during the year.

Marietta College.

The term which has just closed, has been marked by the presence and power of the Holy Spirit in this Institution, and it is our duty to record our gratitude to God for his good hand upon us, and to his people for the petitions which they have put up in our behalf.

The Annual Concert of Prayer for Colleges in February, was anticipated by many Christians here with earnest prayer for the College. The day itself was one of unusual interest. Soon after we began to hear the inquiry, "What shall we do to be saved?" from that time until the close of the term, near the last of April, the work continued quietly and without excitement. No foreign help was called in, no extraordinary means employed in the work, yet the College has never witnessed a more signal manifestation of the power of Divine grace.

At the beginning of the work only about one third of the whole number of students were the professed friends of Christ. At the close of the term from twenty to twenty-five having decided to choose Christ for their portion, about two thirds of our beloved pupils are numbered and we trust in very deed among the friends of the Redeemer. I know that the friends and patrons of your Society will rejoice with us in this great blessing, and that they will unite their prayers with ours at the throne of grace that it may be continued.

[Pres. SMITH.]

Illinois College.

You will join with us in thanking God that Illinois College is *again visited with a revival*. It seems quite as general and quite as hopeful of great results as the revival of last winter. It began in College with no special effort or interest in any of the churches, about one week before the fast for Colleges. That day was one of great interest and power, and the work received a new impulse. It is now (March 8d) extending itself in the Congregational and N. S. Presbyterian churches and in the Female Academy.

Of the number of converts in College I cannot speak, but it is already considerable. We have a prayer-meeting in one of the recitation rooms for three quarters of an hour before morning prayers, at which near fifty students are generally present. They are seasons of the right hand of God. One after another of our young men there come out and declare themselves on the Lord's side. Pray for us.

The revival of last winter seemed to be cut short by the burning of our College building and a Christmas vacation. Pray that this may continue till all are brought in. I notice this year the same bringing up of the claims of the ministry and of the missionary work as last year. Indeed the work commenced seemingly in connection with the visit of the Rev. Mr. Munger, returned Missionary from India, who spent a Sabbath here in behalf of the American Board. He is a good man and full of the Holy Ghost, and if we can only send enough such Missionaries I believe God will convert all India. The Lord blessed his simple and pious plea for missions in India as the means of converting some of our young men and greatly waking up our praying students to prayer and Christian activity. Again I say, pray that the blessing may be poured upon us as long as there is any room to receive it.

[Pres. STURTEVANT.]

In a subsequent communication he states the number of hopeful converts at "eight or ten," and says that of their last graduating class, consisting of *ten*, nine were members of Christian churches.

Beloit College.

The Fast Day was an occasion of much solemnity and interest; and we record with gratitude some tokens of the presence and work of the Divine Spirit in the College. The students' meetings have been well sustained during the year by the constant attendance of a large part of those who profess religion, and there have been three or four cases of hopeful conversion. Still there are lamentable signs that we need a more copious effusion of the Spirit's influence, to deepen the tone of piety among us and secure the highest success of our work.

[Pres. CHAPIN.]

Knox College.

The College has grown steadily in the confidence of the public, and we have not been left the past year without direct tokens of God's favor in the conversion of souls. We hope and trust however that another year may not pass over us without more multiplied instances of conversion than we have to report the present year. Changes are going forward, in connection with a rapid increase of population around us, of a nature to absorb the attention, and chill the piety and zeal of Christians among us. We hope and trust that in answer to the prayers of the friends of evangelical education in the West, God will arrest the current of worldliness and turn us again to himself.

[Pres. BLANCHARD.]

Wabash College.

The concert of prayer for Colleges was numerous and very seriously attended. The Divine Spirit was evidently present. A deep seriousness followed. Daily prayer-meetings were well attended. Several hopeful conversions occurred and several were admitted to the church. For thirteen years there has never been a concert of prayer for Colleges without special solemnity and special proofs of the presence of the Spirit.

[Pres. WHITE.]

Wittenberg College.

The session which has just closed (March 21st) was more numerous attended than any previous one. In connection with the death of one of our students we held special meetings, preaching every night in the chapel, and five or six young men professed a change of heart, and the state of piety in the whole Institution was greatly improved.

[Prof. CONRAD.]

During a season of three or four weeks last winter, we enjoyed special spiritual influences, and more than ordinary interest was manifested by the unconverted. Several individuals professed a hope whose conduct since has adorned their profession, but we feel greatly the want of a general revival. We cannot but lament this. One reason of it no doubt is, that the President and Professors in the Collegiate Department are so burdened in consequence of the deficiency in their number, with too much labor merely in the way of daily teaching, that they cannot exert that moral influence over the students by private intercourse which they otherwise would. There are thirty-four candidates for the ministry in the Collegiate and Preparatory Classes.

[Pres. SPEECHER.]

We are happy here to announce that the premium of \$150, offered in our Ninth Report for the best Essay on Prayer for Colleges, has been awarded. Of something more than thirty manuscripts submitted to the Committee, the one written by Prof. W. S. Tyler, of Amherst College, was deemed best adapted to the end in view. From the ability with which it is written, the scope and thoroughness of its discussions, the fulness of its details, its adaptation to awaken the conscience, move the heart, and inspire confidence in the power of prayer

—together with the *spirit* of prayer, which seems to breathe through every page—it cannot fail with the Divine blessing to become a most effective instrument in arousing the churches to the importance of the subject of which it treats. It is now in press.

ENDOWMENTS.

In our Ninth Report it was shown that the leading and most effective method adopted by the Church in different ages, in order to secure a properly qualified ministry, was the establishment of Institutions of Learning. We will now call attention to the provisions which have been made at different periods by endowments, or otherwise, in order to secure the leading object of such Institutions.

We might go back in our review to the Schools of the Prophets, which were evidently in a great measure sustained by charitable contributions. We know that such contributions were made for the benefit of the one over which the prophet Elisha presided at Gilgal, of which the “sons of the prophets,” or students, availed themselves in a season of famine; and the argument used by Gehazi, the avaricious servant of Elisha, with the departing Naaman, in order to secure a gift, was the *affirmation* that two indigent students had just then arrived from Mount Ephraim to join the School of the Prophets.

But we need not search the records of the past for scattered and incidental notices which might indicate the views and the practice of the Church in each successive age. By the latter part of the second century, we come into the comparatively clear light of history. The question is not yet settled by ecclesiastical historians, whether previously to the days of Constantine the Alexandrine teachers enjoyed any public stipends.

There seems to be evidence that when Constantine embraced Christianity he made public provision for the payment of regular salaries to the teachers of Christian schools, and gave his assistance in sustaining poor scholars. On the authority of Mosheim, schools were established by him and succeeding Christian Emperors in many of the towns. Libraries were also formed, and literary men encouraged by stipends, by privileges, and by honors.

While cathedral schools flourished from the fifth century onward, vast sums appear to have been placed at the disposal of the Bishops, by means of which they could educate charitably a competent number of men to fill the sacred offices of the Church. The Convent of Iona, to which allusion was

made in our Ninth Report, was possessed of a valuable library, and furnished with all the facilities requisite to a thorough course of study. In the College of Armagh, Ireland, said to have been founded by St. Patrick, and modelled after the School of Iona, "foreign students were supported, and gratuitously furnished with lodging, diet, clothes and books. Multitudes, both of the nobility and commoners of England, were educated here without charge."

ORIGIN OF UNIVERSITIES AND COLLEGES.

We may now look at Universities and Colleges, the Institutions that next rose into being. They had their origin, as was shown in a previous Report, in the demands of the Church for a competent ministry. As they reach down into our times, and have had so much to do in giving shape to the Institutions of this country, a brief account of the manner of their origin, their objects, the methods adopted to secure those objects, and their practical workings, cannot fail to be interesting and suggestive in respect to the enterprise in which the Society is engaged. The facts now to be stated have been derived from a great variety of sources, but those which have special reference to the University and Colleges of Oxford were taken principally from the Report of the Oxford University Commission, presented to both Houses of Parliament in 1852, and published in a folio of 742 pages.

The students who resorted to Oxford in early times lived in the houses of the townspeople. At one time they were to be found even in taverns, hovels, and the turrets of the city walls. In some cases a number of youths sufficient to support an authorized teacher, who was a Master of Arts, or a graduate in one of the superior Faculties, occupied with him a whole tenement, which then bore the name of Inn, Hostel, House, or Hall. These were originally mere boarding-houses established by the various religious orders for students of their own fraternities, in which the scholars lived together under certain superintendence. At first they had nothing whatever to do with the business of instruction. This was conducted entirely by the University.

COLLEGES DESIGNED FOR THE INDIGENT.

The great majority of students in ancient times were very poor, and many were even *mendicants*. "When I was a lad,"

says Luther, "I was wont to go out with my companions begging food for our sustentation, while we were at school." In one of these expeditions they sang their carols before the door of Madame Cotta, and Luther was invited in, and treated by her as a son, and supported till he went to the University. Licenses to beg were issued by the Chancellor of Oxford University, or his commissary, so late as the year 1572. Colleges were originally established for the sole benefit of "poor students." This is made obvious by the expressed intentions of their founders, by the phraseology of their statutes, and the limited amount of aid granted to the incumbents of fellowships, scholarships, &c., as well as by the smallness of an income from other sources, on the ground of which all claim to such aid was forfeited. The founders designed to supply poor students so long as they were poor, and so long as they were students, but no longer, with a maintenance decent and honest, but of a very frugal character. The Royal Commissioners say, "In an age when learning was regarded as ignoble by the great, and when nearly all but the great were poor, persons willing to enter the University as students could hardly be found, except among the poor." At Balliol College, the Fellows were at first allowed for their commons, or daily food, one penny each on week days, and two pence on Sundays. Sixty years after the foundation of the College, it was raised to eleven pence a week; and two centuries later, to sixteen pence a week for commons, together with twenty shillings and eight pence as an allowance for salary. The Colleges founded even after the Reformation appear to have partaken of this eleemosynary character, although change of times led to a nominal augmentation of the emoluments of Fellows.

ORIGIN OF COLLEGE ENDOWMENTS.

At first, support was afforded to many students as an alms by the crown, the nobility, the dignitaries of the church, and the monasteries. But these "exhibitions,"* as such benefac-

* An exhibition, as that term is now used, is something like a College scholarship, in the gift of a particular school, company, &c., but the exhibitiener has no privileges beyond the pecuniary emolument, and it does not interfere with his sitting for an ordinary scholarship. In Cambridge University there are exhibitions for students in the gift of the following Companies in London, viz.: Bowyers, Carpenters, Clothmakers, Cordwainers, Cutlers, Fishmongers, Goldsmiths, Grocers, Haberdashers, Leather Sellers, Mercers, Merchant Tailors, Salters, and Skinners.

tions were called, often expired with the benefactor, or ceased from other causes, and a desire naturally grew up in benevolent minds, to *perpetuate* their charity. This, however, could not be done, except by placing *endowments* in the hands of corporate bodies. The privileges of incorporation had been acquired by many Monastic Institutions; and it was through Monasteries and Hospitals that those who desired to give support, even to secular students—or those not bound by monastic vows or rules—sought at first to accomplish their purpose. In the thirteenth century, several religious Orders had obtained possession of Houses in Oxford, which contained secular students, and exercised great influence in the University. The early history of the University of Paris is almost the same as that of Oxford; and, both in France and England, there was a fierce contest between the Friars and those who had hitherto been dominant in the Universities.

From these elements the Collegiate system was formed. The first regular College, and the type of all the rest, both at Oxford and Cambridge, was Merton College, founded by Walter de Merton, and chartered A.D. 1264. In this Institution was fully realized the idea of a self-governing Society, with perpetual succession, distinct from the Monastic Orders, established in Oxford itself, and designed mainly to support *scholars*. Such Institutions were called Colleges, from the term which, in the purer days of the Latin language, signified an incorporated Society, or body politic, and they sustained to the University a relation similar to that of the individual states of this Union to the General Government. One of the motives of the founder of Merton College, was to counteract the influence of the regular clergy, more especially that of the Mendicant Friars. The founders of most of the older Colleges now in existence were probably influenced by similar motives. The example of Merton was rapidly followed and extensively imitated in Oxford, in Cambridge, and perhaps other Universities, and thus complete independence of the Monastic Orders in the work of education was finally secured.

This revolution was very much facilitated by the fact, that the abuses of Monasteries had become so great and flagrant, that the inclination for building them essentially declined in the fourteenth century. Cardinal Wolsey, in 1526, obtained, from Pope Clement VII., a bull for the suppression of twenty-two monasteries. One of these, and that the earliest and one of the greatest of the Monastic establishments in Oxford, he chose as the site of Cardinal College, now called Christ Church College. Thus the Collegiate system, to a great extent, was

built upon the ruins of the Monastic system; and one of its chief peculiarities was, *that temporary provisions for the benefit of students were abandoned for permanent foundations in the shape of fellowships, scholarships, &c.* None were originally educated at Colleges, except such as were upon some of these foundations.

The nineteen Colleges now existing in Oxford, were founded at successive periods from A. D. 1249 to 1714. From time to time they received additional benefactions, their landed estates increased in value, and accumulations were made in a variety of ways, till their united annual income from endowments is supposed to be not much less than £150,000. This is exclusive of what is paid by the students, and also exclusive of the revenues of the University, as distinct from the Colleges.

The revenues at Cambridge are also very great, though considerably less than those at Oxford. At the former there are also prizes for the encouragement of literature, free and open to competition for the whole University, amounting to upwards of £1,800 per annum, three fourths of which is given for Classics and English composition, and the remainder for mathematics. The amount of the annual prizes at the disposition of the different Colleges in that University is about £600, two thirds of which is given for the encouragement of classical literature.

The same system of *permanent foundations* also prevails in other countries.

From an estimate made some years since, it appeared that the annual income, from bursaries in the Universities and Colleges of Scotland, was \$33,985, making an average of \$65 to each of the 523 incumbents. Students in the Dissenting Academies or Colleges of England have board, lodging, and education gratuitously provided for a term of years, and have also an opportunity, in the latter part of their course, of realizing something from stations, or congregations, to which they are sent as supplies. During the last year the Congregational Board of Education in England reported "Students in training, boarded and lodged, 29." In the way of stipends, helps, &c., for students, nearly all the Cantons in Switzerland have cantonal or family funds or foundations. 'The system of bursaries is in full vigor in Germany. Every Faculty in the different Universities, every Academy, every noble family of importance have bursaries, or *free tables*, at their disposal. These vary in value from £10 to £40 a year, and cease at the termination of the Academical curriculum.' In the University

of Leipsic, in addition to the foundations for professorships, there are nearly a thousand "stipendia" for students, belonging to certain families, towns, &c., the most of which pay a yearly rent of \$30.

Since the Reformation, in every Protestant country of Europe, fellowships, bursaries, scholarships, &c., have been connected with all institutions for the education of ministers; and, while *temporary* provisions, at different times, have, to a large extent, been made, yet, for the last five or six hundred years, *permanent foundations* have been, in those countries, the *main dependence* of the Church in respect to provisions for the education of her ministry.

PRACTICAL WORKINGS OF ENDOWMENTS.

[Under this head, particular reference was had to the endowments of Oxford University, showing the extent to which founders' statutes had become either impracticable or absurd, by multiplied revolutions in the Government, in the Church, in society at large, in the value of money, &c.; but its publication has been deferred, not only from regard to the length of the present Report, but with a view of considering, in connection with it, the *conditions* proper to be attached to scholarships and other endowments.]

ENDOWMENTS IN AMERICAN COLLEGES.

In our own country, it has ever been regarded as essential to a College, that there be *endowments* for the support of Professors to an extent sufficient to secure the constant presence of an adequate Board of Instruction, without reference to the number of students, together with the requisite appliances for these instructors, in the shape of Libraries, Apparatus, Recitation and Lecture Rooms, as well as buildings more or less for the accommodation of students. Our ancestors, in their deep poverty, began the work of founding Colleges. Among the early settlers of New England was to be found a larger proportion, perhaps, of learned men than was ever known in any other community. More of the first ministers and magistrates of New England were educated at Emmanuel College, Cambridge, than in any other. They brought with them not only their love of learning, but their experience in reference to the Collegiate system. The altered circumstances in which they found themselves rendered necessary many important modifications of that system as it existed in the Mother country. *Endowments*, however, were regarded as indispensable.

As early as 1636, they say: "The Lord was pleased to direct the hearts of the magistrates to think of erecting a school or college, and that speedily, to be a nursery of knowledge in these deserts, and supply for posterity." At a subsequent period, they use the following language: "As we were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr. Harvard, a godly gentleman, and a lover of learning there living amongst us, to give one half of his estate, it being in all about £1,700, towards the erecting of a College, and all his Library." The venerable men who founded Yale College, limited in means but strong in faith, brought forward each his books, and said: "I give these books for the founding of a College in this Colony."

Two particulars must here be mentioned, in which these Colleges differed from those of the Mother country, viz.: 1. The benefits of the endowments, with trifling exceptions, were shared alike by all the students, so that the distinction between "foundation" and "independent" members, between rich and poor, between those destined for the ministry and the other professions, was unknown. Our fathers went upon the grand principle of educating *mind* for service not only in the Church but also in the civil State. Their leading object, it is true, in founding Colleges, was to provide a ministry, but then their views had a vastly wider scope—the fruits of which have appeared in untold blessings on the nation.

2. The endowments were committed to Boards of Trust, who had no personal interest in their avails. The term "Fellows," as at Yale, might enter into the style of the corporation; but its members, unlike the Fellows of English Universities, with the exception of the head of the College, were distinct from the teaching body, and had no salary. This was an eminently wise arrangement, and it at once and effectually shut the door against some of the most serious evils felt at Oxford. There, the Fellows mainly constituted not only the teaching and the corporate, but the salaried body. The temptation to perversion of funds consequently became prodigious; and, as human nature is, we can hardly wonder that, in the face of the most explicit statutes and solemn oaths, they should divide among themselves surplus revenues, or use them in the purchase of benefices, to draw off more rapidly from Oxford the incumbents of foundations.

The main reasons why our ancestors did no more to supply permanent provisions for the special benefit of indigent students are believed to be not any want of confidence in them,

but the deep poverty of the colonists, and their hope of aid from the State. At a General Court of the colony of New Haven, in 1644, "The proposition for the relief of poor scholars at Cambridge was fully approved of, and thereupon it was ordained that Joshua Atwater and William Davis shall receive of every one in this plantation, whose heart is willing to contribute, a peck of wheat or the value of it." This proposition seems to have had its origin in "Mr. Shepard, Pastor of the Church at Cambridge in the Bay," and was made on the broad principle "that children (to what colony soever they belong) being fit for learning, but their parents not able to bear the whole charges, might be better trained up for the public service."

Thomas Hollis, founder of the Hollis Professorship at Cambridge, also made provision for an annual bounty of £10 a piece to several young men devoted to the ministry; and the Berkely donation, at Yale College, was expressly intended to support "Scholars of the House." For nearly two hundred years in the history of this country, almost all provisions for the benefit of indigent young men preparing for the ministry, whether temporary or permanent, were made in *direct connection* with Institutions of Learning. During the last thirty or forty years Education Societies have done great service, but their history only places in a stronger light the importance of permanent foundations for this object in our Colleges and Theological Seminaries.

PRESENT TENDENCY OF COLLEGES.

✓ We have now reached a point as a nation, where that which at first was impossible is not only practicable, but eminently desirable. Yale College is understood to hold funds to the amount of nearly \$50,000, the avails of which are appropriated from year to year for the benefit of students, either graduates or undergraduates. About one third of the above amount is for indigent students who have the ministry in view, and some \$18,000 for prizes. The corporation of the College also give prizes directly from the College treasury, and appropriate annually more than \$1,000 for the remission of the tuition of indigent students. Amherst College has a fund, for the benefit of indigent students preparing for the ministry, of more than \$50,000. This fund pays the entire term bills of nearly sixty students.

The tendency among the Colleges and Theological Seminaries of this country at the present time, is very strong to accumulate provisions for the benefit of the indigent, especially

in the shape of *Permanent Scholarships*, the avails of which may be used in the payment of tuition, or awarded as prizes, or applied to the general expenses of the student. The "Alumni Association" of Harvard College have adopted the plan of Class Scholarships of \$2,000 each, the amount to be funded, and the interest applied to the support of the incumbent, who shall be designated by the class. A friend of Middlebury College offered to the Corporation \$10,000 as a permanent fund to aid worthy young men in obtaining a liberal education, provided the Trustees would secure, in addition, \$20,000 for the same general purpose. It is understood that entire amount is very nearly raised. The New York University holds 100 scholarships of \$1,000 or \$1,500 each. Hamilton College has recently obtained subscriptions amounting to nearly \$60,000, a considerable part of which is in the shape of permanent and limited scholarships. Geneva College, N. Y., has taken the title of "Hobart Free College," in consequence of a recent munificent donation by the corporation of Trinity Church, given on condition that henceforth no charge be made for tuition or rent of College rooms to any undergraduate student. Princeton College is engaged in a successful effort to raise \$100,000, in the shape of Permanent Scholarships of \$1,000 each. La Fayette College, at Easton, Pa., has recently raised \$100,000 for temporary and permanent Scholarships; Delaware College, \$50,000; Oberlin College, Ohio, \$100,000; Antioch College, Ohio, \$200,000; and South Hanover College, Ia., \$40,000. A beginning has also been made at Lane Theological Seminary, and at most Western Colleges. The larger portion of these Scholarships at some of the Institutions named, are temporary, and designed to answer the purposes of *revenue*, and benefit the student only so far as *tuition* is concerned. Our Colleges need a class of Permanent Scholarships, whose avails may go beyond the payment of tuition, and be applicable, under appropriate conditions, to the *general expenses* of the student.

In some of the Western States, however, the Scholarship plan has been pushed to extremes, and cannot fail to react disastrously upon the Colleges concerned in it. An Institution, connected with a certain denomination in Ohio, where the tuition was \$30, agreed, for that sum paid down, to give a certificate for *eight years' tuition*, and Scholarships were sold at this rate all over the State. The hope probably was, that a large portion of them, like circulating bank-notes, would never return; and yet it is reported that some 500 students were thrown into the Institution in a single year, only 30 or 40 of whom were in the Collegiate Department. This was

very much like the rush of bill holders to some suspected bank. It scarcely need be said that the whole College system is thus degraded, although a particular Institution may secure a mushroom growth, that leads unthinking multitudes to regard our older Colleges, and those patterned after them, which can only count students by tens or it may be by the hundred, as mere relics of the dark ages, and destined to a speedy oblivion.

NOBLE BENEFACTION OF DR. NOTT.

But the past year has been signalized by the noblest benefaction of the present, or perhaps of any other age, for the purposes of Collegiate Education. It is well known that the venerable Dr. Nott, President of Union College, has committed to the Trustees of that Institution the sum of \$600,000, to be invested by them for the following objects, viz.: 1. Two hundred and twenty-five thousand dollars for Nine Professorships; 2. Sixty thousand dollars for Six Assistant Professorships; 3. Sixty thousand dollars for an Astronomical Observatory; 4. Twenty thousand dollars for Sixty Auxiliary Scholarships; 5. Sixty thousand dollars for Sixty Prize Scholarships; 6. Forty-five thousand dollars for Nine Prize Scholarships for Graduates or Fellowships; 7. Twenty thousand dollars for a College Cemetery; 8. Ten thousand dollars for the purchase of Apparatus; 9. Five thousand dollars for the purchase of Text-books; 10. Thirty thousand dollars for an "Eclectic Library;" 11. Five thousand dollars for a Cabinet of Geological Specimens; 12. Five thousand dollars for a Historical Cabinet; 13. Ten thousand dollars for a Lecture Fund; 14. The residue for miscellaneous purposes.

In the selection of candidates for Scholarships "preference must always be given to those requiring material aid, and of a decidedly religious character;" and the candidates for Auxiliary Scholarships and for Prize Scholarships for undergraduates, must solemnly promise that while they continue to receive the avails of any Scholarship they will "neither use tobacco, in any of its forms, nor spirituous liquors, either habitually or occasionally, as a beverage," and that they "will punctually attend religious worship on the Sabbath, and the other prescribed exercises of the College on other days of the week." If millions were in a similar way placed at the disposal of different American Colleges, an untold amount of good could be accomplished in the cause of Christian learning. One million of dollars, at six per cent. interest, would furnish

\$100 annually to six hundred young men. Such an endowment, distributed equally among twenty Christian Institutions, would make \$50,000 to each; and, so far as pecuniary risk is concerned, it would be difficult to make a *safer* investment.

INCREASE OF THIS TENDENCY.

The tendency now under consideration to increase College Endowments, and especially those designed for the benefit of indigent students, is very much quickened by two causes (not to mention others), viz.: 1. Multiplied facilities for communication, which render the most distant points easily accessible, which virtually obliterate State lines, and destroy what have usually been denominated "fields of Colleges." As the barriers are thus broken down, which created not only the necessity for a given Institution, but a sort of security from competition, while comparatively destitute of facilities for the purposes of education, distant Colleges are in effect brought near each other, and the feeble stand forth in disparaging contrast with the strong. Slight influences will often determine the choice of students. As a consequence, Institutions are led more and more to depend upon permanent provisions, and especially those designed for the benefit of indigent young men, which can be used and controlled by the College authorities. The munificent endowments at Union College, for all departments of the work of education, will operate among Colleges in this country very much like a disturbance of the level of the ocean in some one point, which produces a movement at every other point. ✓

2. Increased expensiveness of living, together with an advance in the cost of an education, will also create a strong necessity for the means of furnishing students with material aid, that they may be able to complete a thorough course of study. One feature pervades the applications for aid which have come before the Board at the present meeting, viz., increase in the salaries of College officers, rendered necessary by an increase in the prices of all articles of consumption. The same causes will affect students, and multiply difficulties in the way of obtaining an education on the part of the indigent. The influence of Colleges will thus be seriously curtailed. Their power for good, it should be remembered, does not depend alone upon buildings, libraries, apparatus, and able instructors; those instructors need minds upon which they can operate, and for whose benefit they may use these appliances. All the Institutions connected with the ✓

Society are turning their attention to this point with anxious interest.

Some diminution in the number of students at Beloit College occurred during the last year; of which the President says, "it is due mainly to difficulties experienced by the students in obtaining accommodations on reasonable terms, and to exaggerated reports respecting the expensiveness of living here. The difficulty has been relieved; in part, by arrangements for boarding clubs, but something more is evidently necessary. There is a stern necessity for aid to students in the preparatory course."

The Trustees of Iowa College are engaged in an effort to raise \$5,000 within that State, of which amount \$2,000 are for the founding of four permanent Scholarships in the Preparatory Department of the Institution for the benefit of indigent young men, and so much of the remainder as may be necessary to meet their wants for the current year. A similar, and deeply felt, necessity exists at all the Institutions aided by the Society; and this is particularly true of those designed for the especial benefit of Germans and their descendants.

The President of Wittenberg College says: "There are thirty-four candidates for the ministry in the different Collegiate and Preparatory Classes. If we had only more beneficiary aid, this number would be greatly increased. A large proportion of our young men are the children of foreign Germans, who are generally poor; and although the Church desires it, and they themselves see the importance of a full Collegiate course, few will venture upon a course of preparation without some previous aid." Out of eleven Theological Students at the German Institution in Missouri, only two pay any part of their expenses. The others are "all beneficiaries, who being quite poor, have to receive board, clothing, books, &c."

METHOD OF INCREASING THE POWER OF COLLEGES.

The question, how we can bring the advantages of the Colleges aided within the reach of the greatest number of minds, is one of very deep interest.

In the settlement of this question, one of the very first suggestions to be made is, that we should avoid, as far as possible, *the needless multiplication of Colleges*. That wondrous revolution in respect to facilities of communication, already alluded to, not only brings Institutions at distant points into the same neighborhood, but, to no small extent, diminishes the necessity of multiplying their number; although it is idle to

suppose that any revolution can occur in this country which will concentrate all our students in a few Metropolitan Institutions. Were this possible, it would be against the interests of students in a pecuniary, moral, and religious, not to say literary sense, and not less against the true interests of the nation. It is one of the glories of American Colleges, that they are not concentrated into one vast University, but scattered far and wide among the people; each one filling its sphere, availing itself of local associations and local sympathies, and standing up there as the visible and ever present representative of liberal and Christian learning. Each one, with its Faculty, identifying themselves with public interests in Church and State, and throwing their influence into the various channels through which the public mind may be reached, and Christian society organized; with their Public Commencements, calling out multitudes from city and town, from forest, prairie, and grove, kindling a desire in the minds of young men for the advantages they offer; sending abroad on every hand, through their Alumni, an influence that is felt in all the high places of power, and, like stationary engines at the head of inclined planes, lifting society to their own exalted level.

No one, it is true, can rise at once to the fulness of its power. Each must have a beginning; and the simple fact that this is feeble, is no just ground for concluding that it is not needed, or that it will not, in due time, reach maturity and vastness of strength. But, after all, the demand for such Institutions in the nation is not unlimited, and it would be the height of folly to assume the contrary in regulating the supply. Feeble and starveling Colleges, dragging out an uncertain existence, with disheartened Trustees, with Instructors dispirited and operating languidly upon a handful of students, can never do the work demanded by the Church or the State.

The history of Colleges in this country, and every other, goes to show, as was stated in our last Report, *"that it is of the essence of the higher instruction to be unpopular to the extent of being an unmarketable commodity."* Provisions therefore must be made on a large scale in our Colleges, which will so reduce the expense of an education, that their advantages can be brought within the range of those whom society needs as educated men. If, then, two Colleges, or *one*, can really do the work of *three*, how much better for the Church, for the nation, and for the interests of Christian learning, that the funds expended in an attempt to establish the *two* should be concentrated upon the *one*, and, if not demanded in other

departments, put in the form of Scholarships for the benefit of young men. The number of students is thus increased because facilities are furnished; the field of usefulness for the College Instructors employed is so enlarged as to make them feel that it is worthy of their best energies; the supernumeraries, equal perhaps in capacity, are saved for other departments of labor, where educated mind is demanded, and society is every where a gainer.

On a given field, and within certain limits, the Society, year by year, has to do with this question of the multiplication of Institutions. On its files may be found a somewhat formidable list of rejected applications. The consideration of such cases has constituted one of the most delicate, and yet it is believed one of the most useful portions of its work.

As it respects the Institutions aided, had the field been clear—had the original question of their establishment, been submitted to the Directors, doubtless they would have reduced the number—but not a few of them had been established, and large outlays made for their benefit, and the question to be settled was whether it were better for the interests of Christian learning, that they should be abandoned to certain ruin or furnished with the means requisite to place them on a permanent basis, and give them renewed life and efficiency.

When the Society enters new fields the position of things is materially changed. But even here, it has neither the right nor the power to say whether a given Institution shall or shall not exist, but simply to decide whether any of the funds committed to its trust, shall go for the benefit of such Institution. This, however, is a sacred trust, and devolves most weighty responsibilities upon the Board. It is not to be expected that the tendency to the undue multiplication of Colleges, can be brought under complete control by *any* arrangements or arguments, much less by authority.

Protestantism would not be Protestantism if we could thus economize its entire strength. In all great moving forces, there is apparently more or less waste of power. Still the means and energies in our possession, for the work of enlightenment and salvation, are too sacred to be blindly and recklessly expended.

PRIMARY OBJECT OF THE SOCIETY SECURED.

The first and especial work of the Society has ever been to aid in placing Institutions upon a *permanent basis*—with a corps of Instructors, and the requisite appliances for the business of

instruction, in other words—to secure *the working power*. Then the good accomplished, will be very much in proportion to the number of minds that can be brought within the range of this power. This first work has been achieved to an extent which has already stamped the Society as holding a prominent place among the agencies employed for the evangelization of this nation—and still higher achievements seem not only practicable but near at hand. And it is a question of the deepest interest, whether *this primary object itself* may not only be more successfully accomplished—but a vastly wider sweep given to the influence of the Society, *by calling public attention to the importance of permanent provisions for the benefit of young men who need pecuniary aid*. The leading object of all these Colleges that spring up on our great Home Missionary field, is to provide the Church with an educated and evangelical ministry, and the universal cry now heard for laborers, to enter the widening harvest of the world—brings motives of great power to bear on all who love the souls of perishing men, who regard the welfare of nations, and pray for the coming of the kingdom of Christ on earth—to do their utmost in furnishing facilities that may be made effectual in bringing into the field of action the requisite number of laborers.

A most important work in this direction would be accomplished by the Society, if the *waste* could be prevented that is consequent upon the establishment of a single unnecessary Institution, and those resources employed for increasing the number and character of students at the Colleges, whose existence is truly demanded. The proper presentation of this subject may be one effectual method of checking the tendency to the undue multiplication of Institutions. The leading object of these resources might have reference to the ministry—but they should take a wider scope.

The spheres in which educated and sanctified minds can serve the Church, and advance the great interests of truth and righteousness, are so various at the present day, that it becomes an object of intense interest to educate mind under Christian influence, and for service in all departments of effort. It is a most contracted view of influence which leads one to pronounce that pious and educated young man a *failure*, simply because he does not enter the ministry. He may be a failure in respect to some *pledge* given before his character was really formed, or his powers developed; but *no* failure as to the great ends which can be accomplished by cultivated and sanctified mind. And it seems high time that the Church every where should rise to this broad view of Christian education.

The Committee of Conference with the American Education Society, appointed at the Ninth Annual Meeting of the Board, in their Report presented and adopted at the last Anniversary, use the following language :

"On the subject of the Endowment of Scholarships in connection with literary Institutions, your Committee would further report, that they are more and more convinced of its importance; and as a Committee of Conference with the American Education Society is likely to be appointed, for the purpose of forming some plan of union with said Society, in which this subject of endowment will of course come under review, they would recommend that the further consideration of this subject be referred to such committee, with a recommendation that it shall be regarded as an important element or feature in the plan for future operations in the education cause."

ECONOMY AND UTILITY OF SCHOLARSHIPS.

No doubt can exist as to the efficiency and economy of this method of securing endowments. A few ladies, for example, composing a sewing circle connected with the Second Presbyterian Church in Newark, N. J., by the efforts of a few years have nearly completed the founding of a permanent Scholarship in Lane Theological Seminary of \$1,000, which at present rates of interest in Ohio, will produce \$100 per annum. An individual lady connected with the same church, has also given to the same Institution \$1,000 to found a similar scholarship. But it would be difficult to obtain from that whole church for any department of the Education cause, an *annual* collection of more than one half of what is here secured *in perpetuity*. The sixty or more permanent Scholarships now held by the American Education Society, were mostly obtained as the result of but a little more than a year's labor on the part of the indefatigable Cornelius.

The *avails* of Scholarships when in the gift of Institutions, may reach the students without any unpleasant publicity—and then if they are granted, in a measure at least as a reward of merit, and thrown open to extensive if not general competition, one serious and standing evil in the work of education for the ministry would be so far forth avoided, viz.: inadequacy of mental furniture for the sacred office. It is believed also, that if the Church were to strike out with a bolder hand on the subject of Christian education, and bring her educational machinery to bear on a *wider range of mind* with less trust in *pledges* to enter the ministry, and more in God to sanctify mind

and fit it for the work of preaching the Gospel—the supply for the ministry would come in a much more natural way—that the average of qualifications would be decidedly elevated, and that, in the end, we should get *more men* than we do on the present system.

FIELD OF THE SOCIETY.

Never was there a nobler field open to Christian effort than that which now beckons the Society forward. In our survey of educational movements in this country, we have gone back to the wilderness that skirted the Atlantic, when the noble band of Pilgrims there commenced this work, and we are now doing the same in the wilderness that skirts the Pacific. Their object was to erect “a School or College to be a nursery of knowledge in these deserts, and a supply to posterity.” Some sixty thousand of American Scholars have already been trained in these nurseries of knowledge, and a posterity of which these men, even in their far-seeing philanthropy, probably little dreamed, gathered into mighty States, now throng the deserts that stretched gloomily on before the Pilgrims.

A motive similar to that which actuated them, and of accumulated weight, urges us onward in our work. Eleven years since, in weakness and in fear, the Society commenced that work on the eastern edge of the Western wilderness.

Its original object was to preserve from destruction, nurseries of knowledge already in being, rather than to aid in establishing them on new fields. But the ever advancing wave of population as it rolled on to the Pacific, created new and urgent demands which came with their moving appeals, and necessity was laid on the Society to heed them if it would succeed in the accomplishment even of its original work. And this necessity, as it would seem, must continue till the Society has been led over all the immense territory yet to be carved into States, between the Pacific and the Father of waters. But to establish nurseries of knowledge in all these Western “deserts,” and thus furnish a supply to such a posterity as will throng them at no distant day, is surely an enterprise calculated to awaken a noble enthusiasm, and call forth any toil or sacrifice, or expenditure, which the exigencies of the case may demand.

But our great reliance for success, must be upon the same exalted source from which our fathers obtained help in the hour of their need. “As we were thinking and consulting,” say they, “how to effect this great work, it pleased God to



stir up the heart of one Mr. Harvard, a godly gentleman, and a lover of learning, there living amongst us, to give one half of his estate, it being in all about £1,700, and all his Library." The munificent benefactions to Colleges which distinguish the present age, show that the race of "godly gentlemen" and of "lovers of learning" is not yet extinct, and if we continue "thinking and consulting how to effect this great work" which the Society has undertaken—it may "please God to stir up" the hearts of those who have the ability, to furnish the millions that are needed for its full accomplishment.

In behalf of the Board of Directors,

THERON BALDWIN,

Corresponding Secretary.

DONATIONS

Received since the last Report, including those upon the field of the Western Education Society. The arrangement with the Central Education Society having been discontinued, there is no acknowledgment (as in former years) of funds raised in connection with that Society.

Abington North, Mass., in full, to cons.		Cambridge, N. Y., J. S.	5 00
Rev. Isaac C. White, L. M.	\$15 35	Cambridge, Mass., Shephard, Congl.	
Abington Centre, Mass.	16 92	Soc'y	181 47
Agawam, Mass.	10 00	Canterbury, C., 1st Ch.	26 97
Amesbury & Salisbury, Mass.	13 30	Camden, N. Y.	18 44
Amherst, Mass., 2d Congl. Soc'y	20 00	Campello, Mass., S. W. N.	1 00
Andover, Mass., Chapel Con., of which		Cayuga, N. Y.	20 58
30 from Saml. Farrar to cons. him-		Cazenovia, N. Y.	49 00
self L. M.	81 28	Chester, Ct.	8 94
Ansonia, Ct.	32 08	Chicopee Falls, Mass.	13 00
Ashby, Mass., Mrs. Lucy Johnson, 2d &		Clinton, Ct., Benev. Assn., in full to	
3d payment on scholarship in Ill. Col.	50 00	cons. Rev. Jas. D. Moore L. M.	15 00
Ashby Falls, Mass., Mrs. J. Ashley	4 00	Cohasset, Mass., 2d Ch. & Soc'y, in full	
Ataca, N. Y.	18 50	to cons. Rev. T. A. Reed L. M.	10 33
Auburn, N. Y., 1st Church	89 22	Collinsville, Ct.	12 16
" " 2d	27 45	Conway, Mass., to cons. Rev. Geo. M.	
Aurora, N. Y.	27 50	Adams L. M.	32 00
Baldwinsville, N. Y.	7 00	Concord, N. H., 1st Congl. Soc'y	11 00
Bellona, N. Y.	28 00	Cornish, N. H., L. N. Barnard, on scho-	
Binghamton, N. Y., Rev. P. Lockwood		larship, Wittenberg coll.	25 00
2d payment to cons. Mrs. M. D. Lock-		Corning, N. Y.	17 48
wood L. M.	10 00	Cortlandville, N. Y.	26 18
Berlinshire, N. Y.	28 05	" D. D. Collins, in full to	
Bethel, Ct., in part	8 89	cons. himself L. M.	20 00
Bethel, N. Y.	19 46	Coventry West, N. Y.	21 00
Beverly, Mass., Washington-street Ch.	20 92	Darien, Ct., Congl. Soc'y, in part to	
" Dane-street Ch.	41 51	cons. Rev. E. D. Kinney L. M.	20 80
Bloomfield, N. J., Pres. Ch.	50 00	Danville, N. Y., 1st Church	13 02
Boston, Mass.		" 2d Ch.	16 81
" Essex street Ch.	164 00	Danbury, Ct., 1st Congl. Ch.	33 00
" " Park "	116 09	" A Friend	8 00
" " Old South "	155 20	Deep River, Ct.	16 90
" " Shalumut "	58 00	Derby, Ct.	13 78
" " Pine st.	80 66	Derry, N. H., 1st Church	15 00
" " Mt. Vernon "	246 00	Dover, N. H., in full, to const. Rev. B.	
" " Central "	101 00	F. Parsons L. M.	19 50
" " Wm. Ropes "	200 00	" in part, to cons. Moses	
" " A Friend	3 00	Paul L. M.	5 00
Boyiston Centre, Mass.	49 50	Dracut, Mass., in full to cons. Rev.	
Brattleboro, Vt., Mrs. Betsy Van Dorn,		Brown Emerson L. M.	10 00
3d payment on scholarship in Ill. Col.	25 00	Dundee, N. Y.	15 15
Brattleree, Mass., 1st Ch., to cons. Jno.		East Hampton, Mass., Payson Congl. Ch.	75 00
" French L. M.	30 00	East Boston, Mass., Maverick Church.	21 60
" " South Church	9 00	East Bloomfield, N. Y.	38 00
Bristol, Ct.	63 25	East Palmyra, N. Y.	15 68
Brighton, N. Y.	6 42	East Jeffrey, N. H., J. M. Melville	100 00
Bridgeport, Ct., 1st Congl. Ch.	90 00	" Others	11 00
Brooklyn, N. Y., 1st Pres. Ch.	233 63	Ellington, Ct.	15 28
" 3d "	42 35	Elbridge, N. Y.	14 08
" " Plymouth Ch., coll.		Enfield, Mass., Benev. Assn.	100 00
(1853) 324.13; do.		Essex, Mass., 25; by Rev. R. Crowell, 30	85 00
(1854), 395.20; H. A.		Farmington, Ct.	52 66
Chittenden, 100; R.		Fayetteville, N. Y., to cons. Rev. L. H.	
W. Ropes, 25; E. A.		Reid L. M.	31 00
Nichols, 20; in part		Fitzwilliam, N. H., in full to cons. Wm.	
of Professorship in		D. Locke L. M.	2 00
Ill. Col.	864 33	Fitchburgh, Mass., C. C. Char. Soc.	30 50
Brookline, Mass.	80 15	" Dea. Abel Farwell, for	
Burdette, N. Y., to cons. Rev. T. R.		support of some pious	
Townsend L. M.	33 45	young men in a West-	
Byfield, Mass.	12 29	ern College.	100 00
Casskill, N. Y., Pres. Ch.	46 12	Franklin, Mass., by J. P. Adams, Treas.	83 37

Newbury, Mass.....	20 55	Providence, R. I., Richmond St. Ch., Jos. Carpenter, 100;	
Newton Corner, Mass.....	66 30	others, 124 24	224 24
Newport, N. H.....	8 25	" " Beneficent Ch., Ben. Dyer, 3d an. inst. on Scholarship, Wabash	
New London, Ct., 1st Ch., U. C. C., 15; others, 23.....	38 00	Coll., 25; also for student upon the same, 10; others, 98.....	138 08
" " 2d Ch., T. S. Wil- liams, 25; H. Haven, 15; others, 4,50.....	44 50	" " Central Ch., Abner Gay, on Scholarship in Wabash Coll., 25; Wm. J. Cross, 100;	
Newark Valley, N. Y.....	17 28	others, 85.....	210 00
Niagara Falls, N. Y., to cons. Rev. O. H. Chester L. M.....	30 81	" " Mrs. Hope Ives, 2d paymt. of 25, for tu- tion of student in Wa- bash Coll.	25 00
Norwich, Ct., 2d Church.....	48 00	" " Robert H. Ives, 20; H. N. Slater, 100; A Friend, 20; R. Wa- terman, 5; others, 8.....	153 00
" Main Street Church, W. A. Buckingham, 3d payt. on scholarship, 25; others 16.....	41 00	" " Semi-an. paymt. of A. C. Barstow, N. Slater, J. Carpenter, E. Car- rington, W. J. Cross, E. Dyer, A. Gay, Jr., B. White, L. P. Child, D. Andrews, and R. H. Ives, for Ill. Coll., by B. White.....	300 00
North Wilbraham, Mass.....	10 00	Raymond, N. H.: Miss Olive S. Blake	5 00
North Weymouth, Mass.....	16 80	Reading, Mass., Bethesda Ch. & Soc. to cons. Rev. W. Beecher	
Northampton, Mass., J. P. Williston, (1853).....	45 00	L. M.....	54 50
Northville, N. Y.....	24 50	" " Old South Ch. & Soc. to cons. Dea. Edmund Damon L. M.....	37 54
Norwalk, Ct.....	74 30	Richmond, " Miss Elizabeth Peirson, to cons. herself L. M.....	30 00
Newark, N. Y.....	19 69	Ridgefield, Ct.....	33 14
" A. F. Cressy, 1st payt. to cons. Mrs. A. F. Crea- sey L. M.....	10 00	Rockville, Ct., 1st Ch.....	42 15
Nunda, N. Y.....	19 26	" " 2d Ch.....	35 00
Onesida Castle, N. Y., Individuals.....	3 25	Rockaway, N. J., Rev. J. F. Tuttle.....	10 00
Orange, N. J., 1st Pres. Ch. coll.....	37 77	Rome, N. Y.....	38 23
" " Individuals in part of the White scholarship in Wabash College.....	185 50	Rochester, N. Y., Washington St. Ch.....	42 31
" " 2d Pres. Ch., one half coll. for Ed. cause, 30,75; a friend, 20; M. H. B., 25.	75 75	" " A. Champion.....	100 00
Oswego, N. Y., 2d Church.....	28 00	" " F. Starr.....	25 00
Otisco, N. Y.....	17 45	Royalton Centre, Mass.....	21 00
Ovid, N. Y., to cons. Rev. L. Hamilton L. M.....	33 49	Rowley, Mass., to cons. Rev. John Pike L. M.....	49 32
Oxford, Mass.....	59 00	Roxbury, Mass., Elliott Ch.....	62 37
Palmer, Mass., 1st Church.....	15 35	Rushville, N. Y.....	34 92
" " 2d Ch.....	4 00	" " Ladies' Ed. Soc.....	15 00
Painted Post, N. Y.....	15 95	Salem, Mass., Chestnut St. Ch.....	29 00
Paris Hill, N. Y.....	13 52	" " Crombie St. Ch.....	31 39
Pelham, N. H., \$20, of which in full to cons. Miss Abiah Cutler L. M.....	64 37	Saybrook, Ct., in part to cons. Rev. S. M. Call L. M.....	27 37
Pembroke, N. Y.....	16 12	Sonoma Falls, N. Y.....	26 94
Pera, Mass., Wm. Wetmore, for Ill. Col. Philadelphia, Pa., J. A. Brown, 50; M. W. Baldwin, 50; S. N. Perkins, A. Fullerton, J. S., J. M. Alwood, Mrs. E. P. Wilson, each 20; H. J. Wil- liams, 15; A. R. Perkins, Miss S. Paul, G. F. Dale, N. L. Hart, J. Bay- ard, J. W. Paul, T. Biddle, G. W. To- land, S. Hill, W. Raiguel, J. S. Knead- ler, J. E. Neff, E. S. Wheslen, J. C. Farr, each 10; H. B. Davis, B. Smith, J. C. Donnell, H. Ward, T. Roney, Mrs. M. Burroughs, J. M. Lanahan, W. Ashmead, G. S. Benson, each 5; Cash 5.	405 00	Sonnet, N. Y.....	14 55
Pittsford, N. Y., to cons. Rev. J. Pier- son, jr., L. M.....	33 00	Sodus, N. Y.....	10 00
Plymouth, Ct., E. Langedon, in part to cons. himself L. M., 10; col. 23.....	33 00	Scituate, Mass., North Ch.....	15 00
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Poufret, Ct., 1st Con. Soc.....	15 00	Sharon, Ct.....	11 00
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" " Ladies' Ed. Soc.....	6 70	" " others.....	32 00
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Stonington Point, Ct.,	34 75	West Cambridge, Mass., J. Field, 20; A. G. Peck, 10; J. Burrage, 2....	32 00
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Suffield, Ct.	28 21	Westboro', Mass., Evan Church.....	75 61
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 Putnam, Rev. I. W., D. D., Middleboro', Mass.
 Phelps, Anson G., New York City.
 Phillips, Dea. Rufus B., Fitzwilliam, N. H.
 Phillips, Rev. John C., Methuen, Mass.
 Prentiss, Rev. George L., New York City.
 Price, Daniel, Newark, N. J.
 Price, Mrs. Charity, "
 Prince, Rev. John M., Rockwell, Ct.
 Ray, Rev. John W., Georgetown, Mass.
 Reed, Rev. F. A., Cohasset, Mass.
 Reed, Mrs. William, Marblehead, Mass.
 Reeves, Miss Ellen, Wayland, "
 Reid, Rev. Lewis H., Fayetteville, N. Y.
 Richards, Rev. J. W., Easton, Pa.
 Rich, Rev. Alonzo B., Beverly, Mass.
 Riggs, Rev. Joseph L., Seely Creek, N. Y.
 Robert, Christopher R., New York City.
 Rodman, Rev. Daniel S., Cheshire, Ct.
 'Robbins, Rev. Francis L., Enfield, "
 Robinson, Rev. Reuben T., Winchester, Mass.

Robinson, Mrs. Clarissa, Winchester, Mass.
 Rockwell, Rev. Samuel, New Britain, Ct.
 Rogers, Rev. Stephen, Westmoreland, N. H.
 Roberts, Rev. Jacob, Fairhaven, Mass.
 Ropes, Rev. William Ladd, Wrentham, Mass.
 Ropes, William, Boston, Mass.
 Ropes, Joseph S., "
 Rosaiter, Walter King, —, N. Y.
 Russell, Rev. Ezekiel, East Randolph, Mass.
 Sabin, Rev. Lewis, Templeton, Mass.
 Salisbury, Prof. E. S., New Haven, Ct.
 Salisbury, Mrs. Abby, "
 Sabin, Mrs. Mary, Fitzwilliam, N. H.
 Sanford, Rev. David, Medway Village, Mass.
 Sanford, Rev. W. H., Roylston Centre, "
 Savage, Rev. William T., Franklin, N. H.
 Seelye, Rev. Samuel, Jr., Wolcottville, Ct.
 "Sikea, Rev. Oren, Bedford, Mass.
 Simonds, Alvan, South Boston, Mass.
 Southgate, Rev. Robert, Ipswich, Mass.
 Southworth, Edward, West Springfield, Mass.
 Schermerhorn, Jacob M., Homer, N. Y.
 Sheldon, Rev. Luther H., Townsend, Mass.
 Sheldon, Mrs. Sarah H., "
 Shelton, G. W., Birmingham, Ct.
 Shepard, Rev. Samuel N., Madison, Ct.
 Sherman, Rev. Charles S., Naugatuck, Ct.
 Slocum, Hiram, Troy, N. Y.
 Smith, Cyrus P., Esq., Brooklyn, N. Y.
 Smith, Rev. Charles, Boston, Mass.
 Street, Rev. Owen, Ansonia, Ct.
 Stearns, Rev. William A., D.D., Amherst, Mass.
 Smith, Capt. Nathaniel, Newburyport, Mass.
 Smith, Mrs. Maria E., Mason Village, N. H.
 Smith, Rev. Albert, Vernon, Ct.
 Smith, Hon. Albert, Hartford, Ct.
 Smith, Rev. Joseph Few, Newark, N. J.
 Smith, Rev. Matson Meier, Brookline, Mass.
 Smith, Norman, M.D., Groton, Mass.
 Snell, Rev. Thos., D.D., North Brookfield, Mass.
 Spaulding, Miles, M.D., Groton, Mass.
 Spaulding, Rev. S. J., Newburyport, Mass.
 Spencer, Rev. William H., Milwaukee, Wis.
 Steele, Rev. John, Chatham, N. H.
 Stone, Rev. Rollin S., East Hampton, Mass.
 Storrs, Rev. Richard S., D.D., Braintree, Mass.
 Storrs, Rev., H. M., Ansonia, Ct.
 Stork, Rev. T., Philadelphia, Pa.
 Street, Rev. Owen, Lawrence, Mass.
 St. John, Dea. George, Norwalk, Ct.
 Stuart, Edward P., "
 Swan, Dea. William, Portland, Me.
 Swain, Rev. L., Providence, R. I.
 Sweetzer, Rev. Seth, D.D., Worcester, Mass.
 Taylor, Rev. Rufus, Manchester, "
 Taylor, Rev. Jeremiah, Wrenham, "
 Taylor, Mrs. Elizabeth, "
 "Taylor, Rev. Oliver A., Manchester, "
 Taylor, Mrs. Mary, "
 Taylor, Rev. Lathrop, Francisstown, N. H.
 Tallot, Horace W., Vernon, Ct.
 Terry, Rev. J. P., Weymouth, Mass.
 Tenney, Rev. Leonard, Jaffrey, N. H.
 Terry, Henry, Plymouth, Ct.
 Temple, Dea. Charles P., Princeton, Mass.
 "Tenney, Hon. John, Methuen, "
 Todd, Rev. John, D. D., Pittsfield, "
 Tolman, Rev. Richard, Tewksbury, "
 Towne, Rev. Joseph H., Bridgeport, Ct.
 Tower, Levi, Fitzwilliam, N. H.
 Townsend, Rev. Thomas R., Burdette, N. Y.
 Tobey, Rev. Alvan, Durham, N. H.
 Tucker, Rev. Mark, D.D., Wethersfield, Ct.
 Turner, Rev. J. W., Portland, Me.

Tucker, Rev. J. T., Holliston, Mass.
 Thatcher, Rev. Tyler, San Francisco.
 Thayer, Rev. William M., Ashland, Mass.
 Thatcher, Isaiah C., Middleboro', "
 Thomas, Seth, Plymouth Hollow, Ct.
 Thompson, William C., Worcester, Mass.
 Thompson, Rev. Augustus C., Roxbury, Mass.
 Thompson, Rev. G. W., Dracut, "
 Thompson, Rev. M. L. R. P., D.D., Buffalo, N. Y.
 Tompkins, E. B., Middletown, Ct.
 Trask, Israel, Beverly, Mass.
 Treadwell, Hezekiah D., Elmira, N. Y.
 Trowbridge, Dea. Otis, Newton Corner, Mass.
 Trowbridge, Rev. James H., Haverstraw, N. Y.
 Trowbridge, Miss Susan, New Haven, Ct.
 Truair, John G. K., Brockport, N. Y.
 Vail, Rev. Joseph, D.D., Somers, Ct.
 Van Dorn, Mrs. A., Brattleboro', Vt.
 Ward, Rev. James W., Abington, Mass.
 Ward, Dea. Henry S., Middletown, Ct.
 Walker, Rev. Horace D., East Abington, Mass.
 Wallace, Rev. Cyrus W., Manchester, N. H.
 Walley, Hon. S. H., Roxbury, Mass.
 "Walley, Mrs. S. H., "
 Washburn, Rev. A. C., Suffield, Ct.
 Washburn, Ichabod, Worcester, Mass.
 Ward, Miss Jane, New York City.
 Warren, Rev. J. P., Plymouth, Ct.
 Warren, Mrs. Jane S., "
 Waters, Richard P., Salem, Mass.
 Ward, Rev. F. De W., Genesee, N. Y.
 "Webster, Marcus Wilbur, New York City.
 Wellman, Rev. J. W., Derry, N. H.
 Weed, Rev. William B., Stratford, Ct.
 Weed, Nathaniel, Stamford, "
 Wilbur, Otis, Little Compton, R. I.
 Wilder, Edward C., Detroit, Mich.
 Washington, Rev. L., D.D., Newbury, Mass.
 Williams, Henry J., Philadelphia, Pa.
 Williams, Rev. Francis, Bloomfield, Ct.
 Wilcox, Rev. S. E., Williamsburgh, Mass.
 Williams, N. W., Shrewsbury, "
 Wilson, Rev. Robert E., Corning, N. Y.
 Wisner, Rev. William C., D.D., Lockport, N. Y.
 Wolcott, Rev. Samuel, Providence, R. I.
 Wood, Dea. Samuel, 2d, Lebanon, N. H.
 Wood, Rev. C. W., Ashby, Mass.
 Wooley, Rev. T. D., D.D., New Haven, Ct.
 Worcester, Rev. Samuel M., D.D., Salem, Ma.
 Worcester, Dea. Samuel, Dracut, Mass.
 Worden, N. S., Bridgeport, Ct.
 Worden, N. Eugene, "
 Woodbridge, Rev. James D.D., Hadley, Mass.
 Woodbury, Rev. James Trask, Milford, "
 Woodman, Thomas P., Lowell, "
 Woodward, Dea. E., Newtown Corner, "
 White, Dea. Lyman, Hinsdale, "
 White, Rev. Morris E., Northampton, "
 White, Mrs. Penelope R., "
 White, Henry, Esq., New Haven, Ct.
 White, Rev. Orlando, Westminster, Mass.
 White, Rev. William C., Orange, N. J.
 White, Rev. Isaac C., North Abington, Mass.
 Whiting, Samuel S., M.D., Dedham, "
 Whiting, Rev. Lyman, Reading, "
 Whitman, Charles, Belleville, "
 Whitcomb, Rev. William C., Stoneham, "
 Whitcomb, Mrs. Harriet L., "
 Whitcomb, Mrs. Margaret C., Templeton, "
 Whitcomb, Miss Abby, "
 Wright, Rev. Thomas, Walcott, N. Y.
 "Wright, Rev. Edward, West Haven, Ct.
 Wright, Rev. Edwin S., Acworth, N. H.

APPENDIX.

Report of the Rev. J. C. Guldin, of New York, on the German Evangelical Missouri College, in a letter to the Corresponding Secretary. [See p. 4.]

REV. AND DEAR BROTHER:—I rejoice, that I am permitted to report to you in relation to the condition and prospect of "The German Evangelical Conference of the West," and of the Seminary under their care. Shortly after receiving the commission from your Committee, with instructions to visit the Conference at St. Charles, Mo., and the Seminary at Marthasville, and to make inquiry into the state and affairs of the same, and to report to you accordingly, I left on the 8th of June, and arrived safely at St. Charles on the 15th,—the day of the opening of the Conference. I was introduced to the Conference by the Rev. Mr. Nollau, one of the members of the Conference, and pastor of one of the German churches in St. Louis. Your letter of introduction was received by him and the other brethren with evident gratification. I was received by the Conference with marked kindness and brotherly love; and soon felt that I was among brethren.

At the proper time I stated the object of my mission, when it was thought best, in order to afford me the most convenient opportunity of making all the necessary or desired inquiries, to appoint a committee for that special purpose. After I had thus brought the general design of my visit before them, I proceeded to the Seminary, accompanied by the Rev. Professor Binner, and the Rev. Mr. Rieger, and where I spent the Sabbath. Returning on Monday, to the Conference, I found the Committee appointed for the purpose in readiness, consisting of the Professors and the Board of Directors of the Seminary, to which were added several other members of the Conference.

The points, which I thought best to bring before the Committee distinctly, were these:

- 1st. Whether it was, all things considered, best for them to hold their present separate and distinct organization, or to merge into or unite with one or the other of the older American denominations?
- 2d. What course is pursued in receiving young men into the Seminary, and in training them for the ministry?
- 3d. What do they require of persons applying to be received into the full communion of the Church?

These three points appeared to me, not only as being pertinent, but that you as a Board, aiding that Institution, and taking such a lively interest in its prosperity and future success, could not ask for less than to have a clear understanding of those points, and it was as such cheerfully admitted by the brethren.

In regard to the first question, they substantially reply: "that the Conference is composed exclusively of Ministers from different sections of Germany, and of various Missionary Institutions, &c., of that country, and of Switzerland, and that their labors are confined almost entirely, not to the original German settlers of this country, but to that portion of our Western German population, which have migrated within the last twenty or thirty years. A majority, by far, of those belonging to the Churches in connection with the Evangelical Conferences, belonged, in Germany, to the Evangelical Church, an organization in the main similar to the one here—a church composed of Lutherans and of Reformed, adopting as their basis the Augsburg Confession, Luther's Smaller Catechism of the Lutheran, and the Heidelberg Catechism of the Reformed Churches. With them, so far, at least, as the external form is concerned, the Lutheran and the Reformed Churches are united, allowing liberty of conscience to the members as well as the ministers of the church, to hold either view in those particulars, in which the standards of the two old churches differ,—that is, the Lutheran and Reformed. The brethren of the Conference are strongly of the conviction, that, in their present position, and on such a basis, they could accomplish a greater amount of good among the people where Providence has cast their lot, than by assuming any other ecclesiastical order, form, or connection." In this particular, there is a difference of views, both in Germany and here. Some fully and heartily advocate this form of the church, and as it exists in Prussia, Wurtemberg, Saxony, &c., and where it is the prevailing, and generally adopted form; while others, and they are not a small number, differ, and believe that the interests of the Redeemer's Kingdom would be served better by maintaining the old, separate organization, in their distinct and definite confessions of faith. The true union, and consequent strength of the Church, according to their view, lies not in a consolidation of the creeds of the various evangelical denominations, but immeasurably deeper,—in that "Communion of the Saints," of which the glorious and divine Saviour speaks, in John xvii. 23, and which union exists between true believers in evangelical denominations, notwithstanding this diversity of their creeds. It is, in their opinion, a serious question, whether it would be for the real interest of the cause of Christ, if, in the militant state of the Church, all the parties, with their peculiarities in non-essentials, were or could be brought to worship *in one house and in one form*. Does the union of the Church, according to the Word of God, really consist in any such thing, or would the real and true union of the Church even be promoted and made closer thereby? Or, is there not more of this truly heavenly union, where those of different views in things not essential worship peaceably together in their separate families, while in spirit they are united, and endeavor to cultivate brotherly love towards each other? Are they not, thus, still united, and more strongly? And do they not, perhaps, labor more successfully for the Redeemer's Kingdom? At one time, the walls round about Jerusalem were reared up in fifty-two days, when the whole army of God's people were divided into small companies, each one having his separate part of the wall to finish. It was through this fact, that each company worked separately, and in their own way, while they were all united in the grand end, that the wall was completed in so short a time. Our brethren of the Western Conference will permit me to say, that the latter is my most decided opinion. I do not believe in the fearful cry which is so often heard from part of the Roman Catholic, and even from some Protestant quarters, against the "variety of sects" (as they are termed) in the Protestant family. But our brethren of the Union of the West think

otherwise, and they would, I am assured, do violence to their convictions, were they to abandon their present position. The interviews which it was my privilege to have with them both at the Conference and at the Seminary, have convinced me, that this conference is composed of men, who deserve our entire confidence. They are a self-denying, devotedly pious band of ministers of Christ, zealously laboring and praying for the coming of the Kingdom of God,—with an eye single to the glory of God, in dispensing the means of grace among the thousands of their countrymen, dispersed all over our vast Western territory. I became well satisfied that the Lord has raised up this, among other instrumentalities, to do good to the immense numbers of Germans already settled in our Western States; numbers greatly increasing by constant emigration. From the personal acquaintance which I had opportunity to form of the state of things among them, I can see no reason why we should not regard them with favor, while they proceed on their present platform. I am now, after viewing the whole ground, assured, that there is no danger in aiding them in the position in which they now stand, but on the contrary, that to aid them may be the means of incalculable good.

The question, "What course is pursued in receiving young men into the Seminary, and training them for the ministry," has been met to my entire satisfaction. The statements made in regard to this point by Professor Binner, have been fully confirmed by my intercourse with the young men at the Seminary and at the Conference, two of whom I heard preach their trial sermons previous to their examination before the Conference. There is no one admitted into the Seminary unless, besides other prerequisites, he gives satisfactory evidence of personal piety, and of being called to the Ministry. I will here translate that part of the Constitution of the Seminary, which refers to this particular :

"In order to be admitted as a student in the Seminary, it is required :

- a. That he have the natural talents necessary to the calling of a teacher and minister of the Gospel.
- b. That he have the necessary elements of learning, and which must be determined by an examination previous to admission.
- c. That by his walk and conversation he have approved himself as a true believer and as a living member of the Church of our Lord Jesus Christ.
- d. That he be determined to devote his labors exclusively in future to the German Evangelical Church of the West."

The young men now in the Seminary promise much good, and appear to be well adapted to the field for which they are intended. Among them are some very remarkable cases. One, who had been a school-teacher, gave up a good situation, came to the Seminary, with his horse, which he sold, and gave the proceeds, together with all he had, to the Seminary; it being a rule, that all who enter it must support themselves, as far as practicable. Another individual, a man thirty-five years of age, a carpenter by trade, who had been very active in the church of which he was a member, and where he took a special interest in the Sabbath school, hearing of the religious destitution of his countrymen in the West, felt so strongly inclined to enter the Seminary, even at his advanced age, that he sold his small frame house, which he had nearly finished, and whatever else he had, and gave it over to the funds of the Seminary. He studied with great energy, so much so, that it would have affected his health, had he not taken considerable bodily exercise, and which he did by doing not a little carpenter work at the unfinished Seminary building. Another, on his way to the Seminary, being detained by unforeseen circumstances, was strongly

tempted by lucrative offers to remain where he was, but which he resisted, and is now pursuing his studies. There is not one, as I have been informed, who might not have done well in one or the other secular employments.

The training which these young men receive, is calculated to fit them for usefulness in the field before them. Ordinarily, they must remain three years in the Seminary. The course of instruction during this time is as thorough as can be expected under the circumstances of this infant Institution. Besides, the manner of their training is calculated to prepare them to go out among some of the most destitute regions of the West,—they are trained to habits of self-denial, and a warm devotional spirit. It was pleasant to find so much devotion and ardent prayer in the Institution. The Seminary seems to have been gotten up as the result of self-denial, and prayer. On the 28th of July, 1850, the Seminary building was first occupied, when but one room was habitable. This room had to answer for the parlor, the chamber of the Professor, and his family, and the lecture-room. The dormitory of the students was the unfinished attic: their sole bedding being chaff bags on the floor, until in October they were furnished with better accommodations in this direction. The Professor, his family, and all the students eat at one and the same table. Their fare was three times a day, rye bread, and bacon, to which at dinner was added as a kind of dessert, such vegetables as could be obtained—"pulse," we may suppose, something like that of Daniel and his companions, Daniel i. 11, &c. But though their table was not loaded with "portions of the king's meat," we presume that "their countenances appeared fairer and fatter in flesh, than those who ate of the king's meat." Through their own efforts, and the aid of friends of your Society, and especially one of its members, (Richard Bigelow, Esq.) they have since advanced in improving very much indeed—though still much is needed. The locality of the Seminary, perhaps, might have been chosen more judiciously, it being in a mountainous part of Missouri, and rather retired, but this, as some of the brethren think, is not without its advantages, while even the reasonable objection to the place will, in a measure, be removed, through the construction of a railroad, which passes within six miles of the Seminary.

In regard to the question: What is required of persons applying to be received into full communion of the Church," I was told that it was a matter of fixed principle with them, not to admit any to a profession of faith, unless there were some reasonable evidence of personal piety. It was expressed as a matter of regret, that in some instances (having old and deep-rooted practice in the churches against them,) they had not been able to advance as far in this respect as it was their desire to do. They regularly catechised their youth, but in admitting them into full communion, they carry out their fixed principle as far as practicable. One of the brethren told me, that of twenty-four applicants, he admitted but twelve. This is a point in the German Church, which, like every old and deep-rooted practice, must be dealt with faithfully, yet tenderly and cautiously, until those already in the Church, see right in regard to it; and all that may justly be expected of the brethren, as touching this point, is, that they themselves have correct views in regard to it, and that they, in their own way, endeavor to carry such views into practice. Certain it is, that the formal, and in many instances, almost indiscriminate admission of the youth to full membership of the German Church, has been one of the sources of its declension from its former practical efficiency, and I must greatly mistake, if in Germany, wherever the Church is reviving, this point is not looked at with much tenderness and anxiety. With the brethren of the Confer-

ence, there is piety enough, that this truly important subject may be left to their discretion. The practical piety which I have found in the clergy, and in that portion of the laity with whom I became acquainted, and of which the character of the rest may be inferred, will doubtless lead them to carry out the principle, even where there is defect at present. The churches are represented in the Conference by delegates, and they adopt the doctrines, &c., as held by the Conference, submitting themselves thereto, and which, in the position they hold, is a very important matter. They do not only thereby maintain order, "as in all the Churches of the Saints" it should be, but they are guarded in this manner through the Conference, against any one smuggling himself as a preacher into their churches. True, all the churches, to which the pastors composing the Conference minister have not come in as yet in this regular and orderly way, but one of the churches after another begins to see the importance of being connected with the Conference, and several applied again this year for admission.

The importance of having the people of the churches Americanized, so far as possible, I believe, is fully felt by at least some of the older brethren of the Conference. While they at present can only do good through the German language, to the mass of their parishioners, they see the importance that they and their children should understand America, their adopted home. They have English, as well as German teaching in many of their Parochial schools. And in their late Conference, it was resolved, to establish a College in connection with the Seminary, in which there is to be an English professorship.

Thus, my dear brother, I have given you, in as condensed a form as possible, the results of my very pleasant visit to the German Evangelical Conference of the West. Pleasant—it was truly so to me, and I trust, under the blessing of God, that it will result in some good to the great number of Germans in the West, of whom there are in the State of Missouri alone, at a moderate calculation, at least 200,000. Though differing from some of these brethren in some things not strictly essential, I sincerely love them, and when I left them under the most solemn and impressive circumstances, it was with feelings of comfort, in the assurance, that I was parting from brethren in Christ, our common Lord and Saviour. I must add, that you as a Board, and as individual in the Board, who have benevolently aided the Institution under the care of the Conference, may rest assured, that such aid has not been bestowed in vain. Whatever minor differences may exist, to which allusion has been made, the one grand and glorious end, which they and we have, is safe: The evangelical preaching of Christ and him crucified—justification through faith alone in Christ. It is certain to my mind, that rationalism has no abiding place among them.

And now, dear brother, may the grace of our Lord Jesus Christ rest upon and abide with you, your entire Board, and the beloved brethren and their institution, from which I have just returned. May your efforts, and those of the Conference prove a blessing to generations yet to come.

Yours most truly in the Gospel,

JOHN O. GULDIN.

New York, July, 1854.

PLAN OF UNION. (*See p. 15.*)

The Plan of Union agreed upon by the Committee consists—

1. Of the following addition to the Charter of the American Education Society, viz.

[The American Education Society, in addition to its present powers, may take, hold and apply any charitable gifts, the annual income whereof shall not exceed ten thousand dollars, for the Promotion of Collegiate and Theological Education in the United States.]

2. The Constitution of the American Education Society modified as follows, viz.

The object of this Society is to educate pious young men for the Gospel Ministry, [and to afford assistance to Collegiate and Theological institutions, especially at the West.]

ART. I. Any person who shall subscribe and shall pay into the treasury at one time, one hundred dollars, and if a clergyman, forty dollars, shall be an honorary member; and shall have a right to sit and deliberate in all meetings of the Society. But all members hereafter added to the Society, who shall be entitled to vote, shall be chosen by ballot at an annual meeting.

ART. II. A permanent fund, consisting of bequests, legacies, and donations, given for this special purpose, shall be formed by the Directors.

ART. III. There shall be chosen annually, by ballot, a President, Vice President, Treasurer, two Secretaries, a Clerk, and such other officers as may be found necessary, who shall continue in office till others shall be chosen in their stead.

ART. IV. This Society shall, from time to time, by ballot, elect such a number of honorary Vice Presidents as they may judge expedient.

ART. V. The Society shall annually appoint, by ballot, [twenty-four] Directors; who, together with the President and Vice President of the Society, shall constitute a Board of Directors, [seven of whom] shall constitute a quorum at any meeting regularly convened. It shall be the duty of this Board to increase the funds of the Society, by soliciting themselves, and by appointing and instructing agents to solicit, the aid requisite to achieve the object in view. This Board shall have the power of appropriating [all moneys of the Society;] of examining and selecting candidates for patronage; of appointing committees to examine and recommend its applicants living in distant parts; [of examining into and deciding on the claims of collegiate and theological institutions to receive aid from the Society;] and, generally, of transacting all business necessary for the furtherance of the objects of this Society, not otherwise herein provided for.

[ARTS. VI.-XVI. unaltered].

ART. XVII. [All appropriations in aid of Colleges and Theological institutions shall be made at the annual meeting of the Directors, for which appropriations eleven members shall constitute a quorum. Such aid may be given in the form of temporary assistance from year to year, or in founding scholarships and professorships to be attached to the institutions aided; or in such other manner as the Directors may deem expedient.]

ART. XVIII. [All permanent or invested funds, held either by the American Education Society or by the Society for the Promotion of Collegiate and Theological Education at the West, shall be devoted to the same purposes for which they were held before the union.]

ART. XIX. [All life members of the Society for the Promotion of Collegiate and Theological Education at the West, at the time of its union with this Society, shall be honorary members of the same.]

RESOLUTION TO ACCOMPANY THE FOREGOING DRAFT OF A PLAN OF UNION.

Resolved, That in revising the Rules of the Amer. Educa. Soc., the following results, in the judgment of the Joint Committee, should be secured :

1. That the Board of Directors, in addition to their ordinary meetings for business, shall hold a meeting in connection with the Annual Meeting of the Society, and that this meeting shall be held in different parts of the country, as the Board shall from time to time direct.

2. That as a part of the report of this Committee, it be recommended, that in the selection of the Board of Managers, the arrangement of the place of the meetings, and the conducting of the business, such reference should be had to the different sections of the country, as to make the Society truly national, in accordance with the signification of its name.

3. That it be recommended to the American Education Society as a part of the report of the Joint Committee, in case the union of the two Societies be effected, to elect the present officers of the Society for the Promotion of Collegiate and Theological Education at the West, so far as they are not now members, into the corporate body. And that it be also recommended to the Directors of the latter Society to make known to the Directors of the American Education Society, after the union shall have been resolved upon, what other persons they deem it important should be corporate members of the American Education Society.

4. That the Secretary of the College Department may reside in the city of New York, and it shall be the duty of both Secretaries equally to attend all the meetings of the Board of Directors, and to take an active part in the same.

5. That the members of the Board of Directors shall be entitled to receive their travelling expenses, in the most direct route, in attending all the meetings of that body.

RESOLUTIONS ADOPTED BY ECCLESIASTICAL BODIES.

1. *By the General Assembly of the Presbyterian Church at Philadelphia.*

Resolved, First, That the permanent establishment of Institutions of learning of the highest order, and under Christian influence at the West, is a work essential to the adequate supply of that land with a thoroughly educated and evangelical ministry, and therefore essential to the completeness and full efficiency of our system of evangelism in those new and rising States.

Resolves, Second, That the Society for the Promotion of Collegiate and Theological Education at the West, through whose instrumentality some Institutions have been saved from extinction, and others raised from a state of great depression to one of efficiency and hope, and whose helping hand is extended to similar educational institutions, as they are demanded on our rapidly enlarging Home Missionary field; deserves the continued confidence, the sympathy and the liberal aid of our churches, that it may carry to a successful completion its benevolent mission.

2. *By the Congregational Association of New York and Brooklyn.*

Resolved, That this Association having heard with interest of the continued labors and success of the Society for the Promotion of Collegiate and Theological Education at the West—express their strong conviction of the direct, and practical, and permanent influence of the work which it aims to accomplish for the evangelization of the West, and their cordial desires for its prosperity, and recommend it anew to the confidence and aid of the churches.

3. *By the General Association of Iowa.*

Resolved, That the Society for the Promotion of Collegiate and Theological Education at the West, has our warmest sympathies, and we pledge to it our cordial co-operation.

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A

D I S C O U R S E,

DELIVERED AT THE

ELEVENTH ANNIVERSARY

OF THE

Society for the Promotion of Collegiate and Theological Education at the West,

IN THE

FIRST PRESBYTERIAN CHURCH, POUGHKEEPSIE, N. Y.

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BY

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E. SMALLEY, *Secretary*.

DISCOURSE.

“If the foundations be destroyed, what can the righteous do?”

PSALM xi. 8.

THIS Psalm was written at a time of peculiar peril in the history of David. Enemies were every where abroad, and his life even in danger. His friends, alarmed for his safety, urged his escape to the mountains. For lo, they cried, the wicked bend their bow; they make ready their arrow upon the string, that they may privily shoot at the upright in heart. *If the foundations be destroyed, what can the righteous do?*

The Psalmist nobly replies to their fears. “In the Lord put I my trust. How say ye to my soul, flee as a bird to your mountain? The Lord is in his holy temple: the Lord’s throne is in heaven; his eyes behold; his eyelids try the children of men. The Lord trieth the righteous; but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall reign snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright.”

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Though the foundations should be destroyed, though the pillars of society should be shaken, and amid their ruins it is asked, what have the righteous accomplished? what permanent advantage have they secured? and what is their prospect and hope?—Intelligent confidence in God replies, He can lay foundations anew—reconstruct from polished stones, more costly and solid, his glorious temple. He can save his saints amid ruins, and make surrounding desolations the memorials of their integrity and wisdom. The giant column, buried in ashes, may tell of the skill that wrought it into form and beauty; and gilded domes, falling amid conflagrations, may tell of the strength that reared them, and of the crowds they sheltered at their altars of devotion.

The revolutions of ages, the passing away of nations, governments, and churches, do not and cannot destroy the fruits of holy living, nor impair the principles of moral rectitude. The lessons they give, with the history of their times, are among our most salutary teachings and safest guides. Inspiration is indeed full and perfect, and the history of redemption, sealed by the blood of the cross, is the burden and the richness of the divine record. But the value of that inspiration, and the power of that redemption, are seen more in the long and varied history they have left, than in the doctrines they have taught, the precepts embodied, or the startling revelations given.

Hence, though we have seen the foundations destroyed again and again, the supports of social order yielding to the onsets of wickedness and de-

praved passions; at their fall, amid their ruins, and along the sleeping ages of their sepulchre, and even from the disinterred memorials of centuries forgotten, they furnish examples of instruction and encouragement in righteousness. They no more read to us the bloody chapters of crime and death, God's consuming judgments, than they reveal the wisdom despised, and the infinite value of the protection rejected and lost.

All is not lost, though the foundations are destroyed, nor are the righteous left discouraged or inactive amid the desolations over which they tread in tears. The principles of rectitude borrow new illustration, and prompt to new fields of action, where other foundations shall be laid of augmented strength and beauty.

From the past of other nations, it is with mingled emotions that we contemplate the future of our own. Every new view that we take of this country awakens a livelier interest, if not actual astonishment. In its extent and rapid advances it exceeds all our calculations. Who ever dreamed of its developments, and the rapidly extending circle of its jurisdiction? Its arts and arms, its commerce, and vast enterprise in every quarter of the globe, no one expected so soon to witness.

It is in the memory of many before me, when this commonwealth was a frontier territory, and native barbarians held the control of its central localities. Fifty years ago there was nothing but a narrow line of light along the shores of the Atlantic, casting its rays, scarce at all, into the dark interior. A

change, as by magic, has come ; and we can hardly calculate the steps of its rapid advance. And though participating in the causes and agencies that wrought this change, we stand astonished at what has been done ; and but for its undeniable reality, we could scarcely credit the vast achievement. That New England should be but as a province, and all the Atlantic States but as the residuum of a mighty people, who, turning their footsteps from the home of their fathers, should so soon traverse the vast continent, leaving all along their way traces of their power, and now hold intercourse, from the almost illimitable shores of the western sea, with the thousands they have left behind ; awakening the admiration of all the oriental world, and proffering a home and affluence to millions on millions of men in suffering and bondage, is all but miracle.

The providences that have led on these wonders, and those elastic energies that have combined to achieve them, awaken our admiration, and teach us what are the resources, the true mission, and the responsibilities of the American people, as a free, Christian, and Protestant nation. And as clearly do they indicate the dangers to which we are exposed, and summon us to a watchful fidelity against them.

We have proudly regarded this land as our inheritance, remote from other lands, in happy isolation, and exempt from the perils of other countries ; that we were free from responsibilities as to the nations abroad, as from their invasion and control. But time and providences have summoned us into

the broad arena of the world's activities, and at once to participate in the agencies that shall settle its destiny.

Our far-speaking example; the direct action of national diplomacy and of our Christian missionaries abroad, have done more to create and advance moral and political changes and improvements in the world during the last fifty years, than almost all other causes combined. Light is every where pervading: moral causes are asserting their ascendancy, and the great questions of freedom and Protestant piety are becoming vital and controlling. The popular mind is every where vigorously at work, and though suppressed in its action by the power of arbitrary will, and its voice for a time subdued, it cannot be silenced, nor long controlled, no more than you can bind the tides of the sea, or suppress the earthquake when internal fires are once enkindled.

The anxious, agitated mind of the world's necessities, seems now to be turned imploringly, and with its last hope, to this favored land of ours, asking not only an asylum for the fleeing victims of oppression, but for some boon of mercy to be extended to the millions that cannot flee.

If this country shall fail in its free institutions—in its self-government and Protestant religion—in advancing the mental and moral condition of the world, where is there hope? A sad retrogression must ensue, and the human race groan for ages still.

In order to fulfil our mission, and guard from the evils that have ruined other nations, we must be watchful of perils, wise and early, in the selection and attainment of permanent security.

There is an immoderate activity, rash adventure and enterprise, a resolute determination to be rich, an enlarged commerce, a military spirit, costly expenditures, pleasure and luxury, scarcely ever paralleled. There are other exposures, which, for the ultimate good to be attained, we are willing to meet. There is the rapid accession of a foreign, ignorant, and degraded population. There are many domestic questions, sectional interests, and diversities of sentiment crowding upon us. There is popery and slavery, infidelity and social licentiousness, vast party and political ambition, rival and reckless every where. These are incident to our state and relations. They demand our regard and wise activity; but they are not essentially, nor at all, subversive of our virtue or integrity, but will yield in their time to ripe action and vigorous morality.

It becomes us to inquire what are the remedies for existing evils, and what the security of the good we would seek to enjoy and to do?

We need that power that shall go behind all outward tendencies to pride, extravagance and public corruption; which shall act on the great principle of evil, and which shall give to men self-denial and self-control, and rule the heart; which shall rightly educate and guide the dominant passions of our nature—subjugate to the sway of rectitude and truth the moral constitutions of men.

This is not to be found in the arts and industry of civilized life, nor in the enlargement and resources of commerce, nor in political and civil organizations, nor in any peculiar arrangement of the social state.

Nor is this power, with its remedies and securities, to be found in intellectual culture, to whatever extent it may be carried. We add further, these securities are not found even in intellectual culture when under religious control.

We admit the power of the religious element. It is seen, not alone in the stern endurance of the Christian martyr, but in the indomitable crusade, the zeal of a blind superstition, and the sacrifice of an inveterate paganism.

We need religion always. It is essential to every permanent good. But in order to make even true piety permanent and pervading for good, there must be an intellectual and religious culture so united and extended as effectually to cure the blindness of paganism, check the madness of superstition, raise the popular mind above false refuges and formalities, and which shall take away the heart from all inadequate dependencies, and rest it alone and intelligent on the right arm of an omnipotent righteousness.

WE NEED INTELLECTUAL CULTURE, PROMPTED AND CONTROLLED BY A RIGHT RELIGION—THE DIVINE ECONOMY OF THE GOSPEL OF CHRIST.

We have met on the eleventh anniversary of "The Society for the Promotion of Collegiate and Theological Education at the West." The nature of this association and the object it contemplates, naturally lead us to consider the securities which are created by general intellectual culture, when prompted and controlled by evangelical piety.

The history of nations for centuries, the present aspect of the world, with every existing good, and

prospect for the future, forcibly direct us to this Source of our security.

We would speak cautiously, and not at all severely, of the many devices of men to cure the evils of this world, by discussions out of the range of the Bible, by agitations above the excitements of religion, by combinations beyond the circle of the church, and by reliance on power and agencies not of God nor spiritual. But I would ask, if, after all these, there has not been found the steady current of a mysterious and uncontrollable Providence, moving on under the guidance of fixed principle, deep, spiritual and independent, fed by the changeless law and precepts of the Bible, made wise and powerful by that Omnipotent Spirit which ever pervades and attends it? And while it recognized and commended as auxiliary, and generously accepted and crowned all the proffers of a wise and human agency, it left this agency, often, if not always, when acting by itself, dishonored and useless, like those chafing winds, rushing with confusion and noise, yet affecting not at all the deep current that moves in undisturbed majesty beneath them.

I have been astonished to see how much has been done out of the church, and above the Bible and religion, to effect moral changes, which has seemed for a time to work almost with the charm of miracle—sometimes with the enthusiasm of madness, rousing nations as by storm, yet passing away, and leaving the great landmarks of truth and righteousness, and even the moral habits and condition of men as they were before; the work of evangelizing,

elevating and saving men yet to be done, and to be done in the same tried way that God by patriarchs and prophets, by Christ and his apostles, has marked out for us. And we are happy to fall back upon those deep-laid principles of truth and duty, the Word of God, the Gospel of his grace; and while watching the providence he opens, we would hasten to apply those principles, unfold those doctrines, and urge the precepts they enjoin, and summon the church to her work of sharing with Christ and his Father in the sublime achievement of a world's conversion, and in the glory that shall crown the issue. It is here that we are falling in with that deep current of Providence in redemption, that is moving on the destinies of the world to the consummation of the kingdom of Christ.

In estimating the value and efficiency of the *security* in question, we are naturally led to review the history of those men and those times which have been most distinguished for efforts to advance general intelligence under the control of evangelical piety; or rather, whose religious sentiments and principles have prompted to the most vigorous efforts for the advancement of general intellectual culture. They form a distinct and peculiar class, the light of whose example no time can cloud, and the result of whose agency all future ages will more and more prize.

So marked are the sentiments and principles of this class of men, so permanent their influence on the popular mind and on national character, as clearly to identify them with the most intelligent and valued advances of society. They have been identified with the learning and religion of the continent of Europe,

as well as with all the popular privileges and civil liberty which that continent has ever known. They were identified with the great reformatations of England ; with the unsurpassed glory of Scotland, and all constitutional law ; with popular education every where, and the highest culture of spiritual piety.

In searching for the immunities of the world in education, law, government, and religion, we are conducted invariably to the Reformers of Central Europe ; to the Puritan Dissenters of England and Scotland, those undying exponents and advocates of evangelical piety. The great army of martyrs has been recruited from their ranks, and their heroic deeds are left imperishable in the thousand memorials that still grace the lands of their labors, their sufferings, and their blood. To this class, England, says her great historian, owes all the liberty she enjoys.

It is unnecessary to say, that these men had peculiar sentiments and principles, from which spring, not alone their integrity of character, firmness of purpose, and ardent piety ; but these settled their views and principles of social life, and determined their rights and their duties as to the laws and institutions of the state ; *they were indeed a peculiar people, zealous of good works.* Their piety was the natural result of their evangelical sentiments, inculcating an implicit reliance on the Divine Spirit for all good ; and that piety prompted to enlarged and vigorous efforts for the intellectual culture, civil liberties, and personal elevation of their fellow-men.

The age in which they lived was as peculiar as

their sentiments and principles were decided and unyielding. And where, but from these men, through all that eventful period of darkness and oppression, was there the least hope of the world's salvation from ignorance, despotism, and sin?

The Papal church had been working her dark and delirious way for ages, and though boastful of knowledge and her teachings: whom did she make wise?—of her power: whom did she free?—of her spirituality: whom did she reform and save? Where in all her history has she been the educator and religious reformer of men? What of personal, civil or religious good can be gathered in her name from the entire masses of the human family? Her light has been darkness; her freedom, chains; the life she inspired, death itself. The obstacles she has thrown in the way of light, the elevation and saving of the world, are incomparably more formidable than the darkness of paganism, and the utter debasement of the savage state.

The partially reformed churches, and the states protecting them on the continent of Europe, afforded some temporary relief; and the promise they once gave the world, from their cherished spirit and power, to reform and save, was as the boon of Heaven to suffering humanity. But what have they accomplished since the time of the Reformation?

Of the Protestant families of England we would speak with respect; yet we look in vain for that popular education, general intelligence, and equality of civil and religious rights which it is the mission of Christianity to secure, and which we believe it is destined to achieve.

Professing to embrace the principles of evangelical piety, we, of all others, are bound to understand the obligations which they impose, and the immunities they would give. From the developments of two hundred years, we are left in no doubt as to their value. We have seen their vigorous action on the continent of Europe, in England and Scotland, circumscribed and retarded as they have there been.

It was by men of evangelical sentiments, taught by a careful observation and long experience, that the foundation of our free churches was laid; as favorable, if not essential to their growth and energy, they demanded a free government. For the security of both their church and their government, they as early laid the basis of free schools, for the immediate culture of the popular mind. And for the support of their primary schools, they laid, almost in the primitive forests of this land, foundations for their colleges; no more expecting their primary schools to live and flourish without them, than that the planets would still shine were the sun stricken from the sky.

It was no incident nor accident that our fathers established their higher seats of learning. It was from a wise calculation of their necessity for that popular education and growth of mind, which not only their religion inculcated, but the structure of their church and the nature of their government demanded. Both the command of their Lord, and the charity of their religion, made it imperative on them to secure for all the means of intellectual cul-

ture, as being consistent with and demanded by the faith of their adoption, and demanded by its saving purposes.

This faith so vigorous every where, and so essential to the intellectual improvement, as well as the salvation of men, we should well analyze and well understand.

1. It recognizes man every where as involved in sin, so alienated from God and so deeply depraved, that there are found in the heart no elements of self-restoration and no desire to seek it.

2. There is also recognized in this system of faith, instructions and methods of relief suited to the necessities of man universally, appealing to their intellectual perceptions, as the only way of reaching and saving the soul.

3. This faith enjoins on all that embrace it, a personal responsibility to provide for its spread; to teach it to all men; to open through the broad surface of the earth fountains of knowledge; to plant stars of divine light in every sky. To the recipients of this faith there comes the Divine command, "*Go teach all nations.*"

4. And while man's nature is too dark and depraved for any human power to save; and divine truth, though teaching all knowledge, inadequate to such a purpose; their reliance is on a Divine, Omnipotent agency, ever present, and pledged to save. It is not by human wisdom, nor by the power of truth, nor by ordinances, that they are stimulated. It is that sublime announcement of the Son of God, "All power is given unto me, in heaven and on earth;

go ye *therefore*, teach all nations; lo, I am with you always even to the end of the world."

In these four elements, we find the secret of that power, activity and success, that has attended the class of men of which we speak, and which leads us to regard the advocates and exponents of their sentiments and principles as the educators and saviours of the world; the men that might truly and efficiently administer the economy of grace.

And more specially so, as theirs is a system based on *revealed truth*, whose saving benefits are secured only by a perception of its excellence, its provision, and requirements; having precepts as well as doctrines; personal duties as well as positive revelations, it addresses itself to thought, reflection, and decision; simple in its teachings, yet sublime in its principles; beautifully compared to the stream issuing from the crystal throne, having shallows that a babe might wade, yet depths that angels cannot fathom.

This system of truth courts investigation, delights in evidence, and defies refutation. It has stood before the world for ages; encountered the proudest champions of infidelity, ever rising ascendant, and bringing the resources of science to its aid; and by its own intelligent issues crowning itself with imperishable honors. It has a future to achieve as well as its present eminence to maintain. And it is by the truth perceived, understood, and accepted, as sustained by argument and endeared by its issues, that either can be achieved or maintained. It is not from the education and intelligence of the past alone,

but by the increased intelligence and more ample education of the present and the future, that we are to realize and enjoy what the truth and grace of God would give.

With these four elements of divine truth, and the intelligent investigation they invite and encourage, we meet at once the most striking peculiarity of the system,—its *vicarious character* of the atonement it reveals. To this its advocates have uniformly and strongly adhered. As the atonement, by substitution, laid the basis of this system, its benefits are secured only as foreign aid comes to our relief. Hence all believers in this system, relying on Christ and extraneous aid for their own salvation, are bound and constrained to extend light and salvation to all. Their very principles summon them to the work of instructing and saving men; and from the charity inspired, they are ready and anxious for its achievement.

Where, then, shall we look but to men of these evangelical sentiments for the education of the world? To men, who, resting their own hopes on intelligent piety, are conscious of duty to educate and save their race through the divine arrangement of religious teaching—a teaching that brings the mind and the heart into immediate connection with divine truth and the Spirit of God,—that shall make of the entire man an intelligent and useful Christian, capable of appreciating privileges, meeting the divine claims, and executing the purposes of the Redeemer? We have nowhere else to look.

There are tendencies in human nature, and liabilities from the structure of society as it has heretofore existed, against which nothing will effectually guard but general intelligence under the control of evangelical piety. For the want of this, there have been not only fearful retrogressions of intellectual character, but the most melancholy declensions of public morality.

While the culture of the intellect has never been sufficient to secure the useful advances of society, the religion of no age has been sufficient to withstand those tendencies and liabilities to which we have alluded.

We have never doubted the piety of the early Christians ; yet the corruptions of the church were rapid and wide, and she soon went into an eclipse of ages. Nor have we ever doubted the piety of the Reformers ; yet they revived and continued the speculations of the schools. Leaving the more experimental and practical of Christianity, they sought civil immunities and patronage for their support. They receded from the evangelical and spiritual to the outward and the formal ; trusting more to the ritual and official, than to the teaching of truth and the inspirings of the Holy Ghost. They did not divorce the church from the world ; nor intentionally separate religion from learning ; but they permitted the world to subordinate the church, and the light of learning to outshine the radiance of religion. Though the Word of God and the teachings of religion were not formally excluded from their seats of learning, the experimental power was

gone, and the practical benefits of a spiritual ascendancy unknown.

Evangelical sentiments, for a time, worked vigorously on the continent of Europe, confronting infidelity and superstition. They sent their cheering light and benign influence to the land of our fathers. Yet the Reformation, with all the intelligence and piety that gave it birth, utterly failed to make advances. It actually receded, till from entire governments its principles were discarded; its disciples exiled or martyred.

We need not say how far this arrest of the Reformation, and the decay of religion, were caused by the corruption or loss of evangelical sentiments. But we know these sentiments did die away, and spiritual religion became greatly corrupted. The sources of science, literature, and general intelligence became more and more restricted. Though some few radiating centres remain to relieve the darkness, the light emanating has been cold, cheerless, and often baleful. Though the Word of God has not been discarded, its inspiration has been denied; its evangelical character disowned; its saving power lost; and those divine agencies of grace and salvation that should ever attend it are unknown. We now look in vain for that private piety and public virtue which once adorned the universities and schools of Europe. Through that broad and populous continent, the promise the Reformation gave has never been realized. Popular ignorance, infidelity, and false religion; the denial of human

rights ; and governmental oppression, are now every where apparent, if not as fearful and wide as when the Reformation first dawned.

A happier experiment and richer success attended the progress of evangelical piety in England and Scotland ; and no period of the British history is more bright and honorable than that, in which the sources of general intelligence and popular education were multiplied and enriched under the administration of the Puritans. The principles of civil liberty were now deeply and most firmly laid in the national constitution, and a permanent check given to the abuses of arbitrary power. Light was now struck out from the darkness of ages, never again to be wholly obscured.

That so many men of evangelical sentiments, the advocates and patrons of popular education and general intelligence, not to say ardent lovers of civil liberty, lived at an eventful period, and that they were compelled to remain in England, has been her safety and her glory ; but for these men, England might now be what the continent of Europe is, if not as the darker provinces of the papacy. Though she has not a place in all her kingdom for the ashes of Cromwell to rest, it is well for her, that, as his flight to these shores was arrested, she had for him a throne and a crown to grace. From his renown she dates her high career, and writes the brightest of her history.

What the Puritans have done for England, for Europe, and the world, should never be forgotten ; nor should we overlook the secret of their power,

nor the instrumentalities of their wide success. Nor should we be unmindful of those adverse influences that have so often succeeded, and checked the growth and advance of their invaluable principles.

We do not call in question the piety of the present age; nor would we intimate that there has passed out of the public mind a conviction of the value of religion as a controlling element of popular education; but we fear, greatly, an inordinate worldly enterprise, and early rush to the active employments of life, without adequate intellectual culture; and we fear, too, that when intellectual culture is sought, the speculative and the philosophic may hold too great an ascendancy over the religious, if not be separated from it, in the training of the popular mind. This is seen not alone in driving the Scriptures from the common school, and the service of prayer; in reducing the biblical studies and religious culture of our colleges; in making, in some instances at least, theological seminaries nurseries of intellectual excellence, rather than seats of sacred science, of spiritual endowments, and holy equipment for the conquest of souls.

It is difficult to express what we mean, or to write for the age to read exactly what we fear. The past loudly admonishes us that there can be nothing more important for us, at the present time, than the securing of right educational institutions, with securities against their perversion and abuse. They are not only to educate those who are to fill our pulpits, and supply the professions; but they will shape all their habits of thought and investiga-

tion. What these institutions are for intellectual culture and religious influence, our future preachers will be as to their power over the public mind, and their success in winning souls to Christ. The moral bearing of other professions, and, indeed, the entire aspect of society, as to its mental habits and moral associations, will be more affected by these institutions than by almost all other causes combined.

To meet the demands of business, and to bear safely the responsibilities which vast trusts impose, a maturity and strength of judgment are required, which education, under right moral principle, alone can give. Nothing but this can allay the fears and distrust coming over us, from the frauds and failures so multiplied and gigantic at the present day, and restore that integrity and confidence so essential to the public security and advance.

In pride of our present privileges and possessions, we may not sufficiently provide for the future, regarding ourselves as having passed beyond the causes before which other nations and churches have fallen. We have indeed securities which they never knew; but these may fail us. There is no law of progress or permanence that makes them sure to us. The future traveller across these fields so rich with sunlight and promise, may search our history amid ashes, mausoleums, and buried palaces. Egypt was once the cradle of science and the nursery of arts, where centered all of earthly excellence, and shone brightly the treasured trophies of an illustrious age. It is doubtful whether we have any just conception of those ancient times, of the wonders

then wrought, or of the nature of those countries where these scripture scenes were laid. It is not over the scorched soil of a desert Africa that we are led, or along the banks of that mysterious river now so deserted; it is not amid the dishonored memorials of decayed grandeur, that have slept for ages, nor by the sand-buried base of the immortal pyramids, solitary and deserted of life as of the power that reared them, that we are conducted. Nor are we to encamp with straggling caravans amid deserted tombs, our slumbers broken by the midnight alarms of the desert beasts. Oh, no! but we are to go along the rich and well watered plains, teeming with their millions, and enter that rival of all cities, with her hundred gates, the first metropolis of arts and science, the mysterious cradle of doctrines that ruled the world for ages. Egypt, and Syria, with her hundred cities—Balbec, with her temples, and towers of massive rock, skilled into architectural excellence, which modern science can scarcely conceive or art execute—Nineveh, with her gigantic wonders—and Babylon, of wasted palaces of all but miracle—unite to throw around those ages of Egyptian and Eastern scenes a charm of instinctive admiration. We are not referred to an age in which there was no virtue, nor true religion. An age that can present the matchless drama of the Book of Job, the laws and government of Israel, with all the recorded triumphs of sacred truth, cannot be an age destitute of learning and religion.

You may cross the sea, instructed by the doomed towers of Zion, and warned by the wide ruins of

Judea, and visit Greece, and Rome, and the cities where flourished science and all arts, and where religion under Christ held a glorious sway, till all kings paid it reverence, and it ruled the throne that ruled the world. But what is now here save darkness and death?

And modern times read to us salutary admonitions. You go along the sweet waters of Geneva, and the voices of her illustrious evangelists are not heard as of old. Traverse all of southern Europe, and you find no crowds from pentecostal chambers to swell the army of martyrs. You ask in vain for the families of the Huguenots and the Lollards. You may cross the beautiful lands of Belgium, and track the whole field of Cæsar's wars, where the Reformation wrought wonders, and Luther, with holy coadjutors, sleeps; and with all of personal piety that may still remain, you meet moral ruins every where, cruel despotism, and the groaning of the nations struggling to be free.

I have lingered here, not because we are fascinated, admiring the memorials of science, literature, arts and arms unparalleled, with the vestiges of a pure evangelical religion, enshrined amid ghostly superstitions, cherishing the hope of a speedy reformation; I have done it to show that no religion, arts, science, literature and refinement, are such securities as will inevitably transmit their own guarantees from age to age; and more, to be advised how these guarantees may be carried along to coming generations, with their inestimable immunities; to show what government, what popular education, what religion are demanded.

Standing as we do, and believing as we do, with all the lights of history shining on our path, there is an infinite obligation resting upon us, an infinite privilege granted us, from the sentiments we embrace, from the nature of our government, and the peculiarity of our religious faith. We do not sufficiently realize that these are the sentiments that found their way to the cloister of Wittenberg, and from the chained Bible of its altar, pervaded the mind and heart of that great man, who ere long awaked the sensibilities of a nation, and sent an electric shock through a continent.

We have alluded to the check given to the Reformation in Central Europe. And what ignorance, superstition and oppression have returned and reigned there for two hundred years, and still hold their dark dominion over millions of souls? Had the coadjutors and successors of Luther given their energies to popular education and the spread of evangelical sentiments, carrying out the principles on which the Reformation started, what degradation and suffering had been stayed,—what release come to suffering humanity from the powers of darkness and the Man of Sin?

Had England perfected the Reformation in her borders, and given free scope to evangelical principles, to all her people education and equality of rights, she had not now seen Ireland her annoyance and disgrace, and one half her population ignorant and degraded. Her vast dependencies had been conducted to intelligent freedom, her throne and church

had not stood the price of poverty, ignorance, and the toil of millions.

With the example of England and the continent before us, and the history of our Puritan ancestors, together with the sentiments and principles in our hands from which the world has ever received her elevation and advancement, her liberties and true piety, we have a field for their exercise and activity, free from the barring that old systems, hereditary rights and dynasties had raised in opposition as walls of adamant. And we cannot but see the necessity of their right, immediate, and constant application. Their arrest and exile abroad, their sanction and culture by our Puritan fathers, with new and most appropriate localities for their exercise where millions are rising to enjoy them, impose on us a sacred trust, demanding our immediate and unwearied activity in the use of appropriate means which God has put into our hands for the permanent growth and good of this country. The mind of the nation is awake, demanding it, and the heart of the nation pleads for it; the infinite interests of posterity and the world plead for it; liberty and religion unite their voice, and God himself, from the Cross of his dying Son, bids us to the work.

We are now, as evangelical Christians, to this country and to the world indeed, what the Reformers were to Europe, what the Puritans were to England, and what our Fathers were to us. We believe that the sentiments and principles in question are the light of the world, the salt of the earth; that from them spring those elastic energies and that divine power which are to save the world.

If we fail in this trust, intelligence, virtue and piety must be arrested, and civil liberty turn back again, to the grief and despair of millions. It may be so. The foundations we lay may be destroyed, though laid in wisdom and prayer. They will be, if intelligent piety does not guard them—guard them, too, by the virtuous energies of educated masses, giving to the popular mind a perception of their excellence, and to the popular heart an attachment to their sacredness and worth. But oh! what fearful lessons would this failure teach! what ruin spread! what wrecks of happiness and hope! what wailings would go up from a dying world, filling heaven with wonder and mystery at the ways of God—demanding from the despair of men and the amazement of angels, some new assurance that the redemption of Christ and the world should come. Where, where, from the ruins of our government and churches, can the eyes of the world ever be directed for relief?

We should continually bear in mind, that there are causes combining with the intercourse and activities of the age, which strongly urge to a fearful crisis, wherever the controlling power of intelligent moral principle is wanting. Education will be sought. It will be had. Shall it be broad, catholic and Christian, or narrow, sectarian and Papal? Sectarian it is too much already, obtruding forms, dogmas and ceremonies, to the neglect of essential truths; and this, for the ends of denominational growth, rather than mental culture and Christian piety. Papal, too, it will be, and Jesuitical, on the

broader ground which a narrow sectarianism will not reach. If we do not build colleges at the West, the Jesuit will. He who once traversed the dense forests and the broad prairies, and along the mighty rivers, to make proselytes of savages and to baptize barbarians, will not be slow to build altars anew, when the captivating light of a subtle science, and free teaching, and soothing errors, shall win unsuspecting millions, and bribe into fatal alliance. Let it be our mission and design to go before the sectarian and the papist, and do for the West what has been done for us.

In summoning the friends of learning and evangelical piety to the work to which this Society is pledged, we refer to the value of education, under the control of religious principles, as seen in Central Europe, in England and Scotland, and more specially to the noble example and stern virtues of our Pilgrim fathers, who so early and wisely laid the foundations for their higher seats of learning; thus securing to us the invaluable inheritance of our civil and religious rights.

We would point to the many colleges at the East and in the older settlements of our country, as yet, free from all denominational restrictions, and pursuing nobly their catholic vocation. The great majority of the youth now in process of education are attached to these institutions; and it is by such colleges as these, reared at the West, that we would arrest the advances of bigotry and sect, and keep down the assumptions and arrogance of the papacy. There is an immediate demand for them. We all

perceive the rapidly growing numbers and power of the West. In those political agitations, from which vast issues must flow—those great pecuniary interests, after whose prizes, multitudes so eagerly press; and that sectional pride, perilling every social good, we find a necessity for calm judgment and moral principle every where, which popular education and true religion alone can give.

New theories of law and government are constantly raised; ancient usages are set aside; novel-ties, progress, experiment, destiny are urged; withal, doubtful principles of moral rectitude and administered justice; till fearful weakness has come, and the prison and the scaffold have lost their terrors, from almost the assurance of escaping them. Even the death of the felon is shorn of its ignominy and despair, from the paraded romance of the adventure that led to it, or the boasted hope of heaven that crowns it.

Advancing to higher grounds, where we might expect settled principles, we find conflicting theories and hazardous speculations. Even biblical science, and interpretation, and the very facts of inspiration are becoming questions to be reconsidered. And when the basis of our evangelical faith cannot be spoken, there are the conflicts of the philosophy of religion.

These conflicts of opinion, and pernicious theorizings, are fast dividing the families of Christ, and augmenting the already too numerous sections of the church; sending jealousy, suspicion, and rivalry, to the annoyance of the good, not only, but to the disturbance and peril of our social state.

There are tendencies, if not a clear disposition to terminate the long and successful efforts of a co-operative Christianity, which our literary and religious institutions have cherished, and by which the social elements and generous spirit of our common faith have so long been cultivated and crowned.

To all this, sectarianism, ultra and radical, spurning the settled principles of truth, and pretending to discoveries more excellent and spiritual, has risen in the pulpit, and the learned professions, and pervaded every order of intellect, from the governor and judge to the vulgar scoffer, led away from intelligent perception of truth and piety by ignorant and absurd pretensions. All this, acting on the popular mind, will tend greatly to form the character of those who are to come after us; and there is nothing that can effectually guard from the evils that will ensue, but popular education on Christian principles.

The many gigantic evils that have arisen in this country, whether in the church or the state, have generally sprung from the force of strong, uncultivated minds; and from ardent, impulsive, and misguided sensibilities. Strong minds, without education, are most arrogant, daring, and dangerous. And even strong moral and religious principle, with uneducated intellect, is always liable, from misguided zeal and a false benevolence, to obtrude measures, to press reforms and innovations, unsuitable as to time, if not subversive of truth and order.

Whether you look at the science of medicine, to the seat of the jurist, to the halls of legislation, or to

the pulpit, practices to be deplored, laws and measures to be deprecated, sentiments and usages that have corrupted truth, and crushed the best interests of humanity and the hopes of piety, have almost uniformly sprung, either from uneducated intellect, destitute of moral principle, or from ardent religious sentiment, without education adequate to enlighten and control.

Had men of this character been trained to mental discipline, under religious influence, they had been the ornaments and guides of their generation; while now, the good they may have done has often served to augment the evil that has ensued. There may be solitary, uneducated men, with a deep piety, who have served well their country and the church; and that good service may have charmed and cheated into activity and our confidence, many more, whose lives and labors have bequeathed harvests of calamity.

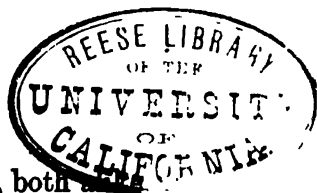
While we have fears for the church and the country from uneducated intellect in its vigorous activities, we have entire confidence in those securities that popular education gives when guided by evangelical piety. And it is from this conviction, that we seek to plant colleges every where, which shall be nurseries of piety as well as of literature and science.

We have a fair illustration of our principles in the colleges of England and Scotland, the only land of the East that has at all escaped the moral and political evils of which we speak. In the time of

the Reformation, and especially of the Commonwealth under Cromwell, these universities and colleges were the nurseries of science under the highest religious control. And the results of that illustrious age, England and the world are enjoying to this hour. But for the intellectual and religious culture of that age, seen pre-eminent in the noble army of Puritans that were kept at home, the fate of the Reformation had been sealed, and piety eclipsed in England as on the continent. The schools, colleges, and universities of the British Islands at this time, under the control of the Puritans, were the suns and stars of that memorable age, in whose fadeless light, we and all Christendom still walk and rejoice.

It was at this period, that England, so greatly under the influence of evangelical religion, secured the basis of her present liberty, and the permanent growth of her matchless commerce; providing, at the same time, greatly increased securities for the popular education, morality, and religion. It is in view of this, that the world, now starting anew in the career of popular rights and popular intelligence; prizing free governments, and devising measures to secure them, are reading more correctly the history of the English Commonwealth; and estimating more justly the character of that great man who presided over it; as well as yielding to those Protestant and Puritan principles that gave it its true glory, and which to this day have been working out the true interests of a wonderful and prosperous nation.

Adopting these same principles, with a government more favorable to their development, and with



religious sentiments in happy accordance, both ~~and~~ demanding and encouraging the most enlarged, popular education; we have it in our power, and we believe it to be our mission, through our institutions of learning, to preserve and transmit the grand securities of human rights, happiness, and religion.

We have an illustration of the influence of literary institutions, when religiously conducted, nearer home, and of their bearing on the political interests of the nation. At the time when infidelity pervaded this country, and a lax theology, with dissoluteness of morals; when every hamlet of New England had its association of skeptics, and all was but a doubtful experiment; it was then that *one man*, eminently a patriot, as a scholar and Christian came forth in defence of the truth. Here was educated intellect, girded and guided by religious principle; that *one man* arrested and turned back the tide of a deep and swelling infidelity. And how was this done? The illustrious *Dwight* was at the head of Yale College, surrounded with mind gathered from every part of the land, fired and fevered with the spirit of infidel philosophy. That mass of mind was seized, and educated, and controlled by a higher mind under the sanctions of a divine religion. Through these associated minds, thus educated under Christian principle, the whole land was pervaded with intelligent perceptions of truth; and religion again came forth in her true alliance and divine power.

It was through this college, that one man thus spoke to a nation and the world; and but for this

college in its multiplied associations, he had spoken comparatively in vain. From this high position, reflecting minds and responsive hearts carried and diffused abroad the charm of his genius and the glow of his piety, as inferior orbs carry beautifully and brightly along their shining way to the very bosom of night, the benignant beams of the noon-day sun.

Time would fail me to tell what colleges have done, both directly and indirectly, for the intellectual and moral culture of the world ; its civil advancement and its political security. Their demand is nowhere so great, nor their benign influence so wide and apparent, as in connection with free governments. Could we summon the statesmen, the priests, the scholars, the pastors and teachers that have gone from them, and gather the fruits of their intelligence, industry, and piety, we should garner at once almost all the golden sheaves that have ripened on these fields for two hundred years.

It was not alone, that the Puritans established their colleges in New England, because they were *what* they were ; but it is because they early established their colleges, that New England is *now what it is*. And being *what we are*, it is our mission and duty to establish colleges through the land, that, when other generations shall come, the whole nation may be what we are, and what New England is. Had our whole land these institutions this moment, who would not have more hope, and less fear, if fear at all, for the future of his country ? How can a religiously educated, intelligent people be any thing

but free? And otherwise, what people ever *were* or *ever can be free?*

There must ever be in a country like ours, to preserve it from ruin, an intelligent, pervading and governing *popular influence*, which nothing but institutions such as we contemplate can possibly secure. It is as essential to the safety of popular movements and control, as the all-pervading laws of nature that bind the spheres. Before the temptings of enterprise and the elastic energies of the age, there will constantly rise and rush to stations of influence multitudes of men, whether educated or not, whether guided by moral principle or not. Hence the demand for educated mind, fortified with intelligent, religious principle, to meet and control them in every field where they go. An absolute necessity is laid upon us. Our very existence depends upon it. From educated mind and moral power we have nothing on which to fall back for protection. We have no royalty of birth, no nobility, no privileged classes, nor established orders where responsibility shall rest.

Admitting the value of these institutions, it may be asked, Are they demanded at this time beyond the present supply? To this we answer unhesitatingly, They are demanded. The peculiar structure of our society, as well as its rapid increase, requires new colleges at once. For the purpose of access not only, but for their direct bearing on the communities needing them, and their influence towards creating and sustaining all subordinate institutions, they should

be reared in our growing communities, as central orbs, to enlighten and cheer the circles of sympathy around them.

The sons of the West must be educated at home, in their own institutions; in institutions so richly endowed and wisely governed, as shall awaken intelligent convictions of the value of education, and inspire the taste and desire for its attainment. There is no such security for the creation and culture of intelligence and the moral elevation of a people, as the planting among them of literary institutions, properly endowed and religiously conducted. They send their cheering light into every family, and call out from almost every house some favorite son, who shall link its reputation and destinies to the circles of educated and refined life.

We would give to the West what the East so richly enjoys. But it may be asked, Cannot the West provide for herself? We answer, *No*. The communities of the East did not provide for themselves. Foreign benevolence aided in the creation and endowment of Eastern colleges, such as they were. And the West now needs, not such institutions as were given to New England and the East at first, but such as we now enjoy, fully endowed, and able to meet the demands of the age.

Inferior institutions will not do for the wide world of the West. Its strong and ardent minds need the most solid aliment; its bold and daring spirit, the wisest guidance and a strong control. Her sons might be educated to come into the arena of political life; to the framing and ministering of

law ; to the preaching and defence of religion, in common and in connection with those who are reared in our older institutions of learning, and in the boasted halls of Jesuit acumen and discipline. Hence we need a hundred fold more than was required for these older colleges in their infancy.

Societies now forming at the West have no infancy. They are composed of men already advanced, holding common trusts, and on an equality with ourselves. They are to be fitted for the same service, and public interests, and responsibilities, to which we are summoned. For all this, they require institutions as richly furnished as our own. To preserve a desirable and safe equality, favorable alike to us and to them, we must give them all the securities of intellectual and moral culture which we enjoy.

The communities at the West are branches of our own household ; who, in enterprise and energy have gone from us, leaving behind them an inheritance of common rights ; and they now demand of us, in equity, the creation for them of privileges where they go, equal to what they have left to us.

More than this : the part they are to act on that mighty field for themselves and for us, and the influence they are to send back upon us, require that we secure to them the means of intellectual and moral culture, so essential to the trust they receive and the part they are to act.

We deprecate the idea of men coming up from the West, resolute and strong, rough and reckless, pleading their claims to popular favor, and pressing

their way to our halls of legislation, conscious of their growing importance and numerical ascendancy; loquacious, unscrupulous, despising the refinements of educated life, and spurning the restraints of moral affinities. Such men can be met with no reasoning; silenced by no argument; nor governed by any considerations but of selfish interest and sectional policy.

We deprecate the idea that the church must receive her ministry from any class of men, however pious and spiritual, who have not in a good measure the resources and refinements of intellectual culture and education, adequate to the advances of the popular mind and the demands of the age.

What if New England had been obliged to wait for her colleges till she became able to establish and endow such as she now requires and enjoys? She had never been New England at all. If the West must wait till able to establish and endow such institutions of learning as she now needs, and as the best good of our whole country demands that she should have, who can write the future history of this country without dismay?

The great questions and commanding interests crowding on us for adjustment, must be met with intelligent, religious principle, and with a just appreciation of the general good, and a responsibility which uneducated and depraved minds cannot comprehend.

There is another important consideration. Education, to be what it should be, and what it has been,

must be, to a great extent, gratuitous. Hence we need such institutions and endowments as shall meet this exigency.

We would open in all our colleges allurements to industry and application, and a high intellectual culture. We would not have our sons aspiring to the sacred office oppressed with poverty, and chilled by the pittance of charity. We would have them encouraged in their hopes to reach the pulpit untrammelled, and free from all painful associations and invidious distinctions. We are looking with an intense interest to this end; and we do not intend to relax exertion. We see no interests nor institutions rising any where to fill our place, or do the work to which we are called.

We were summoned to this work by the voice of an inspiring Providence. We entered upon it with reflection and prayer. We have steadily pursued it, with too feeble resources we grant; but we have been amply rewarded. We have seen noble institutions at the West, struggling with adversity, and ready to die, revived, and cheered; some placed beyond the need of further aid from the Society; others holding on their way, and about to retire gratefully from our patronage.

We have assumed the care of more; and others still are pleading for aid in localities and crowded communities allied to us by every tie of interest and affection.

We have excited hopes that have lighted the entire West—cheered the dwellers of the valley and the mountain range,—inspired life in the so-

journalers far beyond them ; and voices have come over from the golden coast, and from the rich Oregon, beseeching our aid. To the outstretched hands of this distant brotherhood we have already given the first fruits of our patronage ; and the millions upon millions coming up between us, are all to be partakers with us in the common inheritance of our fathers, and to share with us the vast trusts of common liberty and a common Christianity. While the radiating centre of national dominion shall be there, distinct and permanent as its mountain range, let the morning light of the cheering East, in all the purity and glory of its rising, fall upon it ; and let it greet the resplendent hues of the gorgeous West, attracting and cementing, in unity and affection, all of this mighty continent of freedom and religion. So shall it realize to the world the prophetic promise, and God's benediction to Christ and his church.

AN
ADDRESS

BEFORE THE

Society for the Promotion of Collegiate and Theological
Education at the West,

DELIVERED IN

TREMONT TEMPLE, BOSTON, MASS.

MAY 30, 1855.

BY

REV. LYMAN WHITING.

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ADDRESS.

In the Southern centre of England, where the Isis and Cherwell join their streams, and amid the luxuriant meadows fringing those classic rivers, lies the world-famed city, Oxford. Nineteen Colleges and five Halls, in all conceivable irregularities of rambling piles, and inexplicable architecture, send up their sombre, time-browned turrets, towers, walls and stately portals. Age, yea, antiquity itself, seems to be enshrined there. Crumbling walls of stone, ancient patterns and uses which dreamily form into the seamed faces of by-gone generations, look down on the curious visitor.

Open the history of this city of Colleges, and the dim figure of "Alfred the Great" stands at the head of the solemn company of founders and builders. Royalty, Nobility and every rank of famed men illustrate, and are enshrined in, the record of those who, in assiduous benevolence and fervent devotion to learning, there built the richest, most capacious, magnificent and famed University in the world.

The profuse gifts and toils of half-a-score of centuries are piled in the solemn cloisters and massive quadrangles, the stranger reverently looks upon. Generations, yea, centuries, group themselves before the mind, holding up this marvelous city,—its matchless stores of history, biography, names, books, works of art and cabinets of science, as *their great educational work*, as the classic masterpiece of pious and studious beneficence. They proclaim that the successive generations of an empire were taxed to help on the vast design, that kingly and noble revenues were freely spent for it; and who but feels the majesty of the completed work! Who but reveres, admires, as thoughtfully are weighed the mighty issues!

That work was ended. The gigantic palm-tree of England's learning, planted in her choicest ground, nurtured by her fondest love, blossomed and fruited; and upon the wings of friendly providences a few of its seeds were borne across a storm-ridden ocean, in a New World dropped, and in astonishing contrast there sprang up, first amid the rifted New England plantations, and thence on fertile prairie and beside the great water courses, not a city of Colleges, but a sturdy family of Universities, scattered through a domain of more furlongs, than England ever measured roods.

A score of Colleges, each a distinct, organic whole, often the centre of a countless family of primary schools, fed by them, and in turn leading on their life—not huddled into one low, marsh-platted city, but dispersed at distances which marked, from time to time, the rim of that ocean of life. the tribes of the earth are pouring upon this asylum of earth—this is the growth, this the fruitage of the New World planting. Kings, nobles, and the chief estates in a church, powerful almost as the throne, have not had this work in hand. The sinews of a nation were not straitened to build these walls. Slowly arriving centuries were not waited for, to pile the towers, and store these libraries and cabinets. Nay, even the Legislatures of the Commonwealths whose glory and pride they are, have often held back their fostering breath, and sometimes assailed with frowns, the petitions for their favors. Neither have the churches been forward to build, with their consecrated hands, the temples of learning, though from them the temples of religion borrow their choicest servants. No sceptre was lent as a lever, no government as a guardian, and no church as a “nursing mother,” assumed to endow the new world in its newest necessities, as the land of our fathers had by these agencies been endowed.

But, more strange to record, a few pious men, humble ministers of the gospel mainly, undertook the very work which, when less devotion to Christ inspired the task, exhausted kings, and tired the stoutest prelates of a gigantic church. On the snowy wastes of a prairie, one company kneeled, and consecrated ground upon which sprang up an eminent candlestick for learning; in a rude log school-house, another had its mental fashioning; and in like humiliation most of the consecrated

schools of our land were planted. Troubles, indeed, encompassed these daughters of a ripe civilization, as thus they fearlessly wandered into the wilderness. Perils of journeyings, perils in the wilderness, perils by their own countrymen, perils among false brethren, beset them. "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"—all these troubles schooled the infancy of this apostleship of learning, as it strove to make proof of its calling among those to whom it had gone. The extinction of half a score of these beleaguered ones, in the newer portions of our land, seemed for a time inevitable.

They have been saved!—their fate changed from classic ruins to classic realities. A company of pious men—not by legislative, nor by ecclesiastical guidance or persuasion, but from love to the land they dwell in, and to the souls it shall contain—banded themselves together, to work a rescue to the imperiled, and to nourish to fuller life such other consecrated schools as may arise in this household of the nations.

That company of deliverers, now a society in the *twelfth* year of its age, comes up to the temple among its kinsfolk and acquaintance, at this festival of Christian charity, and by a singular coincidence brings in its hand a record of *twelve* literary Institutions it has rescued from ruin, or vitally helped, during its short life.

The first great Saxon School Scheme was to gather into one classic city the seeds and implements for planting the nation. Oxford was proudly termed, *The granary of English learning*. Its limited and dwindling beneficence, its deplored and shameless perversions and abuses, adjudge that experiment.

The second, or New World experiment, began at Newtown and Saybrook and Newark, and in other Atlantic States, diffusing not alone the seeds, but the granaries also, over all the land. Colleges at the West are only seedlings from Colleges at the East, planted in those fertile expanses which astonish and alarm, by turns, the Christian patriot. To contemn the seedling, does despite unto the parent stock; for the quality and the purpose is the same to each. One purpose has infused both alike. One seal would serve both—"To Christ and the Church." Nor is the mode essentially different, by which the germs are treated. They all began as beggars. They all have

been known as a race of mendicants. Did not each New England College spend its childhood in piteous pleas, and patient knocking at the doors of the generous rich? Yea, the very names they bear in such reverent pride at this day, testify to their befriended orphanage. What does the name Harvard signify, but that this eldest of the New World schools was a poor beggar in the wilderness, almost homeless, till Rev. John Harvard, of Charlestown, dropped into its empty scrip half his estate, supposed to have been £779 17s. 2d.; and thence it lived and thrived, till it welcomes the youth of the nation to its friendly shades. Did not Elihu Yale, of London, Governor of the East India Company, pity and help the homeless starveling of the Connecticut and New Haven Colonies, and by his gifts fix its habitation and give it a name? So Dartmouth, and Bowdoin, and Williams, each bear names which declare the generous charities of revered benefactors.

The noble charity now before you does not ask, does not expect, such decisive gifts. It meekly pleads, however, that in asking a share in the charities of its time, it adopts examples it is not safe to reproach. Not to princely merchants and governors and earls only, is its petition, but to the humble givers so numerous in our churches, to whom the "record on high" is monument enough. It has pleaded often, used many arguments, and worn some of them to a scantiness parallel to the case of the objects they plead for; but it has yet others to use, and holy Providence and the Spirit of Grace frames new ones faster than they prevail on the consciences of men. To-day it offers these few.

I. The education of the common people depends upon the Colleges of the country.

If the general welfare of the country requires the common school, for the same reasons the common school requires the College, because, in a sense, the school of a district—by an inversion of nature's order—is the rill flowing from the College as its fountain. As in the highest personal scholarship, a minute intimacy with rudiments, with the grammar, the elemental portions of a study, must be preserved, or no true progress is made, so in the highest diffusion of knowledge, the elemental schools are indispensable. They are the primers

and grammars to the Universities and Colleges,—derived from the higher schools and made of any use by them. An English primer without an English literature beyond it, would be but a worthless toy. The value arises from that to which it leads, not from what it is. So of the schools. Though a positive value inheres in the least learning, yet its chief worth is in its power to open the general treasures of knowledge. To know the alphabet of the Greek, is an acquisition quite remote from rejoicing in the magnificent beauties of the *Iliad*. Hence the best educated men, as a rule, are the most devoted friends of the elemental school; for they best discern that vitality in them, connects with the highest vitality of all education.

A recently published journal of interviews with eminent foreigners, relates that one of the most famed German professors named two Americans—once his pupils—as scholars of pre-eminent gifts and promise. One of them is the present Secretary of the Massachusetts Board of Education.* Thus it will ever be. The common school will be most wisely and thoughtfully cared for by the most excellent pupils of our Universities. The whole argument, indeed, for the common school, is an argument for the College, for both are schools, both common to the public use,—one being the first, the other the last step in a liberal or public education. They are also vitally dependent. The pupils for the higher school must fail from its halls and benches, unless the primary school select and culture from the masses, the choicer learners, and send them on to the higher privileges they can but prepare them for; and on the other hand, the schools in the academy and in the district, will languish unless the well-trained, learned teacher comes down from the College to instruct and inspire. That boy found in a London Ragged School, whose proficiency gave him a seat at Lord Raglan's table, and a place in his suite as an interpreter in the allied army, had wasted his life in wanton uselessness, had not the assiduous charity of that lowest style of school, first found, and then rubbed the grime from the jewel; but the school had never been devised but for the liberal culture; or put in motion, but for the steadfast care of the best educated minds.

* Rev. Dr. Sears, since elected President of Brown University.

A score of similar cases could enlarge the illustration, but the argument does not need it. One set of census comparisons shall suffice for this part of our plea. Massachusetts has in her Colleges, professional and scientific schools, 1,149 students; and in her common schools, 199,447. Virginia, with about one-third more population, reports in her Colleges and professional schools, 744 students, and in her common schools, 109,775 pupils, which is *four hundred* less in her highest schools, and *ninety thousand* less in her common schools, than has this State; and of those disgracing both the States, as unable to read or write, Massachusetts has 28,000, and Virginia, 88,000! The Colleges produce and nurture the common school, and those schools in turn feed and fill the Colleges. Neither progress alone. A true interest in one, will soon expand to the other. The census returns of the United States give endless data for these comparisons.

II. The distribution of gifted and well educated men through the unfurnished portions of our country, at the call of these Colleges, is an efficient benefit incidental to this work.

One of the most engaging pictures of ancient history, is the account of Plato leaving Athens at sixty-four years of age to go to Syracuse, on the urgent entreaty of Dion, the guardian of the young Dionysius, son of the tyrant. The skill of the plea, and the splendor of the pageant, "a Galley adorned with Ribbands," &c., with which royalty welcomed him; are quite inferior to the simple grandeur of the reasons this prince of learning gave for going. They are thus told: "But at length, after he had considered, that in curing only one Man, he should make a whole Nation happy, and that perhaps God was opening a way for him here, actually to set on foot that Perfect Government of which he had already given the Idea in the first Books of his Commonwealth; he resolved to go, not out of Vanity, or to acquire Riches, . . . ; but was overcome only by the respect he bore to himself, that he might not give the World an occasion to reproach him; that he only discoursed of Vertue, but never voluntarily put himself in a Condition to reduce it to practise."*

* Works of Plato. Translated from the French. Notes &c. by M. Dacier, London, 1701.

What that magnanimous scholar and philosopher, in his self-exile did, scores of our time at the call of the Colleges this Society presents, have repeated. Many a man of learning, who, tarrying at home, had been an ornament to the Athens where he dwelt, has resigned fair hopes, and generously gone to some Western Syracuse on the mission of letters, and of Christian learning. Our choicest men, thinkers, no less than scholars, have hearkened to the calls from the young schools in the West, though tones of privation and of continuous self-sacrifice mingled in the summons. Other calls would not have moved them. No allurements of scenery, or of wealth, of political or of social advancement, would have prevailed; but the temper of the old Grecian master—to *benefit a nation, through labor spent upon a few*—this has effected the dispersion of our choicest cultured men, over all the land. More than one hundred such have, for longer or shorter periods, bestowed the light of their learning, and the wealth of their acquisitions through these Colleges, upon the literary destitutions of our land. Some of those who were pioneers in these sacrificial toils, after unmeasured service, and equal sufferings, have come home to sit in the most eminent Chairs in the schools of New England, and to mingle the merits of a distinguished Eastern education with a rare Western experience. If the sustentation of these redemptive institutions could claim no higher merit than this distribution of valuable men, and the diffusion of their labors, this would be a favorite charity to all who can appreciate the local influences of true learning, and can discern the benefits which always surround its presence. The drifting emigrant mind, loosened from all its local fastenings, and from those of superior culture, feels in the name College and College professor, a renovation of the decaying civilization in its bosom. Those were names which at home stood for a superior learning and wisdom, guiding the public mind on many questions, as head-lands and light-houses guide the mariner along the coast.

There is a double power in the presence of a College and its corps of learned men over such a population. One power is reminiscent. It restores to the emigrant's thought the idea of an institution he was wont to revere from his earliest days, but which he did not expect to find in his new home. Another power is, the personal ownership, which intensified

personal contact with all the institutions of newly formed society, gives in so marked a manner to the emigrant mind. All things which add the least to the merit of the new home, become remarkably *ours*. Removed from the esteemed institutions of older settlements, every item of social furnishment rises to an extravagant value,—it perceptibly raises the general worth of all that is possessed. We smile at times to meet men who, in New England, disowned churches, and disdained Colleges, and College-learned men, coming back from a Western home, proudly descanting upon *our* churches, *our* Colleges, and *our* famous men. This intense appreciation of educated men, and the Colleges that engage them, is a powerful agency for the public culture. Scarcely missed from the old and overstocked portions of the country, they become pillars of beauty, strengthening as they adorn the more unfurnished places. We repeat it, if these Colleges did no higher work than thus to distribute the talents and learning of the nation, they would deserve all they claim from the Christian and from the patriot.

III. But a more genial and vital argument for our cause is, that the Colleges this charity serves, have become places marked by revivals of religion; and through those revivals, a chief resource for the supply and increase of the ministry.

It may be safely said, that no places in which are gathered the same number of persons and appliances, have so frequent experiences of spiritual revivings as these, and the younger New England Colleges. Scarce a class, in many of them, completes its course unvisited by special divine power; and of those led to Christ at this portion of life, a much larger number devote themselves to the ministry than of converts from any other class.

In less than a century, ending in 1837, *twenty* revivals were experienced in Yale College, in fourteen of which, *five hundred young men* became disciples of Christ. In the last twenty-five years, thirteen of these seasons have been experienced, and in one of them the hopeful converts numbered one hundred.

Dartmouth College has a record of *nine* powerful revivals in the space of sixty-five years; and six of these nine revivings numbered one hundred and seventy converts to Jesus Christ our Lord.

Williams College has its most precious history in the series of revivals which have given it an eminence wherever its name is known. With one of them connects the origin of missions, the broadest and noblest feature of Christianity in the time in which we live. More than *twelve* such seasons, it is believed, have been there experienced since the founding of the College.

Ten revivals occurred in Middlebury College in the space of forty years, some of them of eminent power. Every class but one, during the first twenty-five years of its history, shared in such religious awakenings; and some of the classes passed through three or four such.

No class has yet left Amherst College unvisited, during its course, by a marked revival of religion, and scarce a year has passed without special religious interest. Nearly *three hundred* hopeful conversions are recorded for the thirty years of its existence.

It is very noticeable that the younger Colleges of the country have been pre-eminently the places of this power. All those at the West, in intercourse with this Society, present these scenes as a conspicuous part of their history. Illinois College experienced six revivals, in its first eighteen years; Marietta seven, in fifteen years; and Wabash College *nine, in fourteen years*, and no one of the twenty classes it has educated but has witnessed from one to four revivals. A peculiar blessing has from the first rested on this College. At the end of ten years from its opening, the record was, "Of the five hundred and seventy-one students that have been connected with the College, two hundred and twenty were either pious, or became so after joining College." Thirty-nine of fifty graduates possessed hopeful piety; and of the thirty-nine, *twenty-two* dated their hopes during College life. During the past winter a remarkable interest occurred, *forty* of the students being at one time numbered as serious inquirers.

So throughout that group of Colleges which adorn and beautify those regions, the divinest gifts ever sent upon the churches seem to be remarkably bestowed on them. We scarcely hear from thence, but some one of the number is as Moses coming down the mount, radiant with the glory of divine interview.

In Illinois, Wabash and Marietta Colleges, twenty revivals

had occurred in the eighteen years prior to 1848, though the aggregate years of the three Colleges was fifty-one years, and these twenty revivals were amid the privations of their almost hopeless infancy. In another College, in the same year, the President wrote, "Our winter session has been signalized by a precious revival of religion. At the close of the term, *there was not a single room in the College* in which morning and evening devotions were not held."

But our argument proposes still further, that of these converts, a much greater proportion seek the ministry than from the same numbers, of the same age, from any other condition in life. No revivals are marked by so much decisive experience. Opposition to religion among collected students, is more sharply defined, more persistent, subtle or bold, defiant or seductive, as the temper of time will serve; it also is helped by closeness and acuteness of contact, and attains an assiduity in enmity, not found where the mingling of different ages, conditions and pursuits, tempers and checks the hatred such scenes awaken. Hence it costs a decisiveness, a determined devotion to Christ to begin a religious life in College, that is scarce known in other modes of life. Young men in that position, transferred from the dominion of Satan to the service of Christ, have commonly decisive hopes, and distinct convictions of Christian character and duty. The urgent tide of such an outset, often gives an impetus felt to the end of life's career. The voice of their Lord calling them to his discipleship, first heard above all the clamors of ungodly associates, sounds in their ears to the end of their race. Hence very naturally, more, beginning the Christian life at that period, pass on to a life-time devotion to Christ, than from any other period of conversion.

College revivals are also measurably free from the distortions of such scenes as often occur where there is less culture of character, and less of the simplicity of unperverted moral sentiment. They are purer, as more spiritual, more simple, direct and cogent than among scattered populations, and sectarian sympathies and perversions. Popular currents do not drift masses there, nor "winds of doctrine" blow so vehemently as in less sheltered and less regulated assemblies. The great Head of the church wisely selects many "ambassadors for Christ" from these revivals.

Examination shows that full one-half of those who have entered the ministry from the Colleges helped by this Society, were hopefully converts from College revivals. The older Colleges agree in this experience. The graduates of Yale engaged in the ministry from its beginning, are only as two to one of the hopeful converts in its revivals. Of one hundred and seventy converts in nine revivals in Dartmouth College *one hundred* are known to have entered the ministry. Of the ministry Amherst College has furnished, about one-fourth were the hopeful fruits of College revivals. This is the proportion of those from Williams College, and of those from Dartmouth, from 1809 to 1838. One-fifth of the graduates of Middlebury College, who became ministers while Dr. Bates presided in it, were College converts, and a still larger proportion before the Education Society selected and sent such numbers forward to the ministry.

This is an argument of great consequence. If Colleges devoted to Christ, are the homes of special divine influences in so remarkable a degree, and if conversions in Colleges connect with the hopes of the church for a ministry in so vital a manner, then do not the Colleges become the hopes of the church, and through that of the world. If there are elements in College life distinctly instrumental in forming men to piety, and after that to the divinest pursuits ever committed to man, we ought reverently to inspect those elements, and to cherish their forces.

All who are familiar with student life, know how weighty and constant a question the choice of the profession that should follow, is, until a firm decision is made. It is a very anxious outlook for the College student, toward the dim, and yet adjacent future ; especially so, when the entire personal prospect for life depends upon his personal exertion, or when noble aspirations *to do a service*, and *to be a service* to mankind, disdain the pleadings of elegant selfishness, and of aimless indolence. Religion at once inspires a purpose. It is itself *a consecration*, and that is the highest possible purpose. The very act of surrender to Christ, half determines the career for life, and that, to some public service for the Lord ; for such service is but a detailed and extended devotion to him. "The love of Christ constrains," a moaning world pleads, a "crown of life

which the Lord the righteous Judge will give," to every faithful disciple, invites ; and does not every truly pious student so feel these forces, that once, at least, he thinks he shall thus devote himself. All affinities also allure him. The devoted disciples—his companions—have the eye fixed on that. The social impulses of his piety, and the social duties of it, drift him toward it, and half unconsciously to himself he aspires to take part in this hallowed apostleship.

These, we say, are forces peculiar to College, and are reasons why an intelligent love to the church and to the ministry will join these divinely appointed agencies in its affections.

Still further. In all the great work for the church by the hand of man, the Universities have been conspicuous. The reformers, Wickliffe, Huss, Luther, Erasmus, Calvin, Tyndall, and Knox, were armed for their victorious battles in the schools. While they were students, most of them forged the weapons they used in subsequent victories. One eminent for his knowledge in this matter said, "The Universities of Prague and Wittenberg, of Basle and Lausanne, of Oxford and Cambridge, of Strasburg and St. Andrews, were the birth-places of the Reformation."* It was while sauntering in a cloister of his University, the spark dropped which inflamed the heroic Luther. There, he found the 'weapons mighty through God to the pulling down of strongholds.' The great reviving of religion in England, and which reached America, a century ago, *began with College students at Oxford*. A little company of praying freshmen, touched by a live coal from that glowing altar—the cross of Christ—kindled the flame which consumed the hay and the stubble of a formal hierarchy over all the land. The Wesleys, Whitefield, and a few compeers, began, as students, that memorable renovation of religious life, felt through the church of Christ to this day. In my possession is a small volume of fervent Evangelical hymns, printed nearly a hundred years ago, "without Temple Bar, Lond. for John Wesley, M. A., Fellow of Lincoln College, Oxford ; and Chas. Wesley, M. A., student in Christ's Church College, Oxford." In the silent cloisters of that ancient University, these heroic students versified psalms and German lyrics, that went forth like arrows upon

* Prof. Tyler's Premium Essay, p. 114.

the tones of song, and rallied the faltering courage of persecuted disciples, when on trial in the Star Chamber and in Bonner's Consistory. Their College diplomas were seals of scholarship which haughty dignitaries could but respect; and soon uncounted "living epistles, known and read of all men," became seals of an apostleship few could disavow.

The hopes of the church, then, for her ministry, for her spiritual charioteers and horsemen, are guided by experience to the schools of the church.

IV. We must turn from these persuasions, to an argument rendered tolerable after them, only by its position, as comprehending the results of those before stated.

It is the mercantile argument.

The learning, religion, and the living ministry bestowed on the great West by these Colleges, unite in special benefit to mercantile morality, and hence to the safety and value of business engagements there formed. Eastern merchants have an especial and increasing concern in the commercial integrity of this immense market for Eastern industry. However lightly men think of religion and of the culture attending it, they are 'terribly in earnest' as to the counterfeits and cheats which irreligion and ungodliness impose on them. They forget that, like the pillars of Hercules, Education and Religion define and defend the path of trade. These create a jurisdiction of intelligence and morality which are of vital advantage to all who are directly or even remotely interested in the mercantile character of those regions. If, as before stated, the Colleges lift and perpetuate the minor schools; and all together raise the popular intelligence to a juster judgment and a more temperate enterprise; and if they determine a religious character which presides over all the pursuits of life; then is it any assumption to claim that these Colleges, in their success, make every mercantile interest, wherever their power is felt, safer and more solid? Harken to discerning merchants; do they not already concede that moral, and hence commercial obligations have gained force latterly in their spheres of Western trade? We claim that under these College influences every bale of merchandise sent from these stores, and every share of stock in the vast internal apparatus of those immense works is safer,

is less likely to be a prey to ravenous, all-devouring speculation and to those panic derangements incident to undisciplined and unscrupulous communities. The Colleges educate the men who practically guide the mercantile and the popular judgment and acts. They get ready the men who frame the laws and sit on the benches of public justice, and who direct popular convictions and practices.

More than this. Large numbers found in the marts of trade, among its officers and executive men, are the graduates of Colleges. The mercantile, next after the professional classes, absorb the educated mind of any country. The great school of traffic, the balancings of supply and demand, the forecasts and nicely adjusted reasonings of an intelligent commerce, require a high order of attainment and of mental training ; and they in turn not unseldom educate upon the College beginning, a character fit to adorn and able to honor the magistracy of a commonwealth. Governor Hancock, and his mercantile Successors, to the present office-bearer, illustrate the appeal. In the days of the Revolution such merchants were captains of the patriot hosts, or masters in the assemblies of their counsellors.

Take from the mercantile corps of this city, or of any other metropolis, the publicly educated men, and compute the injury, who can ? The patient estimates and long protracted explorations into troubled finances, and in search of those distant disturbing agencies which, like restless tides, always beset the course of trade ; or when newly found material offers to commerce new elements, and invites discerning enterprise ; or when affairs of state become intertwined with the finances of the state ; then who, but the well-trained merchant, can deliver from exigency ?

All these reasons reach into the trade-character of our newer country with—if may be—greater force, than they have in the better settled and regulated marts at home. The ruder and more tempestuous the sea, the more expert and powerful should be the pilot.

These Colleges thus plead, to every enlightened merchant, his own self-preservation, and the perpetuity of the commercial virtues which adorn his own profession. If so low a motive can find a place in a generous man's bosom, let it urge him to this beneficence, that all his business interests West, rise in

value in proportion as business skill and business virtue are there raised ; and as throughout the commercial world, popular intelligence and the public virtues which come from it, furnish those qualities to men of business, so in this region they are to be looked for from the same sources. Nor does the plea spend all its force upon the persons directly carrying on the exchanges of trade. The producer, and artisan—only second links in the chain—depend equally upon the public character of those who buy their fabrics. If a race of semi-barbarians shall overspread our fair prairie-empire, the hammer at the forge, the loom in the mill, the fingers that sew, and the hands which file and furbish, and weave and dress, the skill that prints and that which makes the printer's curious implements, and the mind that frames the thoughts for him to stamp in myriad issues,—these all alike, will be denied employment. The merchants are but the agents of these workmen, more dependent on them, than they upon him ; for he has no occupation when their labors cease, but they can act as their own salesmen ; both alike depending for success upon the character which creates the demand, and recompenses justly their labors. The argument is not alone to those whose magnificent warehouses darken the streets, but to him also, who splits and hews the granite which builds the houses ; not alone to him who sells the bales and cases which crowd the mart, but also to him who spins the thread in the fabrics, to those whose patient fingers form and finish through numberless processes, the contents in the cases ; and beyond them to the great host culturing, gathering, transporting, and trafficking the raw materials ; to all these is the appeal. Every corner of the great Eastern workshop ought generously to hearken to the great Western sales-room crying out, "Save yourselves by saving us,—make sure your own interests by timely aid to ours."

If it be a mercenary argument, is it not one Providence has framed and sent forth toward those who neglect other incentives to that beneficence which perpetuates the purpose and spirit of the world's Redeemer ? Is it not a force which converges all the ramified interests of a vast and spreading inland commerce around one capital necessity, *an honest personal character*. Every school of religious and liberal culture incalculably improves that character.

There is a plant springing from the prairies called the polar

plant, because the plane of its leaf always points due north and south. Emblem of these "Trees of centuries," these seats of social culture, and of that religious life which guides a nation's destiny, is that frail flower-magnet rooted on the dreary plains. Those fearful tides dashing across our land, ah, shall no steadfast compass determine for them the ordinances of the heavens, and show the course which even the march of nations must take, to make sure of propitious destiny! Shall the altar-fires in households, and the life-virtues which thrive only in their warmth, languish because there are no prophets crying in those wildernesses,—and there be no such cries, because the church and the interdependent throngs traveling in her company, leave the schools of the prophets to languish in neglect? If motives from religion will not stir men, will not motives from self-interest do it?

But, it is said or suspected, that more than enough ministers are already prepared. This is a surprising token of scant knowledge, or of interest in so vital a question. From nine of the New England Colleges, only about *four hundred* students are devoted to the ministry; and of these in the ordinary course of preparation, about *one hundred* only, can reach the ministry each year. One hundred ministers from New England yearly! and how many fall out yearly, by infirmity—of heart, of mind, or of body? In the year 1854, *fifty* Congregational ministers died, leaving but fifty from the annual increase, to serve the new churches at home, those in the West, and to care for the heathen world; and shall these Western Colleges, with a history sealed by above twoscore "times of refreshing from the Lord," and their company of about eight hundred students counted as hopeful converts, since the founding of the Colleges, shall they be deserted by the timely, and essential charities they ask for? More than one thousand Congregational and Presbyterian churches surround these institutions, and are dependent more or less on them for their ministry. Oh, how importunate those thousand voices on behalf of those well-springs of religious life and of educational supply for themselves.*

* It is worthy the thoughtful remembrance of our readers, that the early days of Colleges in this country have been by far their most productive days to the

The sight and local presence of a College is itself an educator and a conservator of the better life of society. If it did only stand, it would be a valuable preceptor by its power of suggestion. The careful culture of older countries than our own, better understood this than do we.

In the middle of the royal city Berlin, Germany, rises a very noticeable building. It is an immense square structure, all its sides imposing fronts, towering and vast, all the roof-lines and casements heavily laden with the emblems and patterns of all war tools, blended into artistic and frowning illustrations of the character of the edifice. It is called The Zeughaus, or Arsenal and Military Museum of the kingdom. The main entrance is toward the old palace, divided from it by the great street of the city. The massive double portal of this entrance exceeds in emblematic study the before described parts. Four colossal female figures stand upon pedestals which serve as gate-posts. At the knee of each figure, in studious attitude, is the statue of a boy, to whom the figure is teaching, to one, the elements of numbers and their simpler uses; to the next, the beginnings of geometry; in like manner, to the third, engineering and gunnery; and to the fourth, pyrotechnics; each boy with slate or work in hand, an eager pupil of the *Genius of War*. So by magnificent *emblems*, the nation as preceptor to the young mind in it, holds up the art of war as the grand study for the youth who aspire to her honors and rewards.

Like those colossal matrons, in their position, the Western Colleges, each with a young State at its knee, is preceptress to it in Christian learning, and Christian civilization; and the grand embodiment and picture of it, is the College itself. Their walls and towers radiate the light of the world's learning. Their mere presence is a better fortune to the Commonwealth than ten gold mines, which degrade, about as fast as they enrich.

ministry. From the first ten classes at Harvard, numbering 65 graduates, 36—more than one-half—entered the ministry. From the first ten of the present century, numbering 443 graduates, only 73 became ministers; that is, about *one-sixth*. Dartmouth gave, from her first ten classes of 99 graduates, 46 to the ministry; and then of 334, in the first ten classes in the present century, only 67, which is *one-fifth* the graduates. Even Amherst, giving from its first six classes of 106 graduates, 68, or 15 more than one-half the entire number, shows from the same number of classes, 20 years from the founding, only 66, of 150, or 9 less than one-half of her graduates in the ministry.

Shall these stately teachers, "chiefs of elder art" in the school of Saxon civilization—shall they be left to drop from their pedestals, at the door-posts of that advancing and amazing empire? Shall they not rather grow in grandeur, and put on fresh lustre, to win the youth, that pass by, to their stores of noblest wealth; for the understanding they will bestow, is "better than gold, yea than much fine gold."

"They are growing rich and able; let them build their own Colleges," cries one. True, riches may increase; but that increase may destroy or divert the very spirit and sense of mental want, needed to do this work. No power short of positive vice is so fatal to love of knowledge, and to its price, love of study—as wealth. The ancients thoughtfully placed in their pictures of the sage or learned man, the mendicant's staff and scrip, to indicate that poverty in worldly goods was the common condition of affluent knowledge; and the history of modern genius and learning habitually has scenery of attics and the margins of beggary.

The first work of these Colleges is to create a demand for themselves, to educate the public mind into a sense of their necessity to the public weal; just as the gospel is never desired until it first has been preached, and thereby the necessities it meets laid open to the soul. A great critic said of Milton's *Paradise Lost*, "The poem had a greater task than its author, for he did only produce it from his own genius; but the production was compelled to educate the mind of the world to its sublime qualities, before they could be appreciated by that mind." India and China are rich enough to build, in every village, schools and churches, just as more costly heathen temples are now furnished. But does the wealth bestow the will? Does desire and sense of need, control the ability? These furnishings, as in all time before, must be sent from the higher in privilege, down to the destitute.

There was a period when the halls of learning in Europe swarmed with eager pupils; when in some of those noble Universities, more thousands of pupils were counted, than now are found hundreds. That period was termed, The Revival of Learning. The world aroused itself to the work of self-culture; and all the arts, most of the learning, and the great

impulses which have so borne forward the entire race since that period, began in that strange and almost universal attention to learning. Coleridge says of it, "The discovery of a manuscript became the subject of an embassy, and Erasmus read by moon-light, because he could not afford a torch, and begged a penny, not for the love of charity, but for the love of learning." *

When such a reviving shall arouse us from the dreams, and mental laziness begotten by wealth, then will we ungird the loins of this meek and far-sighted charity, and unloose the sandal from her weary foot, for then the tithes of mammon will be gathered into these storehouses of learning; and truly not room enough to receive them will there be. But till then, you shall not cease to hear her gentle pleadings, and to have opportunity to show your love of choicest blessings, by your endeavor to send them to others.

"But these are small, inconsiderable things at best," replies another. So all Colleges, at their age, have been; and so all great, good and lasting instrumentalities, as by a law of existence, have been small and inconsiderable at the outset. The great River of that valley would serve a child to play in, for many a mile from its fountain. Do you therefore deny that the ships of the whole earth could ride in its mighty channel, as it finally becomes! The gospel in the manger at Bethlehem, and as it to-day engirds the earth, are very diverse magnitudes; but the law of expansion which creates that diversity, is the very law for the growth of these now feeble schools. All Colleges have passed over the same lowly path. Harvard College sent forth but *twenty-four* graduates during its first five years, at which time it was the only College in the New World. What if, at the end of that time, this objection had prevailed, and Harvard had dropped into the rank of abandoned experiments among the planters of New England?

A journal written at Princeton College in 1739 says, "The place we study in, is a log-hut or house, about twenty feet long, and as wide. *Six or seven* have already gone out." Desert such humble beginnings! Nay, to the last grain of endurance on their behalf, let them be held up. Fifty thousand educated

* Literary Remains.

men have got that rank and the power of mind which gives it meaning, from the Colleges of our land. Blot **THEIR names** and *deeds* from the nation's, aye and from the world's history, and between what now is, and what will remain, of our religion and history and civilization, find a measure to show the worth of these pleading temples of the civilization of the West.

Two hundred years ago the devout poet, George Herbert, in an almost prophetic precision, depicted the history and the claims of this noble one of the charities of our time; and with his glowing words we leave it to the care of the generous and the wise.

"Now with the crosse, as with a staffe, alone,
Religion, like a pilgrime, *westward* bent,
Knocking at all doores, ever as she went.
Yet as the sunne, though forward be his flight,
Listens behinde him, and allows some light,
Till all depart: so went the Church her way,
Letting, while one foot stept, the other stay
Among the eastern nations for a time,
Till both removed to the western clime.

* * * *

My God, thou dost prepare for them a way,
By carrying first their gold from them away:
For gold and grace did never yet agree:
Religion alwaies sides with povertie.

* * * *

Yet as the Church shall thither westward flie,
So Sinne shall trace and dog her instantly:
They have their period also and set times
Both for their vertuous actions and their crimes."

REPORT

ON

WESTERN RESERVE COLLEGE.

TO THE DIRECTORS OF THE SOCIETY FOR THE PROMOTION OF COLLEGIATE
AND THEOLOGICAL EDUCATION AT THE WEST :

GENTLEMEN :—At the Annual Meeting of this Board, held at Worcester,
Mass., October, 1853, the following resolution was unanimously passed :

“Resolved, That the Corresponding Secretary be directed to write to the Board of Trustees of Western Reserve College, earnestly recommending to them the appointment, by themselves, of a MEDIATING COMMITTEE, to whom existing difficulties shall be referred, and by whose decision they shall abide; or, if they choose to refer the matter to a committee of this Board, that the Consulting Committee be authorized to appoint such committee.”

In accordance with this vote, the Secretary addressed to the Trustees of the Western Reserve College the following letter, communicating the above resolution, and urging upon them, in an earnest and Christian manner, the expediency of adopting the course proposed :

{ OFFICE OF SOC. FOR THE PROMOTION OF
COLL. AND THEO. ED. AT THE WEST.
NEW YORK, DEC. 19, 1853.

TO THE TRUSTEES OF WESTERN RESERVE COLLEGE :

GENTLEMEN :—At the last meeting of the Directors of this Society, held at Worcester, Mass., the following resolution was adopted, viz :

“Resolved, That the Corresponding Secretary be directed to write to the Board of Trustees of Western Reserve College, earnestly recommending to them the appointment, by themselves, of a Mediating Committee, to whom existing difficulties be referred, and by whose decision they shall abide; or, if they choose to refer the matter to a committee of this Board, that the Consulting Committee be authorized to appoint such a Committee.”

It can hardly be necessary to assure your respected Body, that the Directors of the Society would disclaim all idea of possessing or of exercising any *authority* in the case. The phraseology of the above resolution shows that

they limit themselves to mere *advice*. In this, however, they are sincere and earnest, and they trust that their recommendation will be received in the same spirit of kindness in which it is given. To avoid all misapprehension, however, it may be well to state some of the reasons which were mainly influential in leading them to take such action; reasons which in their own estimation not only would free them from the charge of intermeddling with that which did not concern them, but even imposed upon them a solemn obligation. Among these reasons the following may be named—to wit: the depth of interest felt by the Board in the prosperity of the College; the responsibility which they assumed in raising funds for its benefit; and the bearing which existing difficulties have upon the operations of the Society.

The interest felt by the Board in Western Reserve College is not simply that of enlightened Christian men in an Institution of Learning commenced under auspices so favorable—one for its age so rich in gathered fruits, and of such prospective usefulness. In consequence of its appeals for aid, which came before them from year to year, detailing its embarrassments and its noble struggles with difficulties, they found awakened in their own minds an interest in its prosperity kindred to that felt by its original founders, by yourselves as a Board of Trust, and by its self-denying officers, who at the time were toiling for its advancement. In this sense, it became *their* Institution; and their joy was great when they felt authorized to make the public announcement, that the efforts in its behalf had been so successful that it would relinquish all further claim upon the Society and leave the Eastern field.

But along with the interest thus acquired and felt, the Board also assumed responsibility—the responsibility of recommending the Institution to the churches, as worthy of their confidence, and one upon which the friends of Christian learning could bestow their benefactions, not only with every reasonable prospect that they would be wisely managed and sacredly devoted to the ends for which they were contributed—but that the prospective usefulness of the College was such as to furnish high inducements to generous aid on their part. Very few of the donors of the College in the Eastern and Middle States have probably as yet taken any sides in the controversy, but they are anxious, and wait for light, and they very naturally come to the Society for information, and for a long time past their inquiries have been frequent and earnest. That there is controversy at the Institution, is now a matter of sad notoriety; and the simple fact of its existence, seems to show that even in the opinion of those who were set to guard that sacred trust, there is wrong somewhere; and this of course operates to create public distrust.

The position occupied by the Board of Directors affords them opportunities to become acquainted with the influences that are at work upon the public mind beyond the limits of the Western Reserve, which the Trustees of the College cannot of course possess; and this leads me to a more distinct notice of the third reason for the action of the Board, viz: *the bearing which existing difficulties have upon the operations of the Society*. No sooner had a knowledge of these difficulties gone abroad than the Society began to meet adverse influences, and some members of the Board felt that in those sections of the country which they represented these influences would be absolutely fatal to its operations unless satisfactory explanations could be furnished to the public.

Consequently, the Directors at their meeting in Boston, in Oct., 1852, appointed a Committee of Inquiry, with a view of eliciting reliable information.

That committee availed themselves of all such opportunities as offered, and they had personal interviews with some who were at that time and also with some who had been officers of the College; and the Chairman of the Committee, Henry White, Esq., of New Haven, Conn., had made his arrangements to visit Hudson, but was unexpectedly prevented. But from all the facts that came before the Board at their late meeting, it seemed to them that nothing short of an extended and careful comparison of testimony

furnished by both parties, could enable any one to judge correctly either as to the number and relative influence of the causes which had led to the difficulties, or as to the particulars of an adjustment which would be just to the *individuals* concerned, and at the same time, calculated to promote the best interests of the College.

It seemed, moreover, most obvious to the Board that it would be immeasurably better for the Trustees and Faculty, for the College itself, and for the great cause of Christian learning in this country, that the contest should cease by a reference of the whole case to an *empire*, than that it should be continued, as otherwise it must apparently be, by inevitable necessity—producing divided counsels and alienation of feeling among the constituted guardians of the College, and sending out over the public mind, on all the lines of influence that diverge from the Institution, the spirit, and the blighting influences of controversy.

No doubt was entertained by the Board that a Commission could be selected—composed perhaps of individuals connected with Boards of Trust and Faculties, connected with our American Colleges, or of College graduates, clerical and lay—who should be so familiar with the principles which lie at the foundation of our Colleges, and which should be perpetually operative in their administration, that they would be abundantly *competent* to adjudicate; of such breadth of view, and so free from bias, as to place them above the suspicion of *partiality*, and of *such known weight of character* as would insure for their decision a measure of public confidence that would be of the greatest value to the Institution, and, on the whole, best for all the parties and individuals concerned, and eminently serviceable to the whole community of Colleges.

The frequency with which this method of adjustment is resorted to by individuals, corporate bodies, churches, states and nations, renders it at once dignified and honorable; and it surely needs no argument to prove that it would be eminently a *Christian* method.

In behalf of the Board, and with sentiments of the highest respect, I subscribe myself yours,

THERON BALDWIN, *Corr. Sec.*

This letter was addressed by the Secretary of this Society to the Board of Trustees in Dec., 1853, and enclosed to the President. It was never presented by the President to the Trustees; nor was the Resolution which was communicated in it. But in October, 1854, after all the meetings of the Trustees for the year had passed, the Resolution was laid by him, as the records show, before the members of the Prudential Committee; and at the last meeting of this Board, held at Poughkeepsie in October, 1854, the following reply was presented by Pres. Pierce, from that Committee:

"The Society for promoting Collegiate and Theological Education at the West having placed in the hands of the President a communication suggesting a reference of college difficulties, and he having presented the same to us as a Committee of Bills and Overtures:

"*Resolved*, That since no accuser has appeared against the Board, and no charges have been presented, and since we know of no difficulties which in our opinion require arbitration, or which would be likely to be in any way removed or mitigated by such a measure, we respectfully suggest to that Society the withdrawal of their proposition."

The above resolution having been presented by Pres. Pierce, at the meeting of the Board held in October last, and oral statements having further been made by him, in explanation and support of it, the Board, after full discussion, adopted unanimously the following Minute:

"In respect to the matter of the communication made at the last annual meeting of this Society to the Board of Trustees of the Western Reserve College, recommending to that Board to subunit the matters in discussion between them, and between friends of the College abroad, to a competent Committee of Mediation:

"*Resolved*, That this Board of Directors see no reason for withdrawing that communication, as proposed by the Prudential Committee of the Trustees of the College; but, on the contrary, see additional reasons, in the present position and the recent tendencies of the affairs of the College, and in the constant embarrassment resulting therefrom to the operations of this Society, for earnestly and affectionately repeating that recommendation, and urging it upon the attention and acceptance of the Trustees.

"*Resolved*, That Rev. Drs. Peters and Storrs, and Henry White, Esq., be appointed a committee of this body, to solicit a special meeting of the Trustees of Western Reserve College, to be held as early as practicable, and to present to them, in personal conference, the foregoing resolution."

In pursuance of this appointment, the Committee corresponded with the Prudential Committee of the Western Reserve College; and having learned from them that a semi-annual meeting of the Board was to be held at Cleveland on the 15th of February of the present year, at which time it would be proper to present communications of the nature of those with which the Committee were charged, they proceeded thither to hold, as directed, 'personal conference' with the Board on the matter entrusted to them. This conference extended over two sessions, of several hours each; so that the Committee had opportunity not only to present fully the views of the Directors, concerning the propriety and importance of the reference as proposed, but also to hear from each member of the Board the expression of his personal views on the subject. A brief abstract of the trains of argument thus presented by the Committee, it will not be out of place to put on record here.

The conference was opened by the Chairman of the Committee, who read at the outset the letter of the Directors, addressed by their Secretary to the Trustees of the College in December, 1853; a letter which, as has been said, had never before been presented to the Board, although it had been acted upon by the Prudential Committee. It was then stated by the Chairman, and subsequently by each of the other members of the Committee, that they had come to meet the Trustees, claiming no authority over their action, and no other right to advise concerning it than would be conceded to belong to them, as known and proved friends of the College and of its President, and as representatives of a Society which had shown its earnest regard for the College by manifold works of timely and efficient aid. It was stated, further, that while the Committee were not instructed to present any other plan than that of an amicable reference, for a settlement of the differences existing in the Board, and the consequent re-invigoration of the College, it was because no other plan had suggested itself to the Directors as likely to succeed; and that neither the Committee nor the Society were so attached to this plan, above others, that they would not welcome with entire cordiality, and contribute by all means in their power to carry out, any other which could be suggested, which should prove on experiment to

be practicable and sufficient. The sole object of the Committee was defined to be, to obtain in any mode possible, a final and peaceful settlement of the differences, and a removal of the difficulties, within the Board, the knowledge of which was now universal, and the aggravated and persistent character of which was giving great alarm to good men throughout the land.

It may be proper to add, in parenthesis, at this point, that two other modes of settlement were suggested, by individuals of the Trustees, in the course of the sessions; but on a brief consideration each was found to be entirely impracticable. The first, contemplated the restoration of general confidence and co-operation among the members of the Board, by the simple adoption of a Resolution to that effect. But to this it was immediately and conclusively replied, by others, that their differences were primarily differences of judgment, not of personal feeling; and that, therefore, no series of Resolutions could restore harmony to their councils, and unity to their action, unless it was able to change the convictions, or to induce the Trustees on either side to surrender the convictions, which had become settled with them, and on which they felt constrained to act.

The other mode suggested, contemplated the 'pairing off' of the members respectively of the majority (seven) and of the minority (five) of the Board, and the filling their places, as fast as they were vacated, with new men. To this it was as immediately answered, that it was nothing else, in effect, than a proposition to the minority to resign their posts, leaving them to be filled with other men, known beforehand to harmonize in their sympathies with the policy of the majority; a policy which the minority, as conscientious persons, placed by Providence in an important trust, could not consent thus to acquiesce in and assist.

It was made very apparent to the Committee, from the obvious inadequacy, and the instant and complete failure, of each of these propositions, and from the failure of those of the Trustees who most desired to do so to suggest any other more practicable, that the best, if not the only hope, of a rescue of the College from its present low and imperilled state, lies in the success of the proposition made by this Society, to have the affairs of the College submitted for investigation and advice to a competent and responsible Board of Mediation. And before the close of the conference, they severally and unitedly, with the utmost earnestness of conviction and of statement, expressed their unanimous belief of this to the Trustees.

In regard to such reference and mediation, it was represented by the Committee that the course recommended is one obviously just and equitable in itself; certain to endanger no real interest, either of the College, or of any party or any person connected with it, but on the contrary to uphold, assist and advance all such; to be kind and generous in its action upon individuals, while just to the College, and to the community at large, who have in the welfare of the College so vast a stake.

It was represented that such a course of procedure is in harmony with the best tendencies, and with the increasing usage of our enlightened American Society; which establishes "courts of conciliation," and which

everywhere seeks to substitute an amicable reference to disinterested and capable persons, in place of an appeal to the more distant and formal tribunals of the law.

It was represented that such a reference is especially appropriate in cases like this ; where the differences existing have been so earnest and so protracted, and have become in their relations so complicated and disastrous ; where they exist, too, between Christian men, common friends of the College, heretofore its common and efficient benefactors, and all now desirous to promote its welfare, but irreconcilably at variance in regard to the measures to be pursued to this end, and constantly diverging more and more from each other, instead of approaching more nearly together. The custom which prevails universally among churches of the Congregational order, of submitting material differences that may arise between the minister and the church, or between different sections of the church itself, to the wisdom and impartiality of a Council, mutually chosen, was cited to illustrate the propriety of doing so in the present case ; a custom, which it was shown, too, prevails equally for substance among churches of other names, the chief difference being that in the latter the council is provided by statute, and is made permanent, instead of being especially summoned from time to time, as occasion may require.

In regard to the probable success of such a course, if adopted, it was argued by the Committee, that outside of the Board of Trustees every person interested would be disposed, and if not would be constrained, to yield to the careful decision of such a committee ; that if such men, for example, as Mr. Barnes of Philadelphia, Judge Hornblower of Newark, and Dr. N. Adams of Boston—gentlemen whose names were mentioned by members of the Committee on their own responsibility merely, and by way of illustration—were to give a thoroughly considered and public decision in regard to the proper course to be pursued, to restore the College to its normal state of power and efficiency, and if that course were in good faith to be adopted by the Trustees, the discontented donors would be certainly silenced, and would be probably satisfied ; that the friends of the College, on every hand, now uneasy at its position, would at once be at rest ; and that the public sentiment of the country, and especially of the Christian portion of it, would compel acquiescence in such a decision, and give to it an authority, and a controlling effect, equivalent to that of a similar decision from a judicial tribunal. The probabilities appeared to the Committee immensely great, rising very nearly to absolute *certainty*, and so they were represented by them to the Trustees, that this mode of settlement, if adopted, would completely and at once relieve the College, putting a sure period to its embarrassments and disasters, and placing it in a position of great and appropriate dignity and usefulness.

On behalf of this mode of adjustment, then, at once so feasible and so effectual, there were further represented to the Trustees the immense extent and importance of the interests, which are suffering every hour from the present posture of the affairs of the College. It was shown, not only what this Institution might at once become, if harmony and efficiency were

restored to its counsels, and if students instead of being sent, as now, by its depression, from its vicinity to Eastern colleges, were gathered into its halls for an equal training there, but what it might swiftly and certainly grow to be—a great Christian University, such as its founders conceived and designed, such as its beautiful and inviting situation, and its large material preparations and equipment, have entitled it to hope to be; a Christian University, in the midst of communities requiring just such quickening and elevating influences as should emanate from that to mould and direct them, and to make their intelligence, their opulence, their political power, and their wide social vigor and culture, all efficient for Christ. It was shown that the religious character, not of the College alone, but of the whole community about it, to which it is central, must suffer continually, as it has suffered already, a debasing, and really a demoralizing influence, from the present attitude of its affairs and its history; and that for this reason, if for no other, Christian men should hasten to avail themselves of the only method of adjustment which has thus far been proposed, which has in it any reasonable promise of success.

It was shown, further, that the interests of all other Colleges at the West, as represented to the Eastern mind by the Western Reserve, the first and most prominent of the series, are intimately involved in the settlement of these difficulties; and it was freely, frankly, and with all clearness and emphasis of statement, set forth by the Committee, that if the Western Reserve College is allowed to remain in its present distracted and powerless state, or finally ignobly to die, as seems now to be almost possible, in the absence of some speedy and thorough settlement of its troubles—if indeed it can be allowed to be possible that any college should die, after so much of money, of prayer, of labor, of finished culture, and of precious life, has been given to it from the East—then the confidence of Eastern Christians and churches will be inevitably shaken, for the present at least, in all similar institutions planted at the West; and the probability of their speedy and successful establishment will be greatly postponed and reduced. In illustration of this point, instances were cited in which tens of thousands of dollars have recently been diverted into other channels, by men who until these late events have been among the most liberal contributors to Western colleges, but who acknowledge that for the present their sympathies are turned from them, and their hopes of them are diminished. As the converse of this, it was also as clearly shown, that if a difference of judgment and of feeling, so deep and radical, and so portentous of evil as this has been, shall be finally and propitiously adjusted, by a pacific submission of it to enlightened Referees, good men everywhere will feel that Western Colleges, however for the time they may be shadowed and disturbed by internal divisions and by threatened disasters, are *safe in the end!* This case will be accepted as justifying that conclusion; and a vastly increased confidence and power will be given to the operations that seek to establish and build up such institutions.

The conviction of the Committee was, in view of these facts—it grew more fixed and urgent with them the more they considered the whole case

on the ground, and they expressed it with all the strength and fulness which the time admitted, and of which they were capable—that the question submitted, and there to be decided, transcended immeasurably all personal considerations; that it was a question which concerned the religious condition and character of multitudes; the well-being of great and growing communities, even of the whole teeming and advancing West; that it was a question really, which concerned future Ages, and the decision of which would have large influence on the thorough and speedy evangelization of the land, and so of the world. They felt themselves, and they labored to make those whom they had met for conference on the subject feel equally, that the course proposed, and to be there adopted or rejected, had relations not merely to the personal pleasure and honor of those engaged in these unhappy disputes, not merely to the restoration of the College itself to usefulness and power, not merely to the permanent success of this Society in its great and enlightened mission of love, but also to the Christian civilization of our land, and of all lands; that immense responsibilities were resting upon those to whom the question was presented for decision; and that no man should feel morally authorized to reject this, without first proposing a better and more speedy plan of adjustment in the place of it.

And having presented these views with earnestness, in detail, and with many illustrations, not in a mass and at one time merely, but in successive trains of reasoning and remark from each member of the Committee, they felt that they had substantially discharged their mission, and must leave the issue with the Trustees.

It is proper to add, however, that not satisfied to leave any measure untried which could tend in any degree to secure success to a proposition so reasonable in itself, so fair and kind to all parties and persons, and so full of the promise of success, the Committee sought further and private interviews, especially with the President, and with those other members of the Board of Trustees who were known to have expressed objections to the proposal, to remove if possible any difficulties from their minds, to re-express and enforce their own deliberate and confirmed views, and if possible to secure the adoption of the measure by a unanimous vote.

The Committee are happy to record the fact, that on the presentation of these views, the minority of the Board, with whom they had had no previous conference or correspondence, or even acquaintance, expressed their cheerful acquiescence in them, and declared themselves entirely satisfied to refer the present state of the College, and its past history so far as it might be needful to investigate that, to such a Committee of Mediation as had been proposed; and that they severally offered, in the most cordial manner, to put their conditional resignations into the hands of such Referees, the same to be made absolute, or any part of them, if this should be decided to be necessary or expedient. The Committee would not be just to themselves, and to their common feeling and conviction, if they did not acknowledge, in ample and hearty terms, the spontaneous agreement in their views and those of the directors, manifested by the minority, and the earnest and influential manner in which this agreement was repeatedly expressed.

It is proper to add, also, that the Committee were waited upon by a delegation from the Professors in the Medical College at Cleveland, which, as is known to the Directors, is organically connected with the Western Reserve College, forming in fact its medical department—which delegation had been appointed to express, in strong terms, the entire acquiescence of the Medical Faculty in the proposition presented by the Committee, as at once fair and reasonable in itself, and full of the promise of success if adopted. And it was emphatically represented by these gentlemen, as an additional fact bearing upon the subject, which the Committee had not previously considered, that the interest and prosperity, if not indeed the very life and maintenance of the Medical School, are involved in the speedy adoption by the Trustees of this or some equivalent mode of adjusting the difficulties existing among them, and of opening again to the College a prosperous and permanent career.

The same sentiments were expressed, with a unanimity and an earnestness that at once gratified and surprised the Committee—almost literally they may say, *without an exception*—by the many intelligent Christian persons, both clergymen and laymen, whom they met, not by appointment but by the accident of opportunity, at Cleveland, and at Hudson, and in the vicinity, while prosecuting their mission. They were expressed by the acting Professors of the College. Indeed it is due to frankness to say, that outside of the limited circle composing the majority of the Board of Trustees, and those immediately connected with them, this sentiment seemed to the Committee, so far as their observation extended, well nigh universal.

The Board of Trustees, having heard the communications made by the Committee, and having individually expressed their opinions in regard to the proposition, adjourned to meet again, for final action on the subject, on the 14th of March; and since that meeting, a communication from them, containing the following extracts from their minutes, has reached the Committee:

Extracts from the Minutes of the Board of Trustees of Western Reserve College, at their Meeting in Cleveland, Feb. 15, 1855.

Rev. Messrs. A. Peters and R. S. Storrs, jun., and Henry White, Esq., the Committee from the Eastern Society, appeared in the Board and presented the proceedings of that society in relation to the difficulties in this College. These gentlemen addressed the Board, urging a reference of these difficulties to a committee of arbitration.

Mr. Sill presented the following resolution:

Resolved, That we hereby accede to the proposition of the Society for promoting Collegiate and Theological Education at the West, and submit all the difficulties of the Board to arbitration."

The resolution was seconded.

CLEVELAND, Feb. 16, 1855.

The Committee from the Eastern Society appeared and made additional statements, and the members were called upon, and expressed their views in relation to the proposition to submit all difficulties to an arbitration.

After further remarks by the Committee, the Board adjourned, to meet in Hudson the 14th of March next, to take into consideration the resolution presented by Mr. Sill.

Hudson, March 14, 1865.

On motion of Mr. Perkins, the resolution presented by Mr. Sill at the last meeting, was taken up.

The vote on motion to adopt, was taken by yeas and nays.

Yeas, Messrs. Coe, Sill, Latimer, Perkins, and Newton—5.

Nays, Messrs. Pitkin, Fenn, Pierce, Rockwell, Baldwin, Lyman, and Bissell—7.

Mr. Durfee was excused from voting.

So the resolution was rejected.

Messrs. Fenn, Pitkin and Bissell, were appointed a committee to prepare a statement of reasons for not complying with the request of the Eastern Society.

The committee appointed to prepare a statement of reasons, presented a report, which was adopted, and is as follows:

The Charter of Western Reserve College constitutes the Trustees of the Institution a body politic and corporate, to remain in perpetual succession, with full powers to acquire, hold and convey property; to appoint a President, Vice-President, and other officers and instructors; to displace any of them for good and sufficient reasons; and to fill all vacancies which may occur by resignation, death or otherwise, in the Board of Trust or among the officers of the College.

The following points are therefore clear:

1st, The Trustees are, by their charter, constituted the head of the Institution, and are independent of all control, ecclesiastical or otherwise, while in the legitimate exercise of their powers.

2d, The Presidents, Professors and other officers of the Institution being by the charter amenable to the Trustees for the discharge of their duties, cannot be tried, retained, or displaced by any other body.

3d, The Board alone having power to fill vacancies in its number, can never recognise any other mode of election.

4th, Any mode of settling difficulties which involves the delegation of these powers to any others, or the restriction of the Trustees in the exercise of their judgment, is contrary to the provisions of the charter.

5th, Arbitration, to be effectual, must contravene these principles; would be subversive of the independence of the Board; and would establish a precedent alarmingly prejudicial to the interests and safety of other institutions of learning.

The trustees ask the Eastern Society to consider the foregoing statement, and the following reasons for the course we pursue:

First, such a submission as the one proposed, is not in accordance with the nature of the Trust which is committed to this Board.

We are charged in our corporate capacity with important duties, for the transfer of which to any other persons there is no provision whatever.

We cannot depute even a committee of our own body, much less any other person or persons, to act for us in our corporate duties. We have, therefore, no power to accede to the proposition of the Eastern Society, to submit existing difficulties to a "Mediating Committee," "by whose decision" we are to "abide."

This being the case, the Committee from the Eastern Society modified their proposition, and asked us to submit all difficulties to an arbitration, and agree that we would, by our official acts, carry out and confirm the advice which the arbitrators might see proper to give.

But this does not change the nature of the responsibility; nor is responsibility thus to be shifted off.

We are placed in trust, and are solemnly bound to act our best judgment in executing that Trust. The very nature of the Trust forbids a transfer of obligations. We may seek and take advice, and are glad to do so, but to bind ourselves beforehand to do what three or five men may decide we ought

to do in matters entrusted to our conscience and judgment, and thus bind ourselves to do what we might know to be an unjust act, is what no intelligent man could think of doing, or should ever be called upon to do. When we promise in relation to entrusted interests, we must have a clear horizon. We cannot give up our conscience and judgment, our convictions of duty, into the keeping of other hands.

Let the matter be tested by a legal case.

A man, high in public estimation, is accused and arraigned for trial before the highest court of criminal jurisdiction, from whose decision there is no appeal. The court is the legal and appointed tribunal, surrounded with the usual safeguards for the administration of justice. But a popular clamor is raised against it. The voice of the multitude demands that the case be tried in a popular assembly. From some quarter a respectable request is obtained, that the court refer the whole matter to arbitration—give all parties opportunity to appear and be heard, and the judges agree to confirm the decision of the referees! By what law, by what right, can the court yield to the popular demand, and place the business in the hands of an irresponsible board of arbitrators? Around this board none of the usual safeguards can be thrown. They are not known in law as a court of record, and cannot be held responsible for any mode of procedure they may adopt, or for any decision they may make.

Suppose, further, the accused is innocent—that no charge against him is sustained, but it is evident to candid minds that he has faithfully done his duty, and the public excitement against him is occasioned by falsehoods industriously circulated through envy, disappointed ambition, or other reasons; yet the popular clamor is against him, and he must be condemned, if for no other reason, because the public demand it. The referees, swayed by popular tumult, sentence him to execution. The court, as they have bound themselves, approve the sentence, and sign the warrant for his execution. They know an innocent man is condemned, and is to be executed under their authority. If impeached for mal-administration, how could they defend themselves! Or, when the firm advocates of justice should turn upon them with the withering rebuke, that they had murdered an innocent man—one who deserved the grateful remembrance of the community which he had benefited, how could they stand! No! come life or come death, an honest man could not be induced to quit his post, and commit his conscience to the keeping of an irresponsible board of referees.

Second, The submission proposed would be an improper yielding to an interference by one society or corporate body, an interference both unwarrantable and of dangerous tendency to the whole community of colleges.

Every Society or Incorporation, in the exercise of its authority, is limited, by its constitution or charter, to the object for which it was created, and therefore has no legitimate right to interfere, in any manner, with the official duties of any corporation.

A county court has no right to dictate to even a single justice the manner in which he shall try any case that is legally before him; or, by any advice, embarrass the action of the Supreme Court in the trial of a case. So with every society and corporate body.

Who does not see that it would be officious meddling, for a college corporation to interfere with the chartered rights of a railroad company? or, for the trustees of one college to call on the trustees of another college to give an account of their acts!

If a corporate body transgress its chartered rights, there is a tribunal before which it may be arraigned; but that tribunal is not a coördinate corporation. Each stands independently, with full right to manage its own concerns in its own way, avoiding interfering with the rights of others; and the laws of society stand as a guarantee for the enjoyment and quiet exercise of those rights. The Eastern Society has, therefore, no authority to interpose any constraint upon the Trustees of the Western Reserve College in the management of their corporate concerns.

That society was organized for the purpose of enabling it officially to collect money by contribution and donation, to aid Western Institutions in their early and feeble state. It is not, by its constitution, made the conservator of these corporations. It has no authority to interfere with their corporate action, or in any way to control it. It may, no doubt, prescribe conditions on which its benefactions shall be received. If none are prescribed, the trustees of the institutions aided are bound to use such appropriations according to their best judgment, and having done this, the law protects them in their corporate action.

If, in our troubles, we had solicited the advice of the Society, the case would have been different. But no such solicitation was made, and when a proposition came from that body, to submit existing difficulties to an arbitration, our Prudential Committee, embracing a number equal to the minority, were decidedly averse to it, and requested the society to withdraw their proposition.

The Society, however, proceeded, by their gratuitous action, to reach over their constitutional limits, and, by chiming in with a popular excitement, lay their hands on our Board, and prescribe the manner in which we shall manage our trust.

True, they call it advice; and if it were advice given in private, though officious, it might be harmless, and our Board be at liberty to follow it or let it lie, a silent message, without offence and without censure. But when the Society follow it by a grave Committee, sent all the way from New York and New England, with open colors, proclaiming their mission to present the proposition, and press the adoption of it on our Board, it becomes more than advice. It assumes the sanction of official authority and holds "in terrorem" the entire influence of the Society to enforce on our Board a virtual surrender of corporate powers, and a submission to their dictation.

Submission to such a dangerous assumption of power would establish a precedent, and no college, aided by that Society, would be safe from their official interference. Let a disappointed minority get up an excitement, raise a popular clamor, and then appeal to the Eastern Society to interfere, and power is put into the hands of a minority to control the legitimate and healthy action of an efficient majority; and there is no college in the land which has not been obliged to pass repeatedly through such scenes of trial.

Establish a precedent, and you encourage aggression and promote strife. Hence the Trustees feel fully justified in their position, that a majority of the Board must be sustained in the faithful discharge of their trust; and that it is the duty of the minority to acquiesce and coöperate with the majority, or give place to those who will.

WM. PETTINGELL,

Rec. Sec.

In comment upon this reply of the majority of the Trustees, rejecting the proposal made by this Society, the Committee have a few words to offer. It will at once be observed that it virtually relinquishes the ground heretofore assumed by the Prudential Committee—to wit, "that no accuser hath appeared against the majority, and they were ignorant of any matters requiring an arbitration." In anticipation of the possible repetition of such a reply, it was repeatedly specified by this Committee, in their conference with the Trustees, that the proper matter to be submitted to a board of Mediation is **THE PRESENT STATE OF THE COLLEGE, WITH THE MEASURES NECESSARY TO BE ADOPTED TO RESTORE IT TO EFFICIENCY AND USEFULNESS**; and the fact that there were differences of judgment in the Board, in regard to which advice might properly be sought, was shown to have been sufficiently demonstrated, not only by the testimony of both parties on the

ground, but by the lengthened but elaborate newspaper communications put forth under the signature of the "Prudential Committee."

The arguments by which the present rejection of the proposal of this Society is sought to be justified are two: first, that the Trustees are legally incompetent to accept it, being inhibited by their charter, and the nature of their trust, from soliciting advice as proposed, with any agreement beforehand to follow it; and second, that to do so would be to countenance an unwarrantable interference on the part of this Society with the special affairs of that corporation.

In estimating the exact nature and force of such a reply, it is necessary to hold distinctly in mind the nature of the proposition against which it is urged. That proposition was not that the Trustees of the College should delegate to others the powers which are lodged in them by their charter, or that they should adopt any specified course of action, recommended by this Society, in regard to the funds belonging to the College, or in regard to the persons employed within it. No such course of action has been recommended. No opinion, even, has been expressed by this Board or by its Committee—though such an opinion has been freely solicited—in regard to the matters so long in agitation between the two parties in the Board of Trustees. No removal or suspension of any one of the officers of the College has at any time been suggested by us. It has simply been proposed, as a feasible mode for the kindly and permanent adjustment of these differences, that the advice of disinterested persons be sought, by both parties in common. And it was even distinctly proposed by the Committee, and considered by the Trustees, that if any should feel unwilling to pledge themselves to abide by such advice, they might solicit the advice *without a previous promise*. It is as against *this* proposition that the reply of the majority is to be estimated.—It will be seen at once, then, that it has no pertinence to the case presented; while it does great injustice to this Society, by treating a courteous Christian proposal for the reconciliation of differences, as if it had been a violent assault, for self-aggrandizement and the demolition of a charter. The reply is founded on a confusion of things which are radically distinct. It assumes that a Trustee cannot be persuaded to change his mind, without being thereby compelled to forego his rights. The effort to lead him to seek the best guidance in the use of his powers, is represented as an effort to deprive him of those powers. The whole Reply rests on this, and is perfectly invalid.

It is denied, for example, that the members of the Board of Trust are legally competent to delegate their powers. But what has been proposed is, that they *seek the advice of experienced persons in order to use those powers most profitably*; and their competency to do this is perfect, and beyond question. They may take such advice either with or without a prior pledge to abide by it. If they were now involved in a tedious controversy with a neighboring land-owner, concerning a piece of disputed property, it is too evident to require the smallest argument, that they would have both a legal and a moral right to submit the case to enlightened Referees, mutually chosen; to abide by that advice, and carry it out in their official

action. The public, as well as their own consciences, would hold them guiltless in so doing; and it would often be found, in practice, the most desirable mode of settling the difference. But if this might be done without impropriety, where the controversy was with one external to themselves, much more it would seem might the same course be taken, without either legal or ethical irregularity, when the controversy is among themselves, and the contest is internecine. The practice is common; and the propriety of it is evident.

There can be no principle more familiar than this: that any Trustee, or any number of Trustees, either of a private fund or of an Institution, may properly solicit the counsel of friendly, wise, and experienced persons, in an intricate and perplexed case, where their feelings are excited, and their judgment is liable to be at fault. They may solicit such advice, and they may abide by it, in the actual administration of their trust, without in any measure violating that trust, compromising their own dignity, or exposing themselves to either judicial or private censure. And if one may do this of his own proper motion, it can hardly be admitted that it becomes an impropriety when he does it as urged to it by those who have been in part the donors of the very fund which he oversees.

The application of this to the case before us is immediate and complete. The Trustees of the Western Reserve College are not asked, and they have not been from the first, to vacate their office, to strip themselves of their powers, to relinquish their entire control of the funds, to remove or to impeach their officers, or in any degree to transfer their rights and prerogatives to others. But they are asked, in view of the facts that the College is declining in reputation and influence, that so many of its ablest professors have left it, that the number of its students is so greatly reduced, that so many of its friends are disheartened or perplexed, and so many of its donors are grieved or offended, by its recent course, that its Board of Control is itself rent in twain, with radical and seemingly irreparable division, which has already continued for nearly three years, and which does not seem to approach a close,—they are earnestly asked, in view of these facts, to take the advice of men whom they shall themselves select as the wisest and most impartial, as to what is best to be done for the College, for the reunion of its friends, and the re-establishment of its prosperity; and having taken such advice, they are asked to appropriate the wisdom which it offers them, and to unite in guiding their action by it.

That there may be personal or political objections to such a course, is entirely conceivable. To affirm that a Board is legally incapacitated for adopting it, by the terms of its charter, is to state what every man's common sense repulses. If true, this would burden the charter with the odium of a narrowness entirely beyond parallel.

Upon the second point urged with so much persistence by the majority in their reply, the Committee have very little to say. After all the discussions, private and public, through which they have passed with the members of that majority, they confess themselves surprised by a position so novel, in its spirit so repellant, and so entirely untenable. That this society

cannot offer advice, and even renew and repeat that offer, to the Colleges which it has aided, without trenching upon their vested and recognised rights, is a doctrine that needs only to be stated to be exploded. It is answered, sufficiently, the moment it is put into perspicuous English.

The Society is morally *bound*, indeed, to give such advice, whenever in its judgment it seems to be called for. One end of its existence is, to give a practical guaranty to the public, from which it solicits funds, that those funds shall be wisely and effectively employed; not that they shall be safely transmitted, merely, to some village at the West, but that after they reach there they shall be so applied, and so used, as permanently and certainly to promote the interests of education, of morality, and of the Christian Religion. To make this guaranty as perfect as possible, the wisest men attainable by it, and those most practised in the management of colleges, are sought by the Society to take part in its counsels. And they give to the public the assurance of their character, that funds entrusted to them shall not be wasted or misused. They are in the strictest sense *responsible* to those whom their agencies reach, that moneys entrusted to them shall be carefully administered, so that the intention and will of the donors shall be faithfully carried out.

But the only mode in which the Society can execute this its moral trust, is through its advice. It cannot, in the nature of things, be itself a trustee in the institutions which it aids, as an individual donor to the same amount might naturally become, through election of the Board. It must stand outside of the several Colleges, a separate corporation, mediating between the donors of funds and those at the West who need and who receive these. And this very fact should make all candid minds connected with such colleges the more ready to listen, with kindly deference, to its advice; the more jealous to guard, with sensitive delicacy, its right to give that. That right is indispensable to the prosperous or permanent continuance of this Society. Its disorganization would begin, the moment that should be successfully denied. If heretofore, therefore, it has taken from the colleges which it has assisted no definite pledge, securing to it the right to make to these colleges such recommendations as from time to time may seem to it judicious, for the better employment of the funds given through it, it is because the thought that such right would be questioned has never before been tangibly presented. The fact that such pledge has not been taken, however, in no degree impairs the right of this Society. That right is involved in its primary relation to the colleges it assists. It is fortified afresh by every dollar which goes to them from its treasury; by every dollar which it collects for them from the churches at the East. And no right which is legal can surpass in validity this which is moral.

The idea that there is danger to the Colleges themselves in allowing this Society to offer such advice, that institutions which in the time of their penury have been eager and glad to secure its assistance, will be imperilled in the time of their strength by allowing their minds to be moved by its counsels, is a thought which can hardly be stated without a smile, but which, when formally urged against us by a Board of Trustees, may be safely left

to the judgment of the public. And when we remember how much this Society has done, without fee or reward, for Western colleges in general, and for the Western Reserve College in particular, how all the operations of the friends of that College, at the most critical time in its whole former history, were aided by the formation and the action of this Society, how many thousands of dollars have gone to it directly through our treasury, and how many other thousands have been as directly secured to it by the public confidence inspired in the institutions of which it is one, through the efforts of this Society—when we remember these things, we cannot but remember also, that to repel, with jealous and defiant words, the kind and cautious suggestion of a benefactor, who speaks because the very interests of the work in which he is engaged demand it of him, is not a maxim of Christian ethics.

On only one point further in the reply of the majority have we anything to remark. It concerns the illustration attempted to be drawn by them from a criminal trial, in which a man, known to be innocent, should be given up by a court to the unjust violence of the mob. If we rightly understand it, this is adduced to exhibit the impropriety of yielding to the proposal made by this Society. An argument drawn from the cruelties of Cannibalism would have been quite as pertinent, and more striking. It has never been proposed by us that any man should be put upon his trial, either for life or for character; much less that any man should be injured without cause. It has simply been suggested, that the counsel of calm and wise men should be taken, concerning the state, and the proper administration, of the affairs of the College. The case is properly analogous, therefore, with those manifold cases of civil procedure in which, as has been said, the practice of referring the most important matters to a board of Referees, for even final adjudication, is recognised and habitual, and has again and again received the highest legislative and judicial sanction. If it be insisted by the majority that no such inquiry can be made about the College, by men like those whom we have mentioned, whose names have long been honored among the churches for wisdom and probity, without endangering the position of the President, and risking his character, we can only hope that their fears have been exaggerated by their sympathy with him.

With these remarks the Committee conclude their report concerning the matter entrusted to them. They leave the case, as it now is presented, with the Directors; with the members of the Society whom they in turn represent, who have, many of them, been munificent donors to this and to other colleges similarly placed, and whose interest in them is proportionably great; with the Christian Public, whose deliberate judgment will sooner or later command respect. The Committee feel that in their journey to the College, and in their efforts while there, which were hearty and unwearied, they have discharged the whole duty entrusted to them, and that so far their hands, and those of the Directors whose messengers they were, are clear entirely of any disasters which may follow the rejection, by so strict a party vote, of a proposal so kind, so equitable, and so timely. It seems to the Committee that the President of the College, and those mem-

bers of the Trustees who in this as in other things have acted with him have taken upon themselves, in the rejection of this proposal without the substitution of a better one for it, a responsibility too great to be lightly assumed, or to be easily measured; that they have placed themselves in a position which, morally considered, is violent and strange. It is not wise, in this country and in this age, even to *seem* to shun the light. It seems to the Committee not just to this Society, whose operations are seriously retarded and embarrassed by these difficulties which have arisen where they were least anticipated; not just to the donors of funds, who demand the opinion of a wise and impartial Committee of Mediation, on the present posture of the affairs of the College; not just to the sisterhood of Western Colleges, all the members of which must suffer with this, the eldest of the band, in the decline of its reputation and the failure of its promise; not just to the interests of the West itself, to which these Colleges, with the Churches which they nourish, are vitally important; it seems not just to the character of the Living, whose good names suffer in the swift and alarming decline of the College; not just to the memory of the honored Dead, whose permanent fame on earth was left to be identified with its growth and success; not just, indeed, to the Master of us all, to whom the College was dedicated at the outset, and for whom it might be made at once so noble an instrument of good among men; it seems not just to any of all the mighty interests involved in this case, that this mode of easy, speedy, and final adjustment, recommended so earnestly by this Society, should be rejected so readily, on grounds so insufficient, and without the substitution of a better one in place of it. And with these views, the Committee recommend the adoption by the Directors of the following Resolution:

Resolved, That having listened to the Report of the Committee appointed to visit the Trustees of the Western Reserve College, to confer with them on the plan of a submission of their affairs to a Committee of Mediation, as heretofore proposed by this Society, and also to the reply of the majority of the Trustees, rejecting this proposal, the Directors feel called upon to reaffirm, in the most express and decided manner, their unabated conviction of the propriety, the feasibility, and the Christian expediency of the plan of adjustment proposed by them; and also to express their increasing regret that those who have had the legal power should have rejected a proposition so reasonable, so just, and so promising of success. The Directors could not feel that they were acting in a spirit of honorable fidelity to the donors who have entrusted funds to their disposition; to the College itself, which they have freely assisted; to the yet wider interests of Christian Education throughout the land, which this Society was established to subserve, and which are intimately connected with the settlement of these difficulties; nor to Him to whom all their exertions have been dedicated, and only through whose blessing they can look for success, if they did not again, with affectionate and emphatic earnestness, urge upon the Trustees the necessity of immediately adopting some mode of adjusting their differences, and restoring the College to usefulness and power. For such a settlement as shall be wise sufficient, and permanent, as shall satisfy the Christian public, and combine again on behalf of the College all those whose union is indispen-

sable to its success, the friends of the College, and the Head over all, will hold the Majority justly responsible.

A. PETERS,
R. S. STORRS, Jr. } Committee.
HENRY WHITE,

ACTION OF THE BOARD OF DIRECTORS.

"The Report of the Committee on Western Reserve College was read, and the following resolutions were unanimously adopted:

Resolved, 1. "That the Report, together with the Resolution suggested by the Committee, be adopted by the Board."

Resolved, 2. "That the Report be published in pamphlet form, and through the Religious Press, and that copies of the same be sent to each member of the Board of Trustees of Western Reserve College."

Resolved, 3. "That the thanks of the Board be rendered to the Rev. Doctors Peters and Storrs, and Henry White, Esq., for the patient, faithful, and judicious manner in which they have fulfilled their commission in the matter of the Western Reserve College."

An extract from the minutes of the proceedings of the Directors of the Society at their meeting in the city of New York, May 8th, 1855.

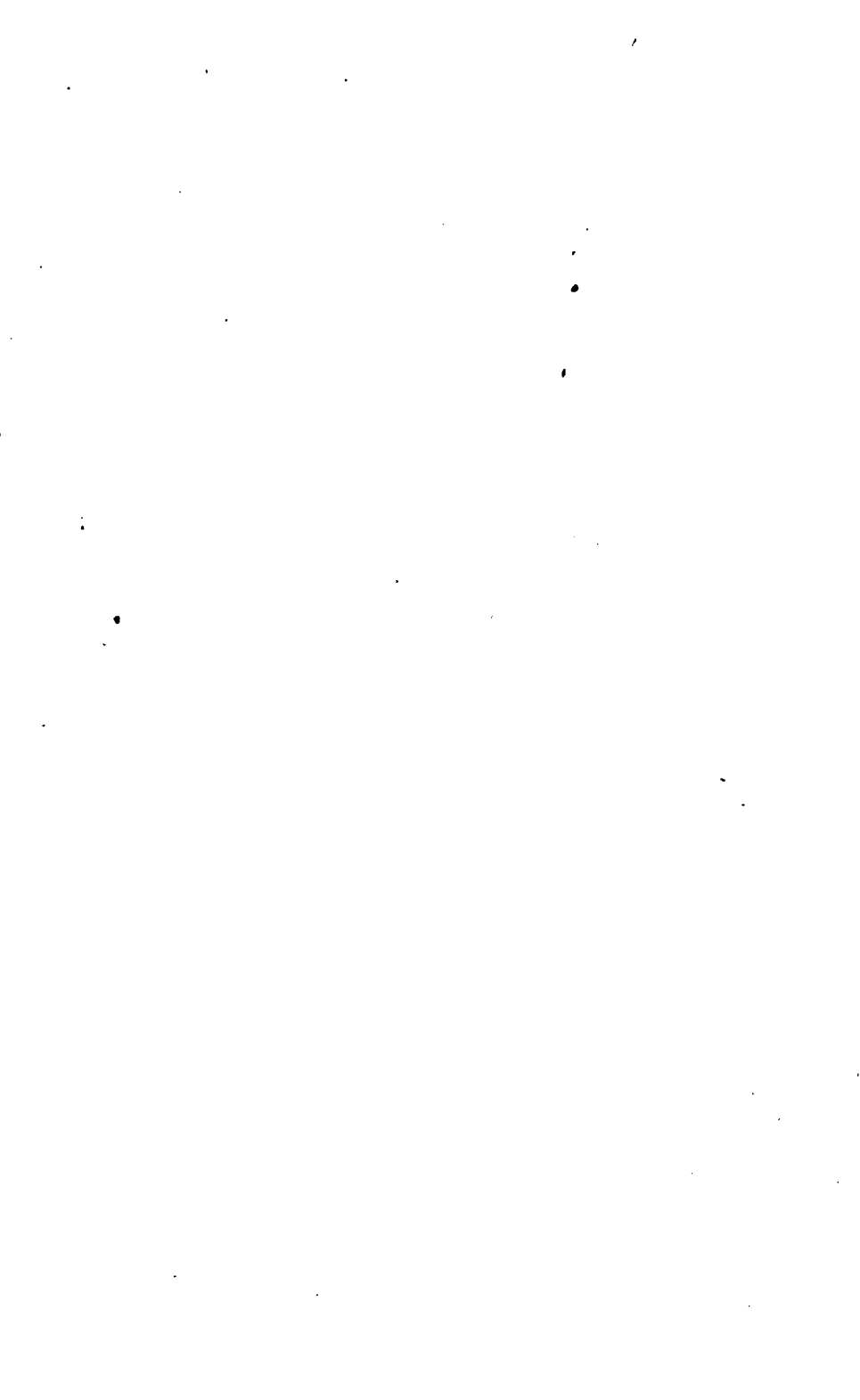
T. BALDWIN, Secretary.



TWELFTH
ANNUAL REPORT
OF THE
SOCIETY FOR THE PROMOTION
OF
Collegiate and Theological Education at
the West.
WITH
AN APPENDIX.

NEW YORK:
J. F. TROW, PRINTER, 377 & 379 BROADWAY,
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M.DCCCLV.



ABSTRACT OF PROCEEDINGS

CONNECTED WITH THE TWELFTH ANNIVERSARY OF THE SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

The Board of Directors met at the Richmond Street Church, Providence, R. I., on Tuesday, the 30th of Oct. 1855, at 10 o'clock A. M. Present during the meeting, Rev. Drs. C. A. Goodrich, A. Peters, E. Davis, G. N. Judd, H. Bushnell, E. N. Kirk, J. F. Stearns, R. Palmer, R. S. Storrs, Jr., and E. Smalley, Rev. Messrs. A. Barnes, Jno. Leavitt, and J. Crowell, Wm. Ropes, Esq., Hon. S. H. Walley, Hon. A. C. Barstow, and H. White, Esq.

In the absence of the President, Rev. Dr. Goodrich was called to the Chair, and the meeting was opened with prayer by the Rev. Dr. Judd. Rev. Dr. Smalley was appointed Secretary.

The Minutes of the last Annual Meeting of the Board and of the Special Meeting held in Newark, N. J., together with the Minutes of the Consulting Committee, were read and approved.

The Corresponding Secretary commenced the reading of the Annual Report, as prepared for the consideration of the Board, and continued during the session.

Recess till 3 o'clock, P. M.

3 o'clock P. M.

The Treasurer's Report, audited by M. O. Halstead, Esq., was presented, and referred for general examination to Wm. Ropes, Esq., and Hon. A. C. Barstow.

The reading of the Annual Report was concluded, and hav-

ing been variously amended, it was adopted as the Report of the Board.

Applications for the continued aid of the Society were presented from Marietta, Wabash, Illinois, Beloit, Iowa, Wittenberg, Heidelberg, and German Evangelical Missouri Colleges and Pacific University.

New applications for aid were also presented from the College of California, College of St. Paul, Minnesota, Yellow Springs College, Iowa, and Webster College, Mo. The appeals from these several institutions were read, and the Board entered upon an examination of the intrinsic and relative claims of all the above-named colleges.

Adjourned till half past 8 o'clock to-morrow morning.
Prayer by Rev. Dr. Stearns.

In the evening, the Annual Discourse before the Society was delivered in the High Street Church, by the Rev. R. S. Storrs, Jr., D. D., of Brooklyn, N. Y.

The discourse was founded on the Song of Solomon, chapter iv., verse 4: "Thy neck is like the tower of David, builded for an armory, wherein there hang a thousand bucklers, all shields of mighty men." The familiar reference which the poet here makes to this citadel of David, was taken as suggesting the general principle that God had always availed himself of fit powers in the extension of his kingdom over the earth: that he has himself designated and established such centres of power, has gradually enlarged and consolidated them, and has taught his people to make effective use of them for the spread or the defence of his truth. The object of the discourse was then defined to be, to show that a college is in our times such a centre of power; of that moral power which really controls and wields all others; and that it is one which is harmonious with Christianity, and which it is, therefore, the duty and the privilege of Christians to use, vigorously and persistently, for the upbuilding of God's kingdom.

In the course of the discussion of this theme, the college was considered, first, in its simplest form, as an institution in which younger and receptive minds are brought into personal and continuous contact with others older and more disciplined, who communicate to them of their knowledge and thought:—secondly, as an institution that tends continually to grow larger and more powerful, as the years and centuries advance; a point which was illustrated by the history of European universities, and by the necessary inter-dependence of each department of knowledge upon all others:—thirdly, as an institution, the influence of which affects certainly, though not with equal force of immediateness, all classes in the community, especially in a country like ours, where these classes intermix freely, and are continually changing places:—fourthly, as an institution essentially friendly to Christianity, by its very aim and constitution, and pre-eminently needed by a Protestant Christianity, both for its illustration and defence, and for the propagation of its principles among men.

It was affirmed, as the results of the discussion, that if this enterprise of founding and building up colleges in our country was now for the first time proposed and advocated, the very proposition of it would mark a great advance in Christian wisdom. But at the same time it was shown that the views and efforts of the Christian fathers of the country were in harmony with these, and that their early and noble efforts in the same work gave to it a special consecration. The permanence of the influence thus exerted was briefly glanced at, and the time was anticipated when such colleges, standing all over the country, each in its place like "the tower of David, builded for an armory," should at once bless the land most richly and permanently, and shed their influence over the world; forming the most noble trophy and memorial of the Society, which had so largely assisted to rear them.

The following resolution was subsequently adopted, viz :

Resolved, That the thanks of the Board be presented to the Rev. Dr. Storrs for the able and eloquent Discourse delivered by him last evening, and that he be requested to furnish a copy of the same for the press.

Wednesday Morning, Oct. 31.

Met according to adjournment. Rev. Dr. Davis opened the meeting with prayer.

The consideration of the claims of the several Institutions was resumed, and continued during the forenoon.

It was voted that the applications for aid from Webster College, Yellow Spring College, and the College of St. Paul, be referred to a Special Committee, with instructions to examine all questions involved, and with power to call a Special Meeting of the Board, at their discretion, to hear their Report.

A letter was read from the President, Hon. J. C. Hornblower, LL.D., giving reasons for his absence and expressing unabated interest in the objects of the Society.

Recess till 3 o'clock, P. M.

3 o'clock, P. M.

The following individuals were appointed the Committee to investigate the claims of Webster College, Yellow Spring College, and the College of St. Paul, viz. : Rev. E. Davis, D.D., Rev. C. A. Goodrich, D.D., Rev. Albert Barnes, Rev. L. Bacon, D.D., Rev. J. F. Stearns, D.D., Rev. Thomas Brainerd, D.D., and Henry White, Esq., together with the President of the Society. The Committee were authorized to send a part of their

number to the West to make personal examination of the several cases presented for their consideration.

Rev. Drs. Peters and Kirk, and Hon. S. H. Walley, appointed to arrange a scale of appropriations for the ensuing year, reported, in part, recommending that the following arrearages (together with \$1,000 to Wittenberg College, and \$300 to Heidelberg College) be *first* paid, viz.: To Wabash College, \$1,050; Beloit College, \$1,050; Illinois College, \$900; Iowa College, \$750; Marietta College, \$600; Knox College, \$450; Ev. Mo. College, \$450; Pacific University, \$450.

The Committee also recommended the adoption of the following resolution:

Resolved, That hereafter all appropriations voted by the Board shall be contingent—to be paid in whole or in part, *pro rata*, according to the receipts of the current year, and shall in no case constitute any claim upon the Society, for receipts into the Treasury after the year during which said appropriations shall have been voted—except where there shall be an express vote to the contrary.

The report of the Committee was adopted.

The subject of publishing a Periodical, which should be *supplemental* to the "College Review," and designed to promote the specific objects of the Society, was discussed and finally referred to the Consulting Committee, with power to issue the work in such form and manner as their wisdom shall suggest.

The Committee appointed to examine the Treasurer's account recommended the adoption of the following resolution, viz.:

Resolved, That the thanks of the Board be given to the Treasurer, B. C. Webster, Esq., for the accurate and faithful manner in which he has performed the duties of his office, and for his generosity in declining any compensation for the same.

The Rev. Mr. Walsworth of California having made statements respecting the wants, importance and prospects of the College of California, it was voted that this College be received upon the list of institutions aided, and that five hundred dollars be paid in accordance with the recommendation of last year.

The Rev. Thomas Brainerd, D. D., was appointed to deliver

the next discourse before the Society, and the Rev. E. N. Kirk, D. D., his alternate.

It was voted that the thanks of the Board be given to those families in Providence, who have so hospitably entertained members of it during its present meeting—to the choirs of singers, and also to the proprietors of Churches that have opened their doors for the accommodation of the meetings of the Society.

Adjourned to attend the Anniversary Exercises of the Society, at 7 o'clock this evening.

THE ANNIVERSARY EXERCISES

were held in the Central Church. The Rev. Dr. Goodrich presided, and the meeting was opened with prayer by the Rev. E. V. Gerhart. An abstract of the Annual Report was read by the Corresponding Secretary.

The Rev. B. W. Clark, D. D., of East Boston, moved that the Report be adopted and printed under the direction of the Consulting Committee.

Dr. C., in sustaining this motion, remarked that colleges, like all great forces in nature, were quiet, yet controlling. Their influence was greatly increased by being founded early, as their creating and moulding power is then brought to bear upon society in its infancy. This organization was comprehensive in its character. It stood related to and embraced all others, Foreign and Home Missions, Tract Society, &c., inasmuch as it had especially to do with educating living minds, which must constitute the moving power in all these organizations. This Society should interest all classes. Gratitude is due for the past benefits conferred on our nation through the influence of colleges. We inherited the past and should live for the future.

Dr. C. considered the influence of colleges on our political institutions, and stated that a foreign ambassador once came to our shores to examine into our condition and to learn where lay our great strength as a nation. He was taken to our Navy yards, Armories, Forts, &c., whereas Dr. C. would have taken him into our colleges and schools. A despotism needs forts and armories; we, schools and colleges. They need flatterers; we, orators. Discussion was the life of our institutions. Our political parties needed educated leaders. They are changing their bases as new and great questions arise, involving the most precious interests. Truth and error, freedom and slavery, were in conflict, and men educated in our colleges were adapted to meet the crisis.

Dr. C. also traced the bearing of colleges on general education. Colleges and common schools went together. They acted and reacted upon each other. Massachusetts had 1,149 students in her colleges, and 199,447 in her common schools. Virginia, with one third more population, had in her colleges 744, and 109,775 in her common schools, or 400 less in the higher institutions, and 90,000 less in schools. Colleges were for the poor, and therefore needed to be endowed. It was the glory of New

England, and especially of Boston, that the wealthiest citizen could not purchase for his child as good an education as was provided for the poorest.

The influence of colleges in respect to revivals of religion was also considered. No places had been so abundantly blessed of God. This was shown by statistics derived from the history of revivals in Yale, Dartmouth, Williams, etc. All the colleges aided by the Society had been abundantly blessed. The work in institutions was likely to be thorough and genuine, and free from extravagances. Minds there were disciplined and prepared for the reception of the World. In respect to the dangers of college life, it might be said, that while there are temptations everywhere, here they were guarded by the frequency of revivals, by the watch of college officers, and by the fact that the mind was continually and fully occupied.

Dr. C. urged the importance of liberal contributions to this object. But little comparatively was contributed to the cause of benevolence; in Great Britain some \$2,000,000 annually; \$800,000 in the United States. In the city of New York alone \$1,500,000 were annually expended for Theatres and Opera Houses—about twice the amount of all our charities. Great Britain expended \$250,000,000 yearly for alcohol and tobacco. The contributions to a single Heathen Temple in Calcutta were nearly as much as the united contributions of Britain and America. When the annual income of John Wesley amounted to £80, he gave away £2 and lived on £28. When it amounted to £60, he gave away £32, and when it rose to £120, he still gave away all but the £28. His charities amounted in all to £30,000. When the tax gatherers, who supposed him possessed of great wealth, called on him for an inventory of his plate, he informed them that he had two spoons in London and two in Bristol. By benefiting others we benefit ourselves. Great sacrifices were made to plant the early colleges of this country. Each family among the Pilgrims of New England gave twelve pence or a peck of corn to sustain Harvard.

The meeting was then addressed by the Rev. Asa D. Smith, D. D., of New York, of whose remarks the following is an abstract.

If, in regard to any important matter, he said, there is a lack of due practical interest, the main difficulty, commonly, is one of theory. Men fail to grasp the great generic truths which underlie it. The defective conception has its origin in a defective abstraction. If we would magnify any good subject, we must magnify its ground idea. Mere details and specific views will not suffice. So as to the enterprise which now engages our attention. The public mind needs to apprehend more adequately,

I. *The importance of education.* Of education broadly considered, and in the high Christian view, the view taken by this Society. Even the intelligent see but imperfectly what an interest and what a work it is. There is no other such interest in the universe. It is high as heaven, and broad as Jehovah's empire. It is the greatest of all works; as appears, 1. From the nature of the subject or material on which the educator operates—immortal mind, made in God's image. 2. From the results of his labor, so glorious and permanent. 3. From the divine example. God's agency may be referred to three great departments—creation, preservation, education; and of these the last is the greatest. He is the Educator

of the world, nay, of all worlds. Even in the sphere of the material, there is a sort of educational process, much magnified by recent science,—the educing from old chaos, if not from primordial “fire-mist,” multitudinous forms of beauty and grandeur. The whole probationary state of man is educational. The chief function of providence is didactic. Christianity is mainly, both as to the individual and the race, a process of training. To create and to preserve a soul is, in some sense, less than to educate it. Sanctification is greater than regeneration. The one is instantaneous—it comes of but a single fiat. The other stretches, often, over half a century, and has in it numerous and marvellous manifestations and harmonies of the divine attributes. As education is thus God's greatest work, so it is ours. From all this, we readily infer,

II. *The importance of educating the educators.* Such, indeed, are we all, and always. Every thought, feeling, word, act, has a formative power. But some have peculiarly and pre-eminently a didactic function; and chief among these are the graduates of such Institutions as are aided by this Society. Various classes of these graduates were briefly presented, in their educational function—ministers, lawyers, physicians, teachers by profession, legislators, authors. By them mainly is the community moulded. What they are, it will be. Of what transcendent consequence, then, is *their* education. With this general view, was connected,

III. *The importance of educating the educators of the West.* There is to culminate the glory of our republic. There, for it and for the world, is to be the seat of power. It was about a century ago that Berkeley wrote,

“Westward the star of empire takes its way;”

and in that famous utterance was embraced both history and prophecy. Dr. S. gave a rapid sketch of the westward course of power and of light—in the old Assyrian empire, the Persian, the Macedonian, the Roman, the British; each extending farther West than its predecessor, until, on these shores, sprang up the great American power. And the course of this has been ever toward the setting sun, until, hastened by that providence which out of evil educes good, it has established itself hopefully, and even magnificently, on the shores of the Pacific. For all this, meanwhile—in the Christianization of the Sandwich Islands, the opium war in China, the recent insurrection there, and the partial opening of Japan,—Asia has been in preparation. Long assailed by gospel forces on its western borders, it is now invaded on the east. Christianity having made the circuit of the globe, is coming back to its birth-place with the spoils of the globe. From our own shores the light of salvation is to flash over the Pacific. Not for our own sake, alone, but for the world's and for Christ's, let us look well to the education of the educators of the West. Dr. S. spoke,

IV. *Of our agency in this matter.* The elder States of our Union have a responsibility in reference to the younger, analogous to that of the elder sisters of a family. 1. We must hold up to the newer regions, *model institutions*. The colleges of the East have various advantages, resulting from their age, position and patronage, over those of the West; and they should be well sustained, not for our own advantage merely, but that they may serve as ensamples. They benefit the whole land, and especially the younger communities, by maintaining a high standard of education. 2. We must send to the West *model men*. This, to some extent, in all departments, we have always been doing—with some failures,

it must be admitted. 3. We must sustain institutions at the West, for *the development of native mind*. No Eastern supply can supersede this. Without it, neither the ministry nor other important educational forces can be adequately supplied. The native mind, besides, has peculiar facilities for influence. Dr. S. dwelt on the developing power of a college in relation to the surrounding community. It is a sort of divining-rod, pointing to hidden wealth—a magnet, drawing to itself congenial natures. He concluded by urging that while the movement of the world in general is so impetuous, we make haste in our work. The powers of darkness are making haste. In some way the West will be educated, for evil if not for good. Be it ours to educate it for God and his Christ.

After the exercises were concluded, the Society proceeded to the election of officers for the ensuing year. The following officers were chosen.—

PRESIDENT.

HON. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

VICE PRESIDENTS.

REV. N. S. S. BEMAN, D. D., Troy, N. Y.
 REV. C. A. GOODRICH, D. D., New Haven, Conn.
 JOHN M. ATWOOD, Esq., Philadelphia.
 REV. G. W. BLAGDEN, D. D., Boston, Mass.
 REV. EDWARD N. KIRK, D. D. “ “
 REV. RAY PALMER, D. D., Albany, N. Y.
 REV. WILLIAM PATTON, D. D., New York City.
 HON. S. H. WALLEY, Roxbury, Mass.
 REV. ELAM SMALLEY, D. D., Troy, N. Y.
 REV. T. H. SKINNER, D. D., N. Y. City.
 REV. A. PETERS, D. D., N. Y. City.
 HENRY C. BOWEN, Esq., “ “
 REV. J. H. LINSLEY, D. D., Greenwich, Conn.
 REV. J. P. CLEVELAND, D. D., Lowell, Mass.
 REV. J. LEAVITT, Providence, R. I.
 REV. H. G. LUDLOW, Poughkeepsie, N. Y.

DIRECTORS.

REV. S. H. COX, D. D., Owego, N. Y.
 REV. ALBERT BARNES, Philadelphia.
 REV. THOMAS BRAINERD, D. D., Philadelphia.

REV. J. F. STEARNS, D. D., Newark, N. J.
M. O. HALSTED, Esq., Orange, N. J.
REV. WILLIAM ADAMS, D. D., New York City.
REV. ASA D. SMITH, D. D., " " "
HON. T. W. WILLIAMS, New London, Conn.
REV. LEONARD BACON, D. D., New Haven, Conn.
HENRY WHITE, Esq., " "
REV. HORACE BUSHNELL, D. D., Hartford, "
HON. A. C. BARSTOW, Providence, R. I.
REV. E. BEECHER, D. D., Boston, Mass.
WILLIAM ROPES, Esq., " "
REV. R. W. CLARK, D. D., East Boston, Mass.
REV. EMERSON DAVIS, D. D., Westfield, Mass.
REV. J. P. THOMPSON, New York City.
REV. GIDEON N. JUDD, D. D., Montgomery, N. Y.
REV. J. H. TOWNE, Bridgeport, Conn.
REV. R. S. STORRS, Jr., D. D., Brooklyn, N. Y.
REV. J. F. TUTTLE, Rockaway, N. J.
REV. JOHN CROWELL, Orange, N. J.
ANSON G. PHELPS, Esq., New York City.

CORRESPONDING SECRETARY.

REV. THERON BALDWIN, New York City.

TREASURER.

B. C. WEBSTER, Esq., New York City.

The Society then adjourned to meet in the First Congregational Church, Bridgeport, Conn., on the last Tuesday in October, 1856.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated, The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a Member for Life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

TWELFTH REPORT.

In the last Annual Report of this Board, the following memorable words of the founders of Harvard College were quoted. "As we were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr. Harvard, a godly gentleman and a lover of learning, there living amongst us, to give one half of his estate—it being in all about £1,700—towards the erecting of a College, and all his Library." It thus appears that these founders regarded the work which they had undertaken as great and difficult—that they employed individual and anxious thought upon the best method of effecting it—that by consultation they brought this individual thought into common stock—and, that, while they were thus in the diligent use of appropriate means, it pleased God to interpose and grant success by stirring up the heart of that "lover of learning." Here is the true philosophy of benevolence.

Mr. Harvard, if not one of the particular individuals referred to, as "thinking and consulting," had, nevertheless, great thoughts concerning the enterprise, and these thoughts, by the blessing of God, stirred his heart to do a deed which placed him at the head of a noble line of benefactors to the cause of Christian learning. A fitting and sufficient inscription for the monument which has been so justly erected to his memory would be—JOHN HARVARD, FOUNDER OF THE FIRST AMERICAN COLLEGE.

He is called "a godly gentleman and a lover of learning." Here is intelligence and piety in natural and blessed union. A mind enlightened by divine truth is just the one to appreciate such a work as those founders undertook, and a heart penetrated with the fear and love of God, the one to be stirred by such noble impulses.

But if it was a great and difficult work to establish *one* college in the infancy of New England—how much greater both in respect to difficulty and importance, to establish *ten* or

twenty in the new States of the West, on whose ample domain a score of New Englands might be spread. Another year has been occupied in "thinking and consulting how to effect" the great work undertaken by the Society—and we are therefore naturally led in this Report to consider the measures which have been adopted—and how far it has pleased God to "stir up" the hearts of lovers of learning to contribute.

CONSTRUCTION OF THE ARGUMENT.

In an enterprise like this, it is especially true, that the heart must be reached through the understanding. There is very little chance for an appeal to the sympathies. We must produce an intelligent conviction of its scope and power as a part of the great system of means essential to the evangelization of the West. The problem so difficult of solution by the Society has ever been of a twofold character—viz: first, so to *construct* the great argument that it could be apprehended and appreciated; not simply by scholars, but by the great body of those who compose our churches—who pray "thy kingdom come," and whose united contributions, great and small, fill the channels of benevolence: and, second, to bring the argument when constructed, every where in *contact* with these minds. Such a construction is confessedly a matter of great difficulty. The interests involved are wide in their reach, and lie very much beyond the circle of common observation. They are found not so much upon the surface of society as in the deep interior—there linking themselves, with all the unseen and vital forces of the social system, and operating every where so noiselessly, that their presence and power would be unnoticed, except by the careful observer. It was this view of the case, that drew from the illustrious Dwight the declaration, that, he who would show to common minds the connection between colleges and the interests of the church, would be a benefactor of his species. During the last twelve years, a very large amount of earnest thought has been bestowed upon this subject by an extensive circle of the ablest thinkers, and the results have been brought to bear on the public mind through the pulpit, the platform, and the press. The effect of all this has been such, as to make that no extravagant eulogy, which an able advocate of the enterprise pronounced, when he said—"if the Society had raised no funds, it would still deserve the thanks of the nation, for having earnestly advocated the cause of sound learning before the people, and for having made a vigorous

and manly effort to call back the popular mind to those systems of social organization and improvement, to which our Fathers adhered with so much tenacity, and by adhering to which, they have accomplished so much for the good of the nation and the world."

DIFFUSION OF THE ARGUMENT.

But how to secure an *adequate diffusion* of the argument, when constructed, has been more difficult of solution, than the construction itself. The practicability and expediency of establishing a Periodical, has, accordingly, at different times engaged the earnest attention of the Board. It is rare that a benevolent society attempts to prosecute its work without some organ—and each one multiplies rather than diminishes its issues, notwithstanding the prevalent feeling that this work is already overdone, and the repeated declaration, that such publications are not read. Sixteen thousand copies of the *Home Missionary*, are issued monthly, nearly eighty thousand copies of the three Periodicals of the American Board, and more than half a million copies monthly, of the *American Messenger* and the *Child's Paper*, published by the American Tract Society. These publications go every where and exert a powerful influence upon the public mind, and very largely swell the amount of *funds contributed*.

The publication of a periodical was one of the objects had in view, when the union with the American Education Society was proposed. It was believed that the objects prosecuted by the two societies, would afford ample scope for an elevated work of this description, and that the interests to be secured would be of sufficient magnitude to justify the expense of its publication. Although that union was not consummated, the idea of a periodical was not abandoned. It was felt that if such an instrumentality was found indispensable to the success of societies which had every where a recognized place in the systems of benevolence adopted by our churches, and whose claims at the appointed time, as a matter of course, would come before them—if societies which could cover the whole field with their agencies, and whose objects, moreover, combined popular elements, which made strong appeals to the great mass of Christians, needed periodicals,—much more was one needed by this Society, not only from its limited agencies, and means of reaching the public mind, but from the very nature of the subject with which it had to deal.

At a special meeting of the Board, held on the 5th of April

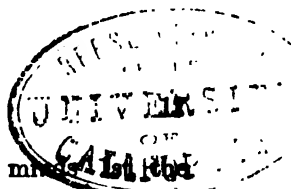
last, the subject was very fully discussed, and finally referred to a select committee. At an adjourned meeting held on the 8th of May, this Committee reported, and a series of resolutions was adopted, declaring, that in the judgment of the Board such a periodical was of great importance to the interests of the Society, and also to the cause of Collegiate Education generally, in our country—and empowering the Consulting Committee to commence its publication, whenever they should first have secured an adequate guaranty, in the shape of a special fund, or otherwise, against any encroachment upon the ordinary receipts of the Society. The Committee were also authorized to confer with the Rev. Dr. Peters in regard to taking the editorial charge of the work.

After considerable progress had been made, it was ascertained that the Hon. Henry Barnard, a member of the American Association for the advancement of Education, was about commencing the publication of a similar periodical. He afterwards proposed a union between the two—Dr. Peters to have special editorial charge of the department which related to the higher institutions of learning, and the work to be published upon their joint responsibility. It appeared to the Committee that the *essential object* contemplated by the Board in recommending the publication of a Magazine as the organ of the Society would be secured under such an arrangement, and they therefore expressed their cordial approbation of the plan. The first number of the work has already been issued under the title of the “American Journal of Education and College Review.”

ESSAY ON PRAYER FOR COLLEGES.

One of the most important events of the year has been the publication of Prof. Tyler's Essay on Prayer for Colleges. It marks an era in the history of the Society, and perhaps it is not too much to say, in the religious history of American Colleges. More than 3,000 copies have already been put in circulation. Of these some 600 were ordered by Institutions aided by the Society. The work has also been extensively circulated in Eastern colleges, Theological schools, and Academies. Through the benevolence of a few individuals a copy was furnished to each student connected with Amherst College. Another individual purchased 150 copies for gratuitous distribution. Some forty copies have been circulated in a single parish in Massachusetts.

The Author in his preface says:—“If the Essay has any merit, it consists in the simplicity, directness, and earnestness



with which it labors to show to "common minds" the duty and the power of believing prayer, and the peculiar necessity of more faith and prayer in our day; 2d, the indissoluble connection between colleges and all the great interests of the church, the country, and mankind; and 3d, the sacred obligations, primarily, of the officers and students and those immediately concerned; but secondarily, of all who have an interest at the throne of grace, to bring this great power to bear on this most important point." The press has uttered but one voice in reference to this admirable and timely Essay—and but one feeling has been expressed by those who have perused it. Many an individual has been led as never before to realize "the duty and power of believing prayer;" and in the light of the indissoluble connection between colleges and all the great interests of the church, the country and mankind, as there set forth, together with the encouragement to prayer furnished by the history of college revivals, has been brought to plead before the throne of grace with an earnestness and hope before unknown. An extensive perusal of the Essay gave an increased interest to the last concert of prayer for colleges, and in not a few institutions it was largely influential in promoting the revivals with which they were blest. The happiest results might be anticipated from its general circulation. It ought to be in the hands of every college officer and trustee, of every teacher and student in the nation, and of all who have an interest at the throne of grace.

It becomes our painful duty here to state, that the REV. J. M. ELLIS, through whose liberality the Society was enabled to offer the premium for the above-named Essay, is no more. He died at his residence in Nashua, N. H., in August last. His relations to Western colleges were somewhat peculiar, and seem to deserve a distinct and honorable notice in this Report.

As a Home Missionary, he was one of the most active agents in all the incipient movements for the establishment of Illinois College. He was also one of the projectors of Wabash College, and one of the little company who in the dead of winter, in the primeval forest of Northern Indiana, kneeled in the snow, and dedicated the site of that Institution to the Father, the Son, and the Holy Ghost. For several years he acted as agent of this Society, and to the last with a zeal that knew no abatement. During a long course of years his mind had been intensely excited in view of the dangers to our country from Romanism, and especially so from the educational schemes of the Jesuits. The conception of the Essay on the Educational

Systems of the Puritans and Jesuits written for the Society by Prof. Porter, originated with him, and it was through his liberality that the premium for it was offered. He also felt an absorbing interest in the education of young men for the gospel ministry, and in the endowment of permanent scholarships in our Institutions of learning, as the best method of accomplishing this object. But his work is done. When asked just before he expired whether Christ was precious, he replied, "All in all—all in all—all in all."

Western Reserve College.

At the close of 1849 the Society ceased to grant aid to this College. The Trustees had succeeded in securing \$100,000 for its endowment—of which sum \$25,000 were raised on the field of the Society and under its direction, but on the condition that the institution should relinquish all further claim to its aid, and leave the Eastern field. But difficulties arose at the College in the administration of its affairs, which ultimately increased to such a degree as to threaten its vital interests. In process of time, also, the operations of the Society began to be unfavorably affected by rumors of these difficulties which went abroad, and tended strongly to impair public confidence, not only in that particular institution, but in Colleges generally at the West.

Consequently, at the Annual Meeting of the Board in 1852, a Committee of Inquiry was appointed, simply with a view of eliciting reliable information for the satisfaction of those whose fears had been awakened, and who pressed their inquiries upon the Society. At the next Annual Meeting of the Board, this Committee reported. The principal result of their investigations was that the difficulties were of a very serious character, and so complicated that "nothing short of an extended and careful comparison of testimony, furnished by both parties, could enable any one to judge correctly, either as to the number and relative influence of the causes which had led to them, or as to the particulars of an adjustment which would be just to the individuals concerned, and at the same time calculated to promote the best interests of the College.

In view of this Report, and of the whole case as it then appeared to the Directors, the Corresponding Secretary was "directed to write to the Board of Trustees" of the College, "earnestly recommending to them the appointment by themselves of a Mediating Committee, to whom existing difficulties shall be re-

ferred, and by whose decision they shall abide; or if they choose to refer the matter to a Committee of this Board, that the Consulting Committee be authorized to appoint such Committee." It was hoped by the Directors, that in consequence of their past relations to the Institution itself, and to the numerous donors scattered over the field of the Society—this friendly interposition on their part might lead to an amicable adjustment of all difficulties, and a complete restoration of the College to public confidence and a new career of prosperity.

In Dec., 1853, the Secretary, as directed, addressed a communication to the Trustees of the College, which went into the hands of the Prudential Committee, but was not presented to the Board of Trustees, *as such*. In October, 1854, after two meetings of the Trustees had occurred, the Prudential Committee of the College voted, for reasons assigned, to request this Board to withdraw their proposition. At the Annual Meeting of the Society during the same month, this request was presented by the President of the College in person. But the Board thought they could see additional reasons "for earnestly and affectionately repeating that recommendation, and urging it upon the attention and acceptance of the Trustees." They accordingly appointed a Special Committee to meet that body, and in personal conference renew the recommendation.

This was faithfully done by the Committee in February last, at Cleveland. As their very able Report has been published and widely circulated, its contents need not here be given. Although three Annual Reports had been issued by the Society after the appointment of the first Committee of Inquiry, none of them contained any *allusion* to these difficulties or to the action of the Board in reference to them. Scrupulous care was taken to avoid all needless agitation. The effect upon the public mind produced by the publication of the Report of the Committee was wide and powerful, and while the specific mode of adjustment originally proposed by the Board was not adopted, there is yet abundant evidence that the visit of the Committee, and their Report, contributed very strongly, in connection with other influences, to open the way for a settlement of difficulties, which now gives fair promise of delivering the College from embarrassment, and securing for it a prosperous future. There are cheering indications of a hearty union among the friends of the Institution who have been divided in opinion and feeling.

And just in proportion to the brightening prospect there, has a good influence been felt over the whole field of the So-

ciety, and wherever the great College interest extends. The Report of this Committee added very much to the influence already exerted by the Society in giving a wider view of Colleges as an element of power in American society—presenting them as parts of one great system having common principles, ends, and interests, and alike dependent upon a favoring public sentiment for the full accomplishment of their high mission. It is obvious that just in proportion as this wider view is taken, will a deeper sense of responsibility rest upon each Institution, leading its conductors to feel that they cannot put in peril a single foundation principle, or weaken public confidence at any point, without endangering more or less the interests of the whole sisterhood of Colleges. And this is especially true when they go abroad for aid, and draw their very life from churches and “lovers of learning,” scattered over wide regions of country, and thereby render themselves in a peculiar sense amenable at the great bar of public opinion.

AGENCIES.

The arrangement for the collection of funds, entered into with the Western Education Society in 1849, has been terminated during the year, by mutual agreement. The altered circumstances of both Societies, and of the field itself, seemed to render such a measure expedient. Previous to this termination, Prof. Hopkins, of Auburn Seminary, occupied a portion of his time in presenting the claims of the united cause. The relations of the two Societies during the continuance of this arrangement have been of the most friendly character. The original object of the union was to secure a simplification of machinery, and such a combination of interests as would give increased magnitude to the Educational cause, as well as insure economy of time, travel and expense, by making one Agent do the work of two. A similar object, on a larger scale, was had in view when the proposition of union with the American Education Society was made, but as that was found to be impracticable, there is little to be gained by perpetuating plans of union in localities. The loss to the Society in *available funds* by the termination of this particular arrangement is small, although its nominal receipts will be reduced by some twenty-five hundred dollars. The great object which the Society is prosecuting has ever been well received on that field, and it is hoped that, under other arrangements, it may still meet with favor and a liberality greatly augmented.

The Rev. J. R. A. Edgell and the Rev. Dennis Platt, have been laboriously and successfully engaged during the year in New England—the former principally in Massachusetts and the latter in Connecticut. The results of their Agency and the present aspects of their fields, encourage the belief that the Society may look for increased receipts as its work advances, and its claims are more extensively and thoroughly understood. The Rev. J. M. Ellis was also employed for a portion of the year in particular localities.

FINANCIAL STATEMENT.

The general policy of the Directors has been to divide the net proceeds of each year among the several Institutions on the Society's list without any further pledge. A specific amount was appropriated for current expenses to each college at the beginning of the year, to be paid pro rata or in full, according to the success of the Society in securing funds. But at the last annual meeting, the Board voted to pay the *arrears* of the previous year out of the first receipts of the year now closed. But in consequence of increased appropriations made in view of large demands, as well as the amount paid on the Endowment Fund, the present deficiency is more than three times as great as at the close of the previous year, every dollar of which is urgently needed by the several Institutions. The Directors have decided to pay this out of the first receipts of the coming year, and thereafter to distribute what is contributed year by year for the general objects of the Society without any further pledge.

In respect to the Endowment Fund, there are special arrangements. Nothing goes to that except by the direction or consent of the individual donors. The following receipts, although in advance of the previous year, must be doubled during the next year, or the full wants of the Society cannot be met. It may be added as an encouraging fact, that during the year the several institutions have added more than \$30,000 to their resources by efforts on their own fields. The following Abstract of the Treasurer's account will show the receipts and expenditures of the year. Still some thousands of dollars in addition, have gone to particular Institutions independently of the Society; although they should be classed among the fruits of its agency.

Dr.

Amount in the Treasury covered by authorized drafts . . .
 The Balance in the Treasury by the last Report was . . .
 Amount received during the year from Donations . . .
 Sales of Tyler's Premium Essay . . .

\$1,678 48
 829 10
 19,051 17
 369 97

Cr

Paid authorized drafts of previous year as follows: Illinois College . .
 Knox College . . .
 Wittenberg College . . .
 German Evangelical Missouri College . .

\$1,678 48

Paid salaries of agents and expenses of their agencies . . .

2,782 77

" salary and travelling expenses of secretary (including Western tour). Expenses of special Committee to Western Reserve, office rent and expenses, taxes on Western lands, expenses attending public meetings and meetings of the Board, &c. . .

2,509 49

" printing Annual Report and Annual Discourse . . .

335 96

" for Tyler's Premium Essay . . .

280 00

" stereotype plates for do. . .

164 98

" in connection with the Western Education Society . .

653 89

" to colleges arrears of appropriation for previous year . .

1,750 00

" on appropriation for this year . .

5,300 00

" on endowment fund . . .

6,349 05

Balance of cash in treasury . . .

144 16

\$21,898 72

TWELFTH REPORT.

[Oct.

Knox College.

This Institution was chartered in 1837, under the style of "Knox Manual Labor College." The first application to this Society for aid was made in 1844 in behalf of the trustees, by the Rev. G. W. Gale, the originator of the enterprise. It was started, as its style indicates, as a Manual Labor College, and at the period when the popularity of such institutions was at its height. This object had much to do with its location in an open prairie. Mr. Gale thus characterizes the character of the founders and colonists:—"Many of them were among the first families intellectually, morally and spiritually, of the towns from which they emigrated. They were in comfortable circumstances in the places where they lived. And the founders of this settlement and these institutions entered upon the enterprise in the spirit and purpose of missionaries for the West. They here carried out their design. They took with them, like the Puritan Fathers, their Pastor and Teachers. A house for the worship of God, and the instruction of their youth, was among the first of their temporary buildings, as it was afterwards of their most permanent ones."

It was not the original design of the founders of this institution to apply for foreign aid at all. Their reliance for its endowment was upon the sale of lands. For this purpose ten thousand acres lying in a body were purchased, in the centre of which Galesburg was located. But the pecuniary reverses of the country in a great measure prevented the rise and sale of these lands, and college Orders had depreciated in value till they were not worth more than seventy-five cents on the dollar. The application for aid was at first rejected; but being renewed, the Board sent a special committee to Illinois in the summer of 1846, to make a personal examination of the Institution and its claims to aid. As a consequence it was received upon the list of the Society. The Committee, however, reported, that they found the condition of the Institution such that it neither required nor expected a large appropriation. Since that time more or less aid has been furnished from year to year.

The pecuniary affairs of the Institution have been managed with economy and sagacity; and now, by reason of the great rise in the value of Western lands generally, and the location of railroads through the village of Galesburg, the Trustees will realize enough from the sale of property to make the College one of the best endowed institutions in the country. After completing the payment of what was pledged to the Institution a year since, the aid of the Society will cease.

At the last meeting of the Board of Trustees the following resolution was adopted, viz:—

Resolved, That the Board record with respectful gratitude to the Directors of the Society for the promotion of Collegiate and Theological Education at the West, our high appreciation of the assistance they have rendered Knox College in aiding its funds when low and embarrassed; and that this Board, in relinquishing their claim for further aid from said Society, hereby express the hope that the enlightened and benevolent patrons of collegiate education in this country, will enable said Society to continue and enlarge its operations, until the new and rising States West of us are provided with permanent institutions for Christian education equal to those in the older and more favored parts of our country.

The Secretary of the Society spent some days at the Institution in June last, and found it in a truly prosperous condition; and we trust it has a high mission to perform in the work of Christian education at the West.

Marietta College.

Early in the year a communication was received from Professor Andrews, in which he says:—

We reciprocate your kind feeling, and shall ever cherish profound gratitude for the very efficient and serviceable aid which your Society has rendered this College. We agree with you, that it is highly desirable that Marietta College should give place to some younger institution on the catalogue of your beneficiaries; and yet there are several circumstances which combine to make our necessities more urgent than usual, or at least render our dependence greater than we had hoped it would be.

Until the completion of the Marietta and Cincinnati Railroad, Marietta will be difficult of access. We have no doubt that the smallness of our new class is in considerable measure owing to this. For five or six months there has been no navigation on the Ohio, and we know of students who have gone elsewhere because they could not reach Marietta without great expense. Again, the hard times have affected our donors. Of subscriptions made within a few years, over \$5,000 may be set aside as worthless, and still more, the unexpected transfer of President Smith to Lane Seminary will affect unfavorably expected subscriptions as well as the number of students, and thus in both ways be detrimental to our treasury. His personal influence in Southern Ohio is very great, and he could probably raise twice as much as any other man.

I hope your Committee will consider the peculiar circumstances in which Marietta College is placed, and grant as much aid as other obligations will allow. At the time of the last Commencement our prospects for a large subscription here at the West were very flattering. I need hardly say that the stringency of the monetary affairs of the country, has clouded these prospects.

Since the date of this communication, Prof. Andrews has been elected President, and under date of Sept. 24, 1855, he says:—

"Our Faculty is now full again, and the new year has opened fairly. In consequence of the unproductiveness of a large part of the property held by the College, our expenses for the last two years have exceeded the income from tuition bills and interest, by about \$1,500 a year. The aid received from your Society has reduced this deficit by the amount received, and has, therefore, been a great relief."

Illinois College.

So far as the Institutions aided by this Society are concerned, this was established next after Western Reserve College, and was eminently a pioneer enterprise. Its founders pushed some five hundred miles in advance of the latter, and fixed its location upon the very outskirts of civilization. In the month of July last, the Institution held a quarter century celebration. In consequence of the rapid changes in that new country, it was deemed important thus early in the history of the College, to gather up the facts connected with its foundation and progress. A goodly number of the founders, early friends and alumni of the Institution, assembled on that occasion, and a Historical Discourse was delivered by President Sturtevant, who in the enthusiasm of youth commenced the work of instruction here on the first Monday in January, 1830.

The first class was graduated in 1835. The whole number of graduates at the present time is one hundred and thirty, of whom one hundred and eighteen still survive; and more than fifty of these, have entered the ministry, or have it in view. The whole number of young men, however, who have been connected with the Institution exceed one thousand, very many of whom have been for a greater or less number of years highly useful teachers of schools, and not a few are preachers of the Gospel in different denominations.

The object of the founders of this College was, to promote education in all its departments in Illinois, rather than concentrate their efforts upon Institutions of different grades and kinds, concentrated in one locality and placed under their own control. Distinct and persevering efforts were made to establish Academies, wherever practicable, throughout the State. In order to facilitate this work, the Trustees of the College for a term of years discontinued the preparatory department entirely, and have not since revived it, except so far as to accommodate students who are preparing for College. The majority of those who enter the Institution are now fitted elsewhere. It

has restricted itself, therefore, more nearly to the direct work of a College, than is true of very many, if any Institutions at the West. The real and great results of that enterprise are to be looked for on a very wide field—and yet they are of particular interest in Jacksonville itself, where the Institution is located. Probably no village on this continent can surpass that in the number of its educational and humane Institutions. The following may be specified, viz: 1. The College, itself, the first founded; 2. A Female Academy, one of the direct offshoots of the College enterprise, but under independent control; 3. Methodist Female College; 4. Public High School; 5. Asylum for the Deaf and Dumb; 6. Do. for the Insane; 7. Do. for the Blind. The last three of these, are State Institutions, and were established there by successive Legislatures, on account of the character of that community for intelligence, morality, and sympathy for such institutions.

The new College building now in the process of erection, to supply the place of the one consumed by fire, bids fair when completed to be unsurpassed in substantial durability, by any edifice in that region. It will be erected wholly from the avails of the insurance on the building that was consumed, and subscriptions made in the immediate vicinity and for that specific purpose. "When completed," says the President of the Institution, "it cannot fail to add greatly to the respectability and permanent usefulness of the Institution. But the erection of it is an enterprise which must tax our possible resources to the utmost. We incur *no debts* for it. When our money fails, the work stops, till we are again in funds applicable to that object."

Encouraging progress has been made in securing the \$20,000, through the Society; on the receipt of which, the College is to relinquish all further claim to its aid, and leave the Eastern field. It is hoped that this may be accomplished, so far as subscriptions are concerned, during the coming year. Vigorous efforts will also be continued at the West.

At the meeting of the Trustees of the College, held in connection with the Quarter Century Celebration, the following resolution was adopted, viz:

Resolved, That the Alumni and friends of the College, be requested to unite with this Board, in preparing for the semi-centennial celebration, by entering at once upon a course of effort, that shall secure such facilities as may enable the Institution to fulfil its high mission, and maintain its advanced position among the Colleges of the West.

A committee was accordingly appointed at a meeting of the Alumni, to confer with the Prudential Committee, in respect

to the best method of effecting this object. A public meeting was also held in the town of Jacksonville, which was addressed by the Secretary of this Society, who strongly urged upon the people the duty and importance of sustaining that noble enterprise, and of relieving the Society from further aid, at the earliest practicable moment.

Wabash College.

The Trustees of this College, after giving the present financial condition of the Institution, with the estimated deficiency of income for the coming year, say:—

For this sum, we would respectfully ask you to make provision, with renewed sense of obligation to a generous public, for the means they have furnished us to prosecute an enterprise, which, we firmly believe, has the Divine approbation, and the influence of which we think will live, and flow on to future generations.

This Institution is slowly but surely advancing in respect to its resources and means of influence. It is now some twenty-three years since its foundations were laid, and during all this time it has been struggling with difficulties, which obstruct the growth of all Western Colleges, especially where the great mass of the people, if not absolutely hostile, fail to appreciate the higher Institutions, and where the sympathies of the few, who do appreciate them, run in numerous and diverse denominational channels. Some facts will be given in a subsequent part of this Report, to show the limited number of individuals in Indiana, upon whom this College can rely for support.

The consequence has been, that through the whole period of its history, it has been more or less dependent upon Eastern aid, and no small addition must be made to its resources, before it can safely dispense with that aid. Its Instructors have toiled unremittingly, and with a noble spirit of self-sacrifice, and it is not strange that they feel deeply anxious to bring the Institution into a position, where even its yearly subsistence shall not be so entirely precarious. To this end, the President of the College is now laboring with success, in portions of the Society's field. The mixed character of the population with which this and some of the other older Colleges in the West are surrounded, is one of the main reasons why their period of dependence on Eastern aid is so protracted. To abandon them now, would be wretched economy—to keep them very much longer on the list, would conflict with the interests

of younger Institutions, and might exhaust the patience of the churches, which have hitherto come so nobly to their aid.

Beloit College.

The President of this Institution, in renewing the application for continued aid, says :—

The appropriations of the Society during the past year have been gratefully received, and though less than was needed and desired for all purposes, they have sufficed to eke out the income of the College so as to cover the ordinary current expenses, and save the necessity of incurring debt on that account. The College is benefited by its relation to the Society in many ways, beyond the direct benefactions received. The Trustees and Faculty feel their obligation, and are stimulated to more earnest desire and effort, that their work may approve itself worthy of the favor it enjoys at the hands of the Christian Public, and be a credit to the Society, as well as a blessing to the West and to the world.

Our present application is urged by the same considerations which have been brought forward in previous years. The importance and value of the enterprise we have undertaken, and the encouragement to its prosecution, appears more and more manifest with every year of its progress. The resources of the Institution are, however, still insufficient to meet its necessary expenses, without the timely aid ministered through the Society. We look forward hopefully to the day when we may be able to go alone, but that time is not yet. During the last year a new College building, which was imperiously demanded for the accommodation of students, has been erected, at a cost of something over \$7,500. The building has answered fully the design for which it was erected, and has doubtless increased the income of the College from rents and tuition some hundreds of dollars during the year.

For the larger part of the funds necessary to erect this building, the Trustees were compelled to resort to a loan. During the coming year they hope to secure donations that will, in part at least, meet this liability. While Colleges at the West generally reject the idea of providing rooms for students, yet in consequence of the lack of buildings where they are located, and the expensiveness of living, provisions of this sort to a certain extent become essential to their very life. Another College building was previously erected at a cost of about \$9,000, divided into Chapel, Recitation and Lecture Rooms, Library and Laboratory. The College plat consists of thirteen acres, beautifully situated on the banks of the Rock River, and covered with scattered oaks of native growth. The view from the top of the College buildings extends some fifteen miles in every direction—the whole constituting a landscape of surpassing beauty.

No Western Institution has had a more vigorous growth than this. It has an energetic and able Faculty, stands high in public estimation, is surrounded by an intelligent and rapidly increasing population, and at an early day will pass beyond the need of farther aid from the Society. The President of the College says, "We have every encouragement in the prosecution of our work. The standard of scholarship is rising steadily towards the point at which we aim. The influence of the College is evidently felt in the region around, giving correct views of the true character and value of a liberal education, and forming, and stimulating in the minds of many young men a desire to attain it."

Iowa College.

This institution is located at Davenport, on the banks of the Mississippi, opposite Rock Island. A Railroad bridge across the river at that point is in the process of construction, and the locomotive is already across the stream and moving westward. In consequence of changes in the city, the original site and building have been disposed of, and a new site, consisting of ten acres, has been secured in the centre of the town, commanding an extensive view of the Mississippi on the south, and of the open prairie on the north, and presenting a landscape rarely exceeded in magnificence and beauty. The original proprietor of the town was a Catholic, and refused to dispose of the site most desired by the friends of the College, on the ground of opposition to Protestant Institutions. It is thought by many that he will ultimately endow a Jesuit College at that place.

The Trustees are now engaged in erecting a building of stone 48 by 80 feet, and three stories high, with a basement—the expense of which will be some \$15,000. They have an agent now engaged in collecting funds in that State, the most of which as they become available will be expended upon the new building. With a view of affording increased facilities to students, a boarding-house has been erected, which is under the charge of one of the professors. Prof. Bullen, in applying for continued aid in behalf of the Trustees, says:—

The College is manifestly making advancement. In addition to buildings, it has a library of 1,600 volumes, and an apparatus for illustrations in Chemistry, and Natural Philosophy. The students are orderly and studious, and several have the ministry in view. It is true that we are yet in our early minority, having but four alumni, but with all the labor inc-

dent to the work of founding a College in this thriving State, we labor in hope; we believe that our labor will not be in vain in the Lord. We are confident of ultimate success. We beseech your Society to sustain us with a helping hand, till we have time to show, both by what we are doing, and by what we have done, to those whom the Lord has endowed with ample resources and generous hearts, that we are worthy of a full endowment.

The teachers are able, faithful, and laborious men, and great sacrifices have been made by the scattered friends of the College in that State, especially by Home Missionaries, who have not only toiled, but out of their own deep poverty have made liberal contributions. The first New School Presbyterian Church in that State was organized in April, 1838, and the first Congregational Church in the following month, and ten years since the estimated property held by all the professors of religion, connected with these two denominations, was only \$250,000. Since that time there has been a large increase, but is not yet available to much extent for benevolent objects. In population the State is at the present time advancing with a rapidity almost unparalleled, even in the West. In 1836 it was 10,581, in 1840, it was 43,017, in 1850, 192,214, in the spring of 1854, 325,202. It is supposed to have exceeded half a million at the beginning of the present year, and the author of "Iowa as it is," gives it as his opinion that in 1860 that State "will be peopled by more than a million of hardy, energetic, and intelligent inhabitants." There is surely every motive to get our educational machinery at work, in the very infancy of such growing communities, and give it all possible vigor.

Wittenberg College.

President Sprecher writes :

We would gratefully acknowledge your helping hand during another year of our history as an Institution. It is by your aid that we have been enabled to sustain the operations of the College, while the work of founding it is in progress. During this year, Prof. Conrad had consented to undertake this work, but was prevented by ill health from accomplishing as much as was anticipated from his agency. Four individuals have been found, however, willing to give their bond for one thousand dollars each, with interest at the rate of 8 per cent. until the principal is paid. We hope to complete a Professorship of \$10,000 by subscriptions of this kind. At the recent meetings of the Board, three of its most efficient members consented to devote themselves entirely for one year to the work of taking subscriptions and selling scholarships, and have entered upon their agency in different parts of our Territory. It is hoped that the result will be the accomplishment of the work of founding the Institution. We ask you to

continue your appropriation of one thousand dollars another year ; after which, we think we will be sustained by our own Territory.

The ill health of Prof. Conrad, has induced him to resign his Professorship ; and Prof. Esich has been added to our Faculty. The number of students during the year is 154. Not quite so large as last year. The diminution has, however, been entirely in the preparatory department ; the College classes are larger than in any previous year. This has resulted from the circumstance that the union public schools of our city have for the first time gone into full and successful operation.

Heidelberg College.

The following communication will show the condition and wants of this Institution.

It has been made my duty to forward to you as Secretary of the Society, which has been aiding Heidelberg College, a report of the present state of this Institution, and an application for the renewal of the appropriation, received this year. You will please excuse all irregularities in this communication, as we have no report of your Society on hand, and are not furnished with any particulars in regard to it. Prof. E. V. Gerhart, our former President, has left us, having accepted a call from the Franklin Marshal College in Lancaster, Penn. and has not left us sufficient directions in regard to the Society.

During the last year, as I have already remarked, our College lost their worthy President, Rev. E. V. Gerhart. Rev. M. Kieffer, of Reading, Pa., has been elected his successor, but has not yet entered upon the Presidency, although he has formally accepted, and is expected to come in a short time. Owing to this vacancy the College could not make any progress, neither in the number of students, nor in endowment. Still the appropriation of five hundred dollars granted by your Society, has made it possible to call a fourth Professor, Rev. H. J. Ruetanik, who teaches the ancient languages and German. One hundred dollars of that appropriation have been used for the increase of the philosophical apparatus.

The number of students at present in actual attendance is very near one hundred, twenty-five of whom are preparing for the ministry. In the classical department there are fifteen students, eight of whom are in the Freshman class. This department has materially increased since a Professor of languages was called. And it is hoped that it will gradually become what it ought to be, although young men in the West at present take little interest in classical learning.

Since, however, the Professorship of Languages depends altogether upon the continuance of your appropriation, and could not be sustained otherwise, we would gratefully acknowledge, that we owe our progress in this direction altogether to your kindness. At the same time we hope that it will be sufficient to encourage and persuade you to continue the assistance ; and may you be assured, that in this manner you will render a very valuable service to the cause of true and solid education, and to such a species of training of young men in general, and of young ministers especially, as will thoroughly discipline their minds.

You are at the same time aware, that Heidelberg College has an important mission to fulfil as a German Institution. German students here find a home. German Churches look to Heidelberg for faithful ministers and

missionaries. Already several young men, who were educated here, are laboring for the cause of Jesus amongst the Germans in Wisconsin, Iowa, Indiana, and Ohio. And well may we say, that a merciful Father has owned Heidelberg College as an instrument of salvation for that unfortunate nation, which seemed to be almost rejected by Him some time ago. I may well say so, since I am a German myself, and since I am able to rejoice now at a prospect of better times.

May God incline your hearts in sympathy for our German brethren! May He enable you to see, that by aiding Heidelberg College, you will perform a lasting work in behalf of the evangelization of the Germans in this country.

In behalf of the Faculty,

H. J. RUETENIK.

Tiffin, Ohio, Oct., 5th, 1855.

Pacific University.

This Institution is located at Forest Grove, Washington Co. Oregon. The following application for continued aid has been received.

In thus renewing our annual request, we feel strongly reminded of past favors. The whole year as it passes, bears testimony to the wisdom as well as to the benevolence of your Society. If there is need of an elevated and elevating standard of education in Oregon; if there is need of raising upon our own soil *classes of our own young men* for public stations and professions, instead of depending upon exotics; if, above all, we would prepare young men of piety to supply the immense demand of the churches, then as much as all these interests are worth, so ought we to value your annual aid to our College. It is steadily subserving all these noble and holy ends. We class your Society with the A. H. M. Society, and A. B. O. F. M., and other kindred organizations. No Western college can exhibit and fulfil high aims without your or similar aid, as no corps of Missionaries can exist without such societies. While we feel that the more *you* rely upon the same Christian charity that supports them, the more will you produce Christian fruits among us. We rejoice that Western colleges are receiving a religious style, by those who build them up, since they are so much the surer to bear religious fruit. Our hearts in the distant West beat to the pulsations of your own. We trust our union to you shall continue long enough to im-
bibe completely your spirit and develope your character. During the week a class of six were examined for admission to the Freshman year. They have been taught wholly by our Faculty, and have passed an examination as critical and satisfactory as candidates for admission to Eastern colleges. We aim at thoroughness although we move slowly. The improvement of the young men in declamation, is a marked feature of the Institution. A more impressive fact is their moral and manly bearing. Several of them are professors of religion, giving us hope that they will become ministers of the gospel of Christ.

On the 22d inst., President Marsh was inaugurated to his office with the usual ceremonies. This, we suppose, is the first inauguration of the President of a college on the Pacific coast.

The lands of which we wrote you last year, have been for the most part secured to us by deeds or bonds. We are securing the subscriptions, which were to be paid by instalments, in notes.

Our Academy property, including building and lands, is worth at present

rates from \$15,000 to \$17,000. We sell slowly and realize our prices. This sum will probably be equally divided between the Collegiate Academical and Female departments of the Institution, as it was originally given for these three purposes. The Trustees have resolved to have three standing committees to attend to these departments. We regard the donations to the College proper, last year as worth from \$12,000 to \$18,000.

We conclude our application with the hope and prayer that many more intelligent and warm-hearted friends may be found to co-operate with you at the East and with us at the West in erecting and completing colleges and seminaries for the support of our nation, and the adornment and edification of the Church of Christ.

Respectfully Yours,

G. H. ATKINSON,
Secretary.

Oregon City, Aug 25th, 1855.

German Evangelical Missouri College.

This Institution is located some sixty miles west of the city of St. Louis, and about five miles from Washington, where the Pacific Railroad strikes the Missouri river, but on the opposite side of the stream. The location is not one which would have been chosen by this Board, but it was fixed by the Germans in reference to their own interests. The question of a change has been agitated in their Evangelical Conference; but the decision was against it, on the ground that they had been led to that point by the providence of God, and that the Institution had become identified with it in the minds of its friends, both in this country and in Europe.

Thus far the Institution has been chiefly a Theological Seminary. Its claims to aid were very fully set forth in the able Report of the Rev. J. C. Guldin, submitted at our last Annual Meeting. In the month of July last it was visited by the Secretary, whose investigations tended to confirm the statements and positions of Mr. G.'s Report.

The impression produced by all that he saw was, that the devotion of the conductors and friends of that Institution to the interests of Christian education, and their willingness to make sacrifices to build up their beloved Seminary, was not surpassed by the Puritans of New England when they commenced the work of founding colleges. This is especially interesting in a country where the multitude are carried away by material interests, and, forgetful of the higher wants of the mind and soul, lose sight of everything but the accumulation of wealth. The Institution, although located in the midst of slavery, is in no way identified with it, but in a

silent and unobtrusive yet effective manner, proclaims the dignity of labor.

The following extracts, from their application for continued aid, will show the spirit, the plans, and wants of the Institution :

The past year was a time of trial, but with the aid of your Society we got through free of debt. Our churches did not fail to support our Institution proportionate to the hard time they had for themselves. Their interest in the Seminary is growing larger. We received collections made up at the weddings of Christian friends—donations promised in time of trouble—of ladies who disposed of jewelry—of children who collected and sold wild grapes, &c., and in the various churches the ladies sew for the benefit of our students.

The number of students varied from eleven to thirteen. Five of them graduated in June last, and most of them labor in the Church already. Two have been dismissed and one left the Seminary; six have been admitted anew, making the present number of students *eleven*. One of these has for years navigated the ocean, has commanded a vessel himself, lost his wife, and was shipwrecked on board the fatal ship "New Era," and, converted to the Lord, he concluded to prepare himself for the ministry. The Board has earnestly requested our brother ministers to recommend no young man to be admitted to the Seminary except he gives evidence of true faith in Christ and of lively membership of the Church of Christ—evidence of a change of heart.

The most important fact that we have to report is that our Conference, after an earnest deliberation, has resolved to erect another building in connection with and on the grounds of the Seminary, for a Collegiate Department. It is proposed in this new department to give instruction to young men in the higher branches of knowledge, in both the English and German languages, but the English language shall be prevailing in the Institution.

The Board of Directors are empowered and have proceeded to raise the necessary sum for the immediate erection of the college building—so that the new department can, with the Divine permission, be opened during the course of the next year. For this purpose a Building Fund of \$5,000 is being created, which is divided into shares of \$25 each. We expect to be able from income of the Boarding Department of the Institution to pay back to each donor the amount of shares taken in the Fund. It is so arranged that a certain number of shares, say from ten to twenty, are to be drawn by lot each year, commencing with 1858, and the shares thus drawn are to be repaid to the holders thereof, without interest, and this repeated every year until the whole is paid. We have already commenced building.

Our Church members possess no earthly treasure. They are, with few exceptions, poor, hard-laboring people; and from that class of our countrymen who are wealthy but do not exclude themselves from the enjoyment of the blessings of religion, we can hardly expect any support, as they are no friends of a *Christian* education. We have struggled with difficulties in building up the Seminary, and we are prepared for another struggle in our new enterprise. But as God has thus far blessed our effort, should we hesitate to trust in Him furthermore? We do not seek our own praise and honor, or our own interest, but we desire to enlarge and extend the

influence of our beloved Institution and to gain a still wider sphere of usefulness for the glory of God.

In behalf of the Board of Directors,
St. Louis, Oct. 22, 1855.

L. NOLLAU.

The Institution, in its present form, operates mainly to meet the wants of immigrant Germans. But if this class of population should finally become Americanized, in accordance with the wishes and designs of the conductors of this Institution, the particular necessity which now exists will in a great measure pass away. And unless beyond that point there should exist valid reasons for continuing it as an American Institution, the expediency of bringing it out into full proportions with the Theological and Collegiate Departments might be questioned. It is believed, however, that all the plans for enlargement which the Directors have as yet resolved to execute, will in any event so far subserve the interests of Christian learning as most fully to compensate for all their cost.

College of California. [See p. 6, and Appendix.]

REVIVALS AND CONCERT OF PRAYER.

Wabash College,

The winter term of College has just closed. From the beginning of the present Academic year, many of the students have been disposed to serious reflection, and appeared unusually susceptible of good impression from the considerations of religion.

Some weeks previous to the concert of prayer for Colleges, silent thought and inquiry were manifestly becoming more general, stable and effective. The last Thursday of February—the favored day which has never been observed in this Institution without special proofs of a Divine influence in the midst of us—found a large number of valuable minds mellow and warm for the sower's seed. The Divine presence, it was perceived, attended the services, and gave them power. From thence onward to the end of the term, a general and deep seriousness prevailed.

Our religious condition was not a succession of impulses, nor one brief condensed excitement; but an abiding religious character and frame of the moral spirit; a continued earnest consideration and concern under the action of the powers of the world to come.

Forty different members of College were serious inquirers after the way of salvation. A portion of these, at the beginning of vacation, were indulging hope. Of others, hope was entertained by judicious friends. Others still, did not hesitate to declare their solemn religious purpose in the expressive words of the prodigal, "I will arise and go to my Father." Our expectation of these last, is, that the Heavenly Father will have seen them afar off, and met, and received them to his arms, before they shall return again to College.

An influence upon professors of religion has been exerted, of a very valuable character. They have new impressions of the moral power which

God has lodged within them, and learned better how to use it. The employment of their time and their powers earnestly in behalf of human salvation, will, henceforward, be felt by them, we are confident, as a very solemn and pressing responsibility. Some Christians have waked to the duty of choosing the sacred ministry, as their profession, who had coldly hesitated before. The Church in Indiana, no doubt, will feel the effect of this College revival. We are glad in the Lord, yea, we do greatly joy in the God of our salvation.

CHAS. WHITE.

Wabash College, April 7th, 1855.

Wittenberg College.

Thursday of last week was appropriately observed by the Faculty and students of Wittenberg College. In the morning, a general concert of prayer for Colleges was held in the Lutheran Church, in which the congregation and others participated. An appropriate address was delivered by Dr. Sprecher. Concerts of prayer were also held by the students in College. In the afternoon and at night, they again assembled, and were again addressed by Dr. Sprecher.

[EVANGELICAL LUTHERAN.]

We have had no *special revival* during the year—but some very interesting meetings; times of much seriousness; and the attendance of the students on our religious exercises is very encouraging. The marked attention which our young men are giving to the preaching of the Gospel, encourages us to look for great religious improvement during the session.

Oct. 9th, 1855.

[PRESIDENT SPEECHER.]

Beloit College.

We are permitted again to record the brightest and best token of the Divine favor towards our enterprise, in the evident presence and work of the Holy Spirit in our little community. Early in the spring term, there were indications of a quickening of the spirit of piety among our religious students. This feeling was deepened and advanced by the circulation among them and the Faculty, of Prof. Tyler's Essay on Prayer for Colleges. We came thus to the College Fast, prepared to observe it, with more of solemnity than usual. Prayers were many and fervent, on that day, and the answer came speedily. The meetings of the students were attended with interest by most of the members of the Institution; and the truth of God seemed to be clothed with a converting and sanctifying power. Before the close of the term, twelve of our number expressed a hope in Christ, newly formed, and a purpose to live for Him. With most of these, we have reason to believe that a work of grace is really begun, and that God will carry it on unto perfection. Not least among the blessed results of this gracious visitation, is the reviving of the drooping graces of those before numbered as disciples of Jesus. With some of them, these influences seemed to have settled the question of their future calling, in favor of the Christian ministry.

During a period of some four weeks, last winter, not a night passed in which there were not more or less students in the room of one of the Professors, in an inquiring and anxious state of mind.

[PRES. CHAPIN.]

Iowa College.

A Correspondent of one of our religious papers, in a letter dated at Davenport, Iowa, Feb. 23d, said—

Yesterday, the annual Fast for Colleges was observed with much interest. The Professors and students have been deeply interested in the precious revivals of religion, which have been in progress during the last six weeks, in the Congregational Church in this city, and several young men, members of the College, have been hopefully converted: some of whom, we trust, may yet preach Jesus. From subsequent information derived from one of the Professors, it appears that this number was four.

Illinois College.

The College has enjoyed, during the past year, no season of general revival, but two or three cases of hopeful conversion have occurred.

[PRES. STURTEVANT.]

Western Committees.

In four other instances, besides the one already mentioned, special committees of their own number have been sent by the Board to the West, to ascertain by personal examination the condition of particular Institutions, and their claims to aid—and before Wittenberg College was received upon the list of the Society, a Committee was appointed, composed of three literary gentlemen, residing at Cincinnati and at Lane Seminary, who visited the Institution—made thorough investigation and forwarded an elaborate report. In repeated instances, also, individual members of the Board, when travelling in the West, have by request availed themselves of every opportunity of acquiring information that might be of use in conducting the affairs of the Society. No more important service can be performed than such visitations—for other things being equal, just in proportion to the accuracy of the information possessed, will be the ability of the Board to manage the affairs of the Society with discretion—and this remark applies as truly and as forcibly to the question of continuing aid, as it does to that of first granting it. While the wondrous physical development of the West, in one direction, creates new and vast wants, whose intrinsic and relative claims are perpetually calling for fresh investigations—in another direction, it increases wealth and diminishes dependence. It is doubtless incumbent, then, upon this and every similar Board, to avail themselves of all the means in their power, to ascertain the true condition of the West, from year to year, that they may not

bring needless claims on the one hand—while on the other, they may be able so to discriminate between true and false views, as to give full power to such appeals as ought to be heeded.

DEVELOPMENT OF WESTERN RESOURCES.

During the past year the Corresponding Secretary, by advice of the Board, has travelled through a portion of the West, and visited Beloit, Iowa, Knox, Illinois, and the German Evangelical Missouri Colleges—or one half of the number now upon the list of the Society. Extended and very pleasant interviews were had with Trustees and Faculties at all their Institutions; grounds, buildings, and various appliances for the work of instruction were examined, and plans for the best possible development of Western resources as well as for securing adequate Eastern aid, freely and fully discussed. And it deserves especial mention that two public meetings in behalf of Colleges were held—the one at Beloit (Wis.), and the other at Jacksonville (Ill.), at which the Secretary took particular pains to state in behalf of the Board, that the feeling was increasing in strength at the East, that the West ought to sustain its own Institutions, and that the power of the Society to secure funds, depended upon its ability to say that the Churches and the friends of the several Colleges at the West, were doing what they could to sustain their own Institutions.

At the Beloit meeting, President Chapin followed in a spirited address, and gave a public pledge in behalf of the Churches, and the friends of Christian learning in Wisconsin, that this work should be faithfully done—and he wished this pledge to be taken back to the Society, and accompanied with the warmest thanks of the conductors and friends of Beloit College, for the timely and important aid already received from the Eastern Churches through its instrumentality. A similar pledge was given by the President of Illinois College, at the meeting held at Jacksonville.

This matter has ever been looked after by the Board with a jealous care. The different Institutions aided, have been made to understand from the first, that the Society would do nothing in their behalf, unless evidence were furnished that they were doing their best to help themselves. They are no doubt strongly urged by a regard to their own highest interests, to shorten as much as possible the period of their depend-

once upon foreign aid. They are, themselves, fully sensible, that it is a matter of the utmost importance, to establish *habits* of liberality on the part of those who are rapidly coming into the possession of wealth, and to make them feel the responsibility of sustaining these great educational interests, which are so closely interwoven with the highest interests of society' around them.

Indeed to increase the number and the liberality of contributors at the West, is a matter of even higher importance than to do the same thing at the East. Western College Officers under the direction of the Society, often traverse the Eastern field, and by their facts, arguments, and stirring appeals, multiply friends of the cause, and increase the liberality of those who are accustomed to contribute. From some trials that have been made there is reason to believe that great good would be accomplished if the Directors of the Society could occasionally go West, not simply to gain information, but to give *impulse*. If individuals of the Board, in company with some College Officer, could visit the most important points in the field of each Institution that is aided, hold public meetings, and help to arouse the people to a proper sense of the importance of sustaining such Colleges, the East and the West would in the most effectual manner join hands, and a new guaranty be furnished, that the work of the Society would be brought to its earliest possible completion.

AVAILABLE RESOURCES OF THE WEST.

Still there is, no doubt, a strong liability at the East to *overrate* the pecuniary resources of which it is possible for Western Institutions to avail themselves on their own fields. It is common to talk of "the West" as a *unit*, to look at the multiplication and extension of railroads—the unparalleled development of agricultural resources, and the wondrous growth of commerce; and multitudes take these as an index of the *available* ability of the West to sustain its own Institutions, and consequently as a righteous standard, by which to measure the obligation of the friends of Christian learning at the East to aid such Institutions. But we might as well take a valuation of the property, real and personal, of the city of New York, and from that alone judge as to the extent to which the city could be relied on for resources to prosecute some *Christian* enterprise. It is not the millions of the West upon whom reliance can be placed, but, as has a thousand times been said, the scattered few who appreciate and love Christian Colleges.

The population, for example, of the State of Indiana, at the present time, probably exceeds eleven hundred thousand, and yet the almost sole reliance of Wabash College for support, must be upon individuals connected with the one hundred and thirty-eight New School Presbyterian Churches, and some fifteen Congregational Churches. Nearly one half of all these are dependent on Home Missionary aid; they together contain less than seven thousand members, embracing old and young, males and females, parents and children, rich and poor, scattered through the great mass of eleven hundred thousand people. How entirely unsafe and unjust then to graduate the responsibilities of the friends of Wabash College, in respect to securing funds for its benefit, by the resources of the whole state of Indiana. How very small would be the portion represented by these seven thousand individuals, out of the eleven hundred thousand! And very many of them are recent emigrants, with houses to build, farms to open, roads and bridges to construct, and Churches and School-houses to erect.

It should not be forgotten here that wealth gives power for *evil* as well as for good. Aside then from the deleterious influence upon society at large of rapid accumulation without the ordinary toil, one of the greatest dangers of the West lies in the fact that its immense pecuniary resources are likely to be held mainly by men who are not controlled by religious principle. The very fertility of the soil opens wide the door to luxury, effeminacy and vice.

EXTENT OF AID TO COLLEGES.

It should also be remembered that the Society does not continue its aid to Institutions, till they are fully and finally *endowed*. That aid is expected to cease at the point where, on a given and a moderate scale of expense, their income will meet their outgoes. But if they fulfil their high mission, and advance with the demands of that great country, they will require large additional resources, and consequently have occasion to bring their demands upon the communities with which they are surrounded, for an indefinite period in the future. It is no easy thing to fix the precise point at which the aid of the Society should cease. This whole matter is left by the Constitution to the discretion of the Board of Directors. They are to afford assistance "in such manner, and so long only," as in their judgment "the exigencies of the Institutions

may demand." The exigencies, in view of which the phraseology of the Constitution was framed, involved in some instances absolute life or death. This question of demand now takes a somewhat wider range, and has especial reference to the point in the *growth* of an Institution, at which it can be safely left to rely upon Western resources for future support and enlargement.

These Colleges, on the one hand, should not be put in peril of their existence or of their usefulness by too early an abandonment; nor, on the other, should the urgency of motives to self-development be diminished by encouraging an unnecessarily protracted dependence on foreign aid.

ENDOWMENT OF COLLEGES BY WESTERN LANDS.

There are some probably who would favor the abandonment of our main if not entire reliance upon the contributions of the benevolent either at the East or at the West, and would depend for the endowment of Colleges in the new States upon the purchase of lands whose value might rapidly increase. This method no doubt has its advantages, but then it is also attended with serious evils. Were the history of the West fully written, one of its saddest chapters would be that which gave the details of land speculations in 1836, and years adjacent. It need not be stated that whatever could affect the nominal value of Western acres was eagerly employed to give it the utmost possible inflation. Colleges were not exempted. In some cases lands were secured directly for their benefit, and reliance for endowment was placed upon a prospective value, which was itself dependent in a great measure upon the success of the Institutions themselves. In other cases large expenditures were made in reliance upon liberal subscriptions, made in good faith by benevolent individuals, whose power to redeem their pledges depended upon prices for town lots and for sections which time proved to be the merest fictions. But the great bubble soon burst, and general prostration ensued. In the midst of this prostration the Society had its origin.

The method of endowing Colleges, now under consideration, so far as simple pecuniary interests are concerned, could probably be adopted with more safety than in 1836. The railroad system, *e. g.*, not only produces marvellous development, but gives stability to the rapidly increased value of property. No doubt can exist as to the propriety and importance of

taking advantage of the rise of value in Western lands, especially when such lands can be secured as *donations*. Some of the most valuable benefactions to the Colleges, aided by the Society, were in this form. But then the Institutions were located without any reference to them. If such locations are determined mainly by the influence they may be supposed to have on the price of land, Institutions may be forced just where the interests of education would never demand them. Living and striking illustrations of this might be cited.

So also a Christian colony may settle upon some vacant tract and establish a College as a part of its scheme, and if the enterprise so prospers by the success of the Institution—by the location of railroads and other favoring influences, that an adequate endowment is secured by simple advancement in the value of property—then by the supposition the colonists themselves become enriched, and the enterprise consequently presents all the temptations of self interest. True, if a colony could go into an unoccupied region, where an Institution would be demanded, and secure the best location, and then prevent competition—many incidental evils might be borne with in view of the general good accomplished. But the very fact of success in one case would vastly increase the temptations on the part of others to similar experiments, and as there might be forty prosperous colonies, where not more than one College was needed—the inevitable competition would be sure to result in the needless multiplication of Institutions. Such influences indeed are now at work in the West, and are not unlikely to become more widespread and powerful than at any former period in its history.

The idea is a pleasant one to the founders and friends of Colleges, that they can be delivered from long years of toil, in securing by slow accretion the requisite amount of funds, and it is peculiarly pleasant to Western College Officers to be saved from that living death to which so many have been subjected by protracted labors at the East, in order to insure the continued existence or to complete the endowment of institutions to which they had consecrated their lives. The temptation, in such cases, to resort to some speedy and comprehensive and easy method of endowment, although it should hold out only strong *probabilities* of success, becomes as powerful as it does to individuals in pursuit of wealth to abandon the ordinary and toilsome road to accumulation, and stake every thing upon the success of some bold adventure.

But such a course would tend to destroy the quiet and steady life which is so essential to the success of a College,

and subject it to all the uncertainties and disastrous fluctuations of ordinary commercial enterprises. It would also operate to shut out a College from Christian sympathy—as the conductors would feel no gratitude or responsibility to the Christian public on account of benefactions in the hour of need; and it would also lack that peculiar and invaluable interest which is created where a multitude of donors feel that to a certain extent they have made it *theirs* by extending to it a helping hand. They then bear it on their hearts and before the throne with an interest which could never have existed, had it risen to independence without their aid. A College endowment with this interest and sympathy is immeasurably more valuable than one without them, although fully equal as to dollars and cents. The Colleges that have thus far been the glory of our land have been mainly built upon such foundations, and with here and there an exception, this will doubtless be true in our future history.

ECONOMY OF RESOURCES.

But there is an *economy* of resources which is scarcely less important than their full development. In the last Annual Report of the Board special notice was taken of a tendency to the undue multiplication of Colleges at the West. It was thought that great gain would be consequent upon a prevention of the waste of funds thus caused, and an application of them to the increase of educational facilities in such Institutions as were really demanded. This consideration derives additional force from the fact that the amount of funds required to conduct American Colleges is constantly on the increase. The circle of studies is not only enlarged, demanding a greater number of instructors, with higher salaries, and additional appliances for their work, but ample provisions must be made in order to bring the advantages offered within the reach of the great mass of young men. When that "Mother of Colleges," Yale, ventured upon the bold attempt to raise \$100,000, the country looked with wonder upon the daring experiment—but similar attempts have now become so common as to excite no surprise.

The Society has to do with this matter in a most important and responsible sense, although the question of economy in respect to the number of institutions is in part only subject to its control. Its simple *endorsement*, however, tends to give character to an institution, and not only encourages and embold-

ens its friends to urge its claims upon public attention, but is itself a declaration that in the opinion of the Board these claims are well founded. The responsibility of the Society, therefore, not only attaches to whatever funds are received directly on its own field for the benefit of such an institution, but as the aid thus furnished may decide the question of its continued existence, the Board may *create the occasion* for appeals for help on the part of the College—at least on its own field—for an indefinite period in the future.

There can be no doubt that one of the most useful services performed by the Society has been in the check which it has been enabled to impose upon ill-judged and useless enterprises. As the representatives of a large circle of churches, the Directors are called upon to decide what institutions have a just claim upon the Treasury, how largely they shall be aided, and at what stage of their development this aid shall cease. They have had facilities for the investigation of such questions which no individual could enjoy, and have given an amount of time to the work of investigation, which no pastor or single friend of learning could command. Indeed, college building at the West has become a study with the Board.

In the settlement, too, of all these questions they have had a sacred regard to the churches which they represent, and to the great work of evangelization which they are called upon to do in the dark places of the earth. They have scrupulously guarded against imposing upon these churches any unnecessary burdens. The chief point of danger here has been in receiving institutions whose existence was not really demanded by the great interests of collegiate and theological education at the West, and which consequently had no just claim upon the benevolence of the friends of Christian learning at the East. It hardly need be said, moreover, that the fewer the institutions attempted at the West, the larger the field of those which are started, and the less their degree of dependence upon foreign aid. No one, it is believed, can become familiar with the history of the Society in its wide relations and bearings, and fail to be convinced that even on the score of *economy* the wisdom of its organization is fully vindicated.

If an important work would be accomplished by saving the money, and thought, and time, and more than all, *men* that would be necessary to secure and perpetuate the existence of a single supernumerary institution—how much greater the work that should save a needless *line* of colleges from the Mississippi to the Pacific! The unparalleled growth of the West, creating

real wants that are well nigh unlimited, give to this question a continually increasing importance. More and more does the circle of influence extend—larger and larger are the demands—more and more does responsibility press.

While, however, we have on the one hand a wise regard to *economy* of resources, it must not be forgotten on the other that the sun shines upon no such missionary field—that there was never before such an accumulation of forces, physical and moral—never such an organization of civilized society for rapidity and vastness. It is as if a new world were emerging from chaos, the commingled and confused elements of which are fast moving to their permanent combinations, and soon to give to the new creation its final and lasting shape. Unless we are alive to these momentous facts, the moulding forces which we apply to this great formation may be but *mockery*, for want of scope and power, and, worse than all, may be applied too late !

PROGRESS OF THE SOCIETY.

The Society has made decided progress, and that which seems full of encouragement, when we look backward to the ruin in which it had its origin, to the life and vigor imparted to enfeebled or perishing Institutions—to the quickened energies of toil-worn and fainting College officers, and to courage infused into the friends of Christian learning through the West. But the progress seems sadly slow when we look to the intermediate growth of the West—to the expansion of our own particular field, and the accumulation of unanswered demands upon our Treasury. In years gone by, no little discussion was had upon the question, whether the Society should be regarded as permanent, or only temporary, in its character. But the danger is, that too much permanency will be given to it, through the want of adequate resources. Its true glory lies in the speediest possible accomplishment of its work.

As evidence of progress it may be stated that three Institutions no longer ask for assistance ; that a fourth will not require aid after another year, and that some two thousand dollars will place a fifth in a similar position ; while others are making advances, more or less rapid, in the same direction. The probability is, that, some \$75,000 would bring all the Institutions east of the Mississippi, that are upon the Society's list, to a point, beyond which they could safely rely for future support and advancement upon resources gathered from their own fields. This would make eight Colleges and one Theological Seminary—equal in number to Harvard, Yale, Dartmouth, Middlebury, Williams, Amherst, Vermont University and An-

dover Theological Seminary. They are, it is true, yet in their infancy, as all the Institutions, just named, once were; but they are scattered through four giant States, on whose area three New Englands might be spread, and whose population at the present time is perhaps not short of 5,000,000, and soon to be doubled and ere long, trebled. When the effervescence of that world of commingled elements shall have subsided, and the race for choice locations in unoccupied territory terminated—when the prize of wealth, to be secured by a single fortunate turn, shall have ceased to dazzle the young men of the West, and the work of felling the forest, and settling the prairie, been in a measure completed—when the people shall have acquired the means of educating their sons, and society presents its thousand openings for educated mind—then may we expect that Western youth will crowd the Halls of Learning which we now erect. And this will be, in a great measure because the Institutions were planted in the infancy of these communities—to grow with their growth and strengthen with their strength, and send out on every hand a creating and moulding power.

At present the number of their students and their Alumni, seem as nothing compared with the long list which represents our own ancient seats of Learning here at the East; yet we cannot doubt that the day is hastening on, when, if they were congregated, they would make such a show of numbers and mental power, that every friend of learning on this side the Alleghanies would welcome the evidence thus furnished, that the land of physical wonders was capable of so grand an *intellectual* development. In the presence, too, of such an assemblage of scholars, the toils and sacrifices necessary to bring into full action the Institutions in which they were trained, would sink into insignificance, and the resources expended be regarded as an investment so productive and noble, as to be earnestly coveted by every generous and Christian heart.

WORK EAST OF THE MISSISSIPPI.

This whole work east of the Mississippi ought to be done up during the next two years. The sooner the cheaper. The Institutions themselves need the energy that it would impart. The highest interests of learning and religion, on their respective fields, demand it, and the gray hairs of noble laborers who have given the energies of their lives to the work, plead eloquently for its accomplishment. Moreover, the locomotive has already crossed the Father of Waters at several points. Steam for years has been working its wonders on the Pacific coast, and the deep interior of our Western domain will soon be

reached. Appeals for aid from Iowa, Missouri, and Oregon Territory, have already been answered by the Society. Similar appeals are now made from California and Minnesota, and others will follow from points already reached, or soon to be reached, by the advancing tide of emigration—and they will come from fields where the powers of light and of darkness are in earnest conflict, and where principles are at stake, which underlie the whole structure of our American civilization and of Christianity itself.

Much as the Society has accomplished, it is painful, in this view of the case, to contemplate its present rate of progress. Its whole work, east of the Mississippi, might be done up, by an amount equal to the receipts of some of our National Societies in the space of three months. Why shall it not speedily be done? A single church has undertaken to raise \$10,000, while from three to four hundred churches contribute to the funds of this Society each year. Still those which do nothing, or make only occasional contributions, are left by the thousand—while to *all*, the Society acts as a break-water to the flood of applications that would otherwise roll in from the Western sea. Were it *dissolved*, the evils from which, during the last twelve years, they have been delivered, would at once return upon them with redoubled force. A twofold motive therefore urges them to enable the Society to prosecute its work with a greatly increased vigor, viz: the prevention at home of distracting evils, and the accomplishment abroad of untold good.

A number of individuals have already done much more for particular Colleges aided by the Society, than Mr. Harvard did, when it pleased God to stir up his heart at Cambridge. He commenced the work on the Atlantic coast, and it would seem as though a multitude of hearts must burn to complete it on the Pacific. The past history of the Society shows conclusively, that by saving expenditures on *supernumerary* Institutions, and securing an application of funds, both as to *amount* and *time*, that shall take advantage of the rapid growth of the West, and produce the most perfect development practicable of its resources, it is entirely in the power of the Eastern churches, in the words of an able advocate of the Society, "to go on sustaining new Colleges as they are needed, and *where* they are needed, till one line of light, branching in every direction through the vast valley of the West, shall scale the Rocky Mountains and be reflected from the waters of the Pacific."

In behalf of the Board of Directors,

THERON BALDWIN,

Corresponding Secretary.

DONATIONS.

Received since the last Report, including those upon the field of the Western Education Society.

Abington, Mass. 1st Ch.....	\$27 00	Boyleston, Mass.....	14 23
Agawam.....	5 00	Bradford, " of which, \$30, to con.	
Albany, N. Y. 4th Pres. Ch. for perma-		Rev. J. T. Mc Collom,	
nent fund of Wabash College.....	332 00	L. M., and \$30 by Geo.	
Amherst, Mass. 1st Ch.....	18 31	Johnson, to const. him-	
" North, Mass. in part to cons.		self a L. M.....	91 00
Rev. G. E. Fisher, L. M.....	18 12	Braintree, " 1st Ch.....	38 00
Andover, Mass. Chapel N.....	50 15	Brattleboro, Vt., Mrs. Betsey VanDorn	
" " Old South.....	76 77	in full of scholarship in Ill. Col.....	25 00
" " West.....	9 50	Bridgeport, Mass. of which \$30, to con.	
Ashby, " in full of scholarship in		Dea. Geo. Sterling, L. M.....	33 11
Wabash College \$25. col. \$10.....	35 00	Brookfield, Mass. by Rev. Mr. Bragg..	5 00
Auburn, N. Y. 1st. Pres. Ch.....	99 44	Brookfield, Ct.....	12 50
" " 2d. " ".....	25 00	Brookline, Mass. Harvard Ch. and Soc.	83 23
" " Prof. S. M. Hopkins.....	7 00	Brooklyn, N. Y. 1st Pres. Ch. for per.	
" " Western Ed. So. balance		fund of Wabash Col.	
in Treasury from last year.....	65 41	\$708, Mrs. Fisher Howe	
Batavia N. Y. Judge Tracy, \$10 others, \$25	35 00	for a scholarship in	
Bedford, N. H.....	20 33	Wabash Col. 400.....	1,108 00
Berlin, Ct. Worthington Soc.....	21 60	" " Plymouth Ch. E. A.	
Bethel, " Dea. Seelye, \$10 others, \$5 06.	15 06	Nichols, on professor-	
Bethlem, Ct. in part to const. Rev. A.		ship in Ill. Col. \$20, do,	
G. Loomis, L. M.....	28 37	R. W. Ropes, \$25.....	45 00
Beverly, Mass. Mr. Trask.....	50	" " 3d Pres. Ch.....	54 00
Birmingham, Ct. G. W. Shelton \$20,		Brooklyn, Ct. for Iowa Col.....	23 00
others, \$9 25.....	29 25	Burdett, N. Y.....	9 45
Blanford, Mass.....	17 64	Burville, Ct.....	2 00
Bloomfield, N. J. Pres. Ch., A Friend		Cambridgeport, Mass. 1st Ch.....	85 82
\$10, J. C. Baldwin, \$5, others \$35 83	50 93	Canaan, Ct. Dr. Wright.....	2 00
Boston, Mass. Salem st. Ch.; of which		Cazenovia, N. Y.....	48 83
\$30, to con. Rev. E.		Charlestown, Mass. 1st Ch.....	65 72
Beecher, D. D., L. M.,		" " Winthrop Ch. \$126	
and \$30 by G. L. Low,		Mr. O. Frothingham,	
to const. himself L. N.	71 59	\$100, W. Carlton \$100	
" " Pine st. Ch. to const.		E. P. McIntyre, \$100,	
Rev. H. M. Dexter,		for per. id. Iowa Col	426 00
L. M.....	83 80	Cheshire, Ct.....	30 10
" " Old South, to const		Chicopee, Mass. 1st Ch.....	8 20
Rev. G. W. Blagdon,		Clinton, Ct.....	55 10
L. M.....	72 16	Colchester, Ct. of which \$30 to const. Mr.	
" " Bowdoin st. Ch.....	94 00	Ebenezer Carpenter, L. M.....	39 32
" " Park st. Ch. of which		Concord, N. H. 1st and South Churches	
\$30, to con. Rev. A. L.		for per. fund. of Wa-	
" " Stone, L. M.....	188 45	bash Col.....	238 00
" " Mt. Vernon.....	182 00	" " South Ch. and Soc. to	
" " Essex st. Ch. of which		const. Rev. F. E. Par-	
\$30 to const. Rev. N.		ker, L. M.....	37 00
Adams, D. D., L. M.....	260 00	" " 1st Con. Ch. in full to	
A Friend in Essex st.		const. Rev. N. Bouton	
Soc.....	200 00	D. D., a L. M.....	21 11
" " Wm. Appleton, for		" " West.....	10 06
per. fund of Ill. Col....	100 00	Cornish, " L. N. Barnard, in full	
" East, " Maverick Ch.....	36 83	of Schol'p in Wittenberg Col.....	25 00

Cotland Village, N. Y. coll'n.....	10 80	Holland's Patent, N. Y. coll'.....	34 75
Danbury, Ct. 1st Ch. of which \$30 con.		Honeoye Falls, " Pres. Ch.....	12 50
Dea. Oliver Stowe, L. M.....	48 89	Huntington, Mass. to cons. Rev. W. B.	
Darien, " in full to cons. Rev. E. D.		Curtis, L. M.....	30 00
Khney, L. M.....	9 50	Ithaca, N. Y. 1st Pres. Ch.....	21 00
Derry, N. H.....	26 71	Jaffrey, N. H., by Rev. L. Tenney,...	5 00
Dorchester, Mass. for per. fnd Wabash		Kent, Ct., Jno. M. Raymond to cons.	
Col.....	161 00	him L. M. \$30; coll.	
Dover, N. H. in full to cons. B. T. Par-		" \$28 31.....	58 31
sons, L. M.....	10 00	Killingly, " Westfield Society.....	6 75
Drakeville, N. J., A. R. Riggs \$20; oth-		Lancaster, Mass., to cons. Rev. F. B.	
ers \$10.....	30 00	Doe a L. M.....	30 00
East Haddam, Ct. to const. Rev. Isaac		Lawrence, " 1st Ch. to cons. Rev.	
Parsons, L. M.....	30 56	H. M. Storrs L. M.....	37 15
East Avon, " ".....	27 32	" " Perm't fund Wa-	
Ellington, " ".....	34 36	bash Coll.....	293 00
Enfield, Mass. Benevolent Ass.....	100 00	Leominster, " ".....	9 35
Essex, Ct. in part to const. Rev. J. A.		Livonia, N. Y., Legacy of Miss Fowler	
Gallup, L. M.....	16 00	for Western Education Society,...	99 50
Essex, Mass.....	38 00	Lowell, Mass., Appleton at Ch.....	86 59
Exeter, N. H., 1st Ch.....	10 00	" " John at Ch. C. \$10; S.	
Fairhaven, Ct.....	26 02	" " \$5; L. \$3.....	18 00
Fairhaven, Mass.....	29 33	" " Kirk at Ch.....	33 24
Farmington, Ct.....	26 71	" " 1st Ch. & Socy.....	58 71
Fitchburgh, Mass.....	40 00	Lyme, " N. H.....	17 00
Frammingham, " ".....	40 00	Manchester, " Franklin st. Ch.....	36 56
Gardner, " ".....	5 63	Marblehead, Mass.....	92 32
Gloucester Harbor, Mass.....	12 35	Marcellus, N. Y.....	17 75
Grafton, Mass., to cons. Rev. Thomas		Medford, Mass., Mystic Ch.....	49 06
Blecoe, L. M.....	53 00	" 2d Ch.....	31 00
Granby, " Con. Ch.....	46 50	Meridian, N. Y.....	18 55
Grantville, " to cons. M. S. Scud-		Methuen, Mass., to cons. Varnum	
der, L. M.....	30 00	Tyler L. M.....	36 84
Great Barrington, Mass. D. Leavitt, \$25;		Mexico, N. Y., Mrs. Anna Robinson,...	5 00
G. L. Granger, E. Doolittle, D. W.		Middleboro, Mass., Central Cong. Ch.	8 00
Beckwith, C. W. Hopkins, Ralph		" " 1st Par.....	15 70
Taylor, Mrs. P. B. Ives, Miss Kellogg,		Middletown, Ct., 1st Ch., of which \$30	
E. Beckwith, each, \$5; B. W. Patterson		to cons. E. G. Hub-	
\$2; G. Munson, \$3; D. E. Giddings, \$2;		bard L. M.....	90 50
Guy Day, \$2; M. Rosseter, for Pacific		" " 2d Ch. Rev. J. L.	2 00
Univ. \$3; J. Sedgwick, \$2.....	79 00	Dudley.....	
Greenwich, Ct. 1st Ch. in part to cons.		" " 1st Church, Hon. S.	
S. K. Ferris, L. M.....	91 55	Russell, schp. in	
" " 2nd Ch.....	98 20	Wabash Coll. \$400;	
" " North, to cons. Rev. F.		others for perman't	
Monson, L. M.....	30 00	fund, \$63.....	463 00
Groton, Mass. Evan. Ch. to cons. A. E.		Milford, Mass.....	96 25
Hildreth, Miles Spaulding		Monson ".....	47 46
M. D., Norman Smith, M.		Mount Carmel, Ct., in part to cons.	
D., and Dea. Jno. S. Ad-		Rev. D. H. Thayer L. M.....	17 00
ams, L. M.....	161 87	Nashua, N. H., Rev. Mr. March's Socy.	54 51
Groveland, " Evan. Ch.....	54 60	" " for perman't fund of	
Hadley " Gen. Ben. Soc. 3d Ch.....	43 67	Wabash College.....	360 00
" " ".....	17 00	" " Rev. J. M. Ellis on	
" " 1st Ch.....	27 00	acct. schp. in Wittenberg Coll.....	25 00
Hartford, Ct. Pearl st. Ch. in part for		Newbury, Mass., 1st Ch.....	23 41
Scholarship in Wabash		Newark, N. J., Rev. W. Bradley.....	5 00
Col. \$300; coll. \$98.....	398 00	New Canaan, Ct.....	12 95
" " South Ch. perm't fund		Newburyport, Mass., (Belleville) to	
Wabash Coll.....	83 00	cons. Dea. A.	
" " Centre Ch. T. S. Wil-		W. Miltmore,	
lams \$100; F. Parsons		Joshua Hale, &	
\$25; Coll. \$73.....	198 00	Mrs. Sarah W.	
" " North Ch.....	91 04	Hale, L. M.....	125 52
Harvard, Mass. by Dea. R. Whitcomb,		" " North Ch.....	34 75
for Knox Col. and to con-		New Hartford, Ct.....	15 03
himself L. M.....	50 00	New Haven, " Henry White, Esq.	
Haverhill, " Centre st. Ch. & Soc. to		\$100; Dr. Levi	
cons. Hon. E. J. M. Hale		Ives, \$5; Dr. Blah-	
a L. M.....	81 25	perman't	
Harwinton, Ct.....	14 67	fund in Ill. Coll.....	110
Hatfield, Mass.....	39 00	" " Centre Ch. Prof.	
Hinsdale, " ".....	22 00	Salisbury, \$100;	
Holts, N. H.....	46 79	Mrs. A. Salisbury,	
Holliston, Mass., 1st Con. Ch.....	45 00	\$30; H. White,	

	\$20; W. Bostwick, \$20; coll'n \$106...	276 00	Peru, Mass.	Wm. Wetmore, \$5; others, \$7.....	12 00
New Haven, Ct.	Yale College.....	45 00	Philadelphia,	3d Pres. Church, for permanent fund of Wabash College.....	360 00
"	North Ch., T. Bishop, \$25; W. Southworth, \$10; coll'n, \$78 75.....	113 75	"	1st Pres. Church, Rev. A. Barnes, \$25; A. Fullerton, \$25; J. M. Atwood \$15; S. H. Perkins, Mrs. E. Wilson, S. Paul, J. W. Paul, J. Bayard, A. R. Perkins, G. F. Dale, I. S. Kneedler, J. S., G. Philler, T. Hill, \$10 each; N. S. Hart, T. Biddle, B. Smith, J. R. Campbell, L. Johnson, G. S. Benson, T. Roney, Mrs. G. R. Gemmill, \$5 each; Mrs. M. Burroughs, \$7; Cash, \$6..	228 00
"	" Chapel st. Ch. coll.	46 75	"	Calvary Church, J. A. Brown, \$50; M. W. Baldwin, \$50; H. J. Williams, \$15; B. Frederick, A. A. Burt, E. W. Lewis, W. Raiguell, \$10 each; J. C. Donnell, J. W. Billings, J. O. Ewing, W. G. Morehead, T. C. Lewis, S. H. Norris, T. J. First, W. B. Hughes, E. McElroy, Cash, \$5 each; John Gulliver, \$15.....	290 00
"	" College st. Ch.,...	35 02	"	Pittsford, N. Y. Coll.....	11 50
New Haven, N. Y.,	Wm. C. Crump, \$40, to cons. him L. M.; coll'n \$106, 2d Ch., Thos. W. Williams, \$25; N. P. Haven, in full to cons. him L. M., \$15; coll. \$34, to cons. Rev. D. Murdock, Jr., L. M.....	14 00	"	Pittsfield, Mass., Individuals in 1st Ch. \$19; Rev. H. Humphrey, \$2..	21 00
New London, Ct.,	Wm. C. Crump, \$40, to cons. him L. M.; coll'n \$106, 2d Ch., Thos. W. Williams, \$25; N. P. Haven, in full to cons. him L. M., \$15; coll. \$34, to cons. Rev. D. Murdock, Jr., L. M.....	146 00	"	Plymouth, Ct., E. Langdon, \$10; Coll. \$15 34.....	25 34
"	"	74 00	"	Plymouth Hollow, Ct.....	26 00
New Milford,	Murdock, Jr., L. M.....	37 38	Portland, Me.	3d Ch. to cons. Dea. W. Storer, and Hon. J. M. Wood, L. M.....	70 68
Newton, Mass.,	Elliot Ch. and Soc...	65 00	"	2d Ch. to cons. Hon. Elipha. Greeley, L. M.....	32 00
New York City,	Mercer st. Ch. Mrs. A. Bronson, \$20; Miss Warner, \$10; J. J. Griffin, \$3; B. F. Butler, \$50; Chas. Butler, \$10; C. Smith, \$20; J. B. Sheffield, \$20; G. B. DeForest, \$25; I. P. Crosby, \$10; W. G. Bull, \$25; G. W. Snow, \$5; R. Bigelow, \$30; A. G. Phelps, \$250; others, 145 35.....	623 35	"	High st. Ch. to cons. Rev. J. W. Chickering, D. D., a L. M.....	33 58
"	" 14th st. Pres. Ch.....	118 12	Poughkeepsie, N. Y.	Pres. Ch. J. W. Wheeler, \$10; others, \$35.....	65 00
"	" 13th st. Pres. Ch. for perm'nt fund of Wabash Coll.....	135 00	Providence, R. I.	for Illinois College, A. C. Barstow, Abner Gay, Jr., L. P. Child, H. N. Slater, E. Carrington, Eliza Dyer, M. B. Ives, and R. H. Ives, \$60 each; Benjamin White, David Andrews, \$30 each...	480 00
"	" Seventh Pres. Ch. for perm'nt fund of Wabash Coll.....	155 05	"	Beneficent Ch. Benj. Dyer, in full of schp. in Wabash College, \$25; Calvin Dean, to cons. self a L. M. \$30; others, \$68...	194 00
"	" Individuals in cong. at B'way Tabernacle for perm'nt fund in Ill. Coll.....	116 00	"	Central Church, Abner Gay, Jr. in full schp. of \$100 in Wabash College, \$25; other subscr's, \$81	108 00
"	" Edward Cray, \$20, W. S. Gilman, for Wittenberg Coll. \$25; Mrs. W. S. Gilman, for German Evang. Mo. Coll. \$25; Rev. J. N. Lewis, \$10; S. M. Beckley for perm'nt fund of Ill. Coll. \$30.....	130 00	"	Richmond st. Ch.....	98 00
Norfolk, Ct.,	Rev. Jos. Eldridge,	100 00			
"	"	37 43			
North Haven, "	"	11 34			
Northampton, Mass.,	1st Ch.....	71 04			
"	" Edwards' Ch. to cons. Rev. Gordon Hall L. M.....	30 00			
Norwalk, Ct.,	of which \$30 to cons. " W. S. Lockwood L. M.	50 50			
Norwich, "	1st Ch. in part.....	19 61			
"	2d Ch. individuals.....	21 00			
"	Main st. Ch., W. A. Buckingham, \$25; 2 individuals, \$2,	27 00			
North Andover, Mass.,	"	16 00			
Northboro, "	to cons. Rev. S. S. Ashley L. M.	37 00			
North Brookfield, "	Esra Bachelor, Esq., L. M.....	31 00			
Orange, N. J.	1st Pres. Ch. for permanent fund of Wabash College.....	187 00			
"	2d Church, A Friend				
19 51; others, 80 05.		99 56			
Pepperel, Mass.,		24 37			

Bartow in full of schp. in Iowa Coll.	25 00	for permanent fund Wash Coll.	227 00
Providence, R. I., S. Adams, \$3; Resolved Waterman, \$5; Mrs. Hope Ives, on schp. in Wabash College, \$25; S. Bardwell, \$2.	37 00	Trumansburg, N. Y.	31 38
Randolph, Mass.	26 47	Trumbull, Ct.	11 00
Reading, " Bethesda Ch.	27 00	Utica, N. Y. Dutch Ref. Ch.	8 00
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Rockport, Mass.	25 00	Ware Village, Mass., " A Friend.	2 00
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Salem, " A Lady to cons. Rev. Jas. O. Murray L. M.	30 00	Wayland, Mass.	25 00
Sandisfield, "	22 00	West Amesbury, " to cons. Rev. Leonard Thompson and Dea. Alfred E. Goodwin L. M.	26 54
Saybrook, Ct. in full to cons. Rev. S. M. Call L. M.	24 00	West Bloomfield, N. J.	78 50
Simsbury, Ct.	9 00	West Bloomfield, N. J.	18 80
Sharon, "	11 00	Westport, Mass., Evan Ch.	49 50
Shirley, Mass.	3 00	" " Legacy of D. H. Forbes.	75 00
Sheffield, " Estate of Orrin Bills in full of schp. in Wittenberg College, \$25; Rev. J. Bradford, \$10.	35 00	West Boylston, " H. Forbes.	15 00
Sherburn, N. Y.	44 00	West Cambridge, " " " "	55 73
S. Egrem't, Mass., D. Dalzell \$12 50; Mrs. N. K. Bills \$12 50, on schp. in Wittenberg Coll.; others \$18 50.	43 50	Westford, " to cons. Rev. Thos. Wilson L. M.	32 00
Southfield, " Dea. Lorin Smith, \$12 50; Dea. J. N. Collier, \$12 50, in full of one-half schp., \$30.	25 00	Westbrook, Ct.	7 00
" " Zenas Rhodes, for pious student in Ill. College, \$13; Rev. Otis Lombard, do., \$6.	19 00	Westfield, Mass.	67 00
Southport, Ct. to cons. Rev. S. J. M. Merwin L. M.	30 00	West Haven, Ct.	13 06
South Hadley, Mass., to constitute E. Y. Swift L. M.	33 55	West Meriden, "	25 00
South Norwalk, Ct. to cons. Dea. S. G. Ferris L. M. \$30 65; Rev. D. Platt to cons. himself L. M. \$30.	60 65	Westminster, Mass.	8 71
Southampton, Mass., to cons. Rev. S. C. Strong L. M.	30 08	West Newbury, " 2d Ch. & Soc'y to cons. J. C. Carr, Esq., S. C. Noyes, and L. A. Emery L. M.	95 63
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" " South Ch.	33 00	Wethersfield, Ct., in full to cons. Dea. R. A. Robbins L. M.	29 79
Springport, N. Y. Meth. Ch.	2 13	Williamsburgh, Mass., " " " 3d payment on schp. by Mrs. Godding & others.	8 45
Stanwich, Ct. to cons. Rev. H. G. Jessup L. M.	30 67	Winchendon, " " " " "	19 75
Stockbridge, Mass., of which \$30 to cons. Dan'l R. Williams L. M.	41 00	Winchester, " " " " "	25 00
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Sudbury, " " " " "	39 25	Wolcottville, " " " " "	2 00
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Sutton, " 1st Cong. Ch. to cons. Rev. Geo. Lyman L. M.	38 00	" " " " " " " " "	10 92
Syracuse, N. Y., 1st Pres. Ch. coll.	30 13	Worcester, Mass., Ichabod Washburn.	100 00
Tewksbury, Mass.	20 52	" " 1st Par.	33 58
Townsend, " to cons. Dan'l Adams and Mrs. Noah Ball L. M.	81 30	" " Calvin Ch.	44 20
Troy, N. Y. 1st Pres. Ch.	80 18	" " D. Whitcomb, of which \$50 for Iowa Coll.	75 00
" " Ch. of Rev. Dr. Smalley		" " Union Ch., of which \$60, by Albert Curtis to cons. Rev. Ebenezer Cutler and himself L. M.	125 50
		Wrentham, " to cons. Rev. C. Hitchcock, L. M.	39 00
		Proceeds of sales of lands.	1,299 00
			\$19,021 17

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 Holley, Alexander L., Salisbury, Ct.
 Horton, Rev. Francis, West Cambridge, Mass.
 Howe, Joseph, Esq., Methuen, Mass.
 Howard, Mrs. Eather, Acworth, N. H.
 Hosford, Rev. Henry B., Hudson, Ohio.
 Hosford, Mrs. Mary E., "
 Hosford, Rev. Benjamin F., Haverhill, Mass.
 Hooker, Rev. Henry B., Falmouth, Mass.
 Hooper, Mrs. Harriet, Marblehead, Mass.
 Hooper, Miss Hannah, "
 Hopkins, Rev. Mark, D. D., Williamstown, Me.
 Hoppin, Rev. James M., Salem, Mass.
 Hoyt, James Phillips, West Coventry, N. Y.
 Hoyt, Ezra, Norwalk, Ct.
 Hull, Rev. Joseph B., South Reading, Mass.
 *Hubbard, Rev. O. G., Leominster, Mass.
 Hubbard, E. G., Middletown, Ct.
 Hubbell, Lorenzo, Norwich, Ct.
 Hurd, Charles, Londonderry, N. H.
 Hutter, Rev. E. W., Philadelphia, Pa.
 *Humphrey, Rev. John, Clinton, N. Y.
 Hurlbut, Samuel, Winchester, Ct.
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 Hunt, Rev. Daniel, Pomfret, Ct.
 Huggins, Rev. Morrison, Havana, N. Y.
 Hyde, Rev. William A., Westbrook, Ct.
 Ide, Rev. Jacob, D. D., West Medway, Mass.
 Ide, Mrs. Mary E., "
 Ingalls, Dea. Joseph F., Methuen, Mass.
 Jackson, Rev. C. W., Lincoln, Mass.
 James, Rev. Horace, Worcester, Mass.
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 Jennings, Rev. Isaac, Bennington, Vt.
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 Jewett, Rev. William R., Plymouth, N. H.
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 Johnson, George, Bradford, Mass.
 Jones, Rev. E. C., Southington, Ct.
 Jones, Rev. Warren G., Harwinton, Ct.
 Judd, Rev. Gideon N., D. D., Montgomery, N. Y.
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 Judson, James, Jr., Norwalk, Ct.
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 Kellogg, Rev. E. M., Mason Village, N. H.
 Kendall, Rev. Henry, East Bloomfield, N. Y.
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 Kendall, Rev. S. C., Webster, Mass.
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 Kellogg, Rev. Lewis, Owego, N. Y.
 Kimball, Rev. D. T., Ipswich, Mass.
 Kimball, Rev. Moses, Weathersfield, Vt.
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 King, Rev. Rufus, Jamestown, N. J.
 Kingman, Abner, Boston, Mass.
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 Kittredge, Alfred, Esq., Haverhill, Mass.
 Kniffin, George W., West Stockbridge, Mass.
 Knox, Rev. William E., Rome, N. Y.
 Knapp, Rev. J. O., Hatfield, Mass.
 Knight, Dea. Daniel, Portsmouth, N. H.
 Lawrence, Rev. E. A., East Windsor, Ct.
 Lawrence, Mrs. Margaret W., "
 Lawrence, Dea. Curtis, Groton, Mass.
 Lamson, Nathaniel, Sbelburne Falls, Mass.
 Lapsley, David, Philadelphia, Pa.
 *Lathrop, S. Pearl, M. D., Madison, Wis.
 Law, William, Cheshire, Ct.
 Law, William, Jr., "
 Law, John Elliot, "
 Lathrop, Hollister, Brockport, N. Y.
 Lee, Rev. Samuel, New Ipswich, N. H.
 Learned, Rev. Robert C., Canterbury, Ct.
 Leavitt, Rev. Jonathan, Providence, R. I.
 Leavitt, David, Brooklyn, N. Y.
 Lefavour, Amos, Beverly, Mass.
 Lewis, Dea. Oliver, Southington, Ct.
 Lewis, William K., Norwalk, Ct.
 Leete, Rev. T. A., Windsor, Ct.
 Linsley, Rev. J. H., D. D., Greenwich, Ct.
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 Little, Josiah, Esq., Newburyport, Mass.
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 Lockwood, William S., Norwich, Ct.
 Logan, Miss Mary E., Washington, Ct.
 *Lord, Nathaniel, Jr., Esq., Ipswich, Mass.
 Lord, Rev. Edward, Fulton, N. Y.
 Lovett, John, 2d., Beverly, Mass.
 Low, G. S., Boston, Mass.
 Ludlow, Rev. Henry, G. Poughkeepsie, N. Y.
 Lyman, Rev. Ephraim, Washington, Ct.
 Lyman, George Richards, "
 Lyman, Rev. George, Sutton, Mass.
 McCall, Rev. Salmon, Old Saybrook, Ct.
 Mc Collom, Rev. J. T., Bradford, Mass.
 McLean, Rev. Charles B., Collinsville, Ct.
 Mallory, Mrs. Charles, Norwalk, Ct.
 Manning, Rev. Jacob M., Medford, Mass.

- Martin, Rev. Charles, New York City.
 *Marsh, David, Haverhill, Mass.
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 Marvin, Rev. E. P., Medford, Mass.
 Mattoon, Rev. Charles N., LeRoy, N. Y.
 Magill, Rev. S. W., Waterbury, Ct.
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 Merrill, Washington, Methuen, Mass.
 Merwin, Rev. S. J. M., Southport, Ct.
 Miller, Rev. Jacob G., Harwinton, "
 Miles, Rev. James B., Charlestown, Mass.
 Milmore, Dea. Andrew W., Newburyport, Mass.
 Moen, Philip L., Worcester, Mass.
 Moore, Rev. James D., Clinton, Ct.
 Mordough, Rev. James, Hamilton, Mass.
 Monroe, Rev. Nathan, Bradford, Mass.
 Morse, Rev. Jason, Brimfield, Mass.
 Mowry, Richard D., Uxbridge, Mass.
 Munson, Rev. Frederick, N'th Greenwich, Ct.
 Murdock, Rev. David, New Milford, Ct.
 Murray, Rev. James O., Danvers, Mass.
 McGee, Rev. Jonathan, Greenfield, N. H.
 McGee, Mrs. Nancy B., "
 McHarg, Rev. Wm. N., Ithaca, N. Y.
 Nash, Dea. E. T., Hinsdale, Mass.
 Nason, Rev. Elias, Natick, Mass.
 Neill, Rev. Henry, Detroit, Mich.
 Neill, Mrs. Lucy H., "
 Nelson, Jonathan H., Shrewsbury, Mass.
 *Newhall, Rev. G. H., Walpole, Mass.
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 Northrup, Rev. B. F., Griswold, Ct.
 *Olmsted, Rev. Wm., Mason Village, N. H.
 Orcott, Rev. John, Hartford, Ct.
 Osgood, Rev. Sam'l. D., Springfield, Mass.
 Page, Rev. Benjamin S., Durham Centre, Ct.
 Paine, Rev. Albert, West Amesbury, Mass.
 Paine, Dea. L., East Randolph, Mass.
 Palmer, G. E., M. D., Stonington, Ct.
 Partridge, Rev. George C., Greenfield, Mass.
 Park, Rev. Calvin E., West Boxford, "
 Parker, Harrison, Winchester, "
 Parker, Rev. Henry E., Concord, N. H.
 Parsons, Rev. B. F., Dover, N. H.
 Parsons, Rev. Isaac, East Haddam, Ct.
 Packard, Rev. Levi, Woonsocket, R. I.
 Pattengill, Rev. Horatio, Hornesville N. Y.
 Peck, Gilbert H., Lenox, Mass.
 Perkins, Rev. J. T., Manchester, Ct.
 Perkins, Samuel H., Esq., Phila., Pa.
 Peck, George O., Lenox, Mass.
 Perry, Rev. G. B., D. D., Groveland, Mass.
 Perry, Rev. Albert, Stoughton, Mass.
 Pettengill, Rev. John H., Essex, Ct.
 Pierson, Rev. George, Florida, N. Y.
 Pierson, Rev. Job, Pittsford, "
 Pierson, Miss Elizabeth, "
 Pierson, Wm., M. D., Orange, N. J.
 Pierson, Miss Catharine H., Richmond, Mass.
 Pickard, Rev. Daniel W., Groveland, "
 Pike, Rev. John, Rowley, "
 Pickett, Rev. Aaron, Sandisfield, "
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 Pinneo, Mrs. Eliza L., "
 Pinneo, Timothy S., M. D., Cincinnati, O.
 Platt, Rev. Dennis, South Norwalk, Ct.
 Plunkett, Charles H., Hinsdale, Mass.
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 Poor, Mrs. Susan B., "
 Poor, Miss Mary A., "
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 Powers, Rev. Dennis, South Abington, Mass.
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 Porter, Dea. John, Townsend, Mass.
 Putnam, Rev. I. W., D. D., Middleboro, Mass.
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 Phillips, Dea. Rufus B., Fitzwilliam, N. H.
 Phillips, Rev. John C., Methuen, Mass.
 Prentiss, Rev. Geo. L., D. D., New York City.
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 Price, Mrs. Charity, "
 Prince, Rev. John M., Georgetown, Mass.
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 Raymond, John M., Kent, "
 Reed, Rev. F. A., Cohasset, Mass.
 *Reed, Mrs. Wm., Marblehead, "
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 Rich, Rev. Alonzo B., Beverly, Mass.
 Riggs, Rev. Joseph L., Seely Creek, N. Y.
 Robert, Christopher R., New York City.
 Rodman, Rev. Daniel S., Cheshire, Ct.
 *Robbins, Rev. Francis L., Enfield, "
 Robbins, Dea. Richard A., Wethersfield, Ct.
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 Robinson, Mrs. Clara, Winchester, Mass.
 Rockwell, Rev. Samuel, New Britain, Ct.
 Rogers, Rev. Stephen, Westmoreland, N. H.
 Roberts, Rev. Jacob, Fairhaven, Mass.
 Ropes, Rev. Wm. Ladd, Wrentham, "
 Ropes, Wm., Boston, "
 Ropes, Joseph S., "
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 Sabin, Rev. Lewis, Templeton, Mass.
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 Salisbury, Mrs. Abby, "
 Sabin, Mrs. Mary, Fitzwilliam, N. H.
 Sanford, Rev. David, Medway Village, Mass.
 Sanford, Rev. W. H., Boylston Centre, Mass.
 Savage, Rev. William T., Franklin, N. H.
 Seelye, Rev. Samuel T., Albany, N. Y.
 *Sikes, Rev. Oren, Bedford, Mass.
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 Southgate, Rev. Robert, Ipswich, Mass.
 Southworth, Edward, West Springfield, Mass.
 Schermerhorn, Jacob M., Homer, N. Y.
 Shelden, Rev. Luther H., Townsend, Mass.
 Shelden, Mrs. Sarah H., "
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 Shepard, Rev. Samuel N., Madison, Ct.
 Sherman, Rev. Charles S., Naugatuck, Ct.
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 Smith, Rev. Charles, Boston, Mass.
 Street, Rev. Owen N., Ansonia, Ct.
 Stearns, Rev. William A., D. D., Amherst, Mass.
 Stirling, Dea. George, Bridgeport, Ct.
 Stone, Rev. A. L., Boston, Mass.
 Smith, Capt. Nathaniel, Newburyport, Mass.
 Smith, Mrs. Maria E., Mason Village, N. H.
 Smith, Rev. Albert, Godfrey, Ill.
 Smith, Hon. Albert, Hartford, Ct.
 Smith, Rev. Joseph Few, D. D., Newark, N. J.
 Smith, Rev. Matson Meier, Brookline, Mass.
 Smith, Norman, M. D., Groton, Mass.
 Smith, Nathaniel B., Esq., Woodbury, Ct.
 Snell, Rev. Thos., D. D., North Brookfield, Mass.
 Spaulding, Miles, M. D., Groton, Mass.
 Spaulding, Rev. S. J., Newburyport, Mass.
 Spencer, Rev. William H., Philadelphia, Pa.
 Steele, Rev. John, Chatham, N. H.
 Stone, Rev. Rollin S., Easthampton, Mass.
 Stone, Dea. Oliver, Danbury, Ct.

- Storrs, Rev. Richard S., D. D., Braintree, Mass.
 Storrs, Rev. H. M., Lawrence, Mass.
 Stork, Rev. T., Philadelphia, Pa.
 Strong, Rev. Stephen C., Southampton, Mass.
 St. John, Dea. George, Norwalk, Ct.
 Stuart, Edward P., " "
 Swan, Dea. William, Portland, Me.
 Swain, Rev. L., Providence, R. I.
 Sweetzer, Rev. Seth, D. D., Worcester, Mass.
 Swift, Rev. E. Y., South Hadley, Mass.
 Taylor, Rev. Rufus, Manchester, Mass.
 Taylor, Rev. Jeremiah, Wenham, Mass.
 Taylor, Mrs. Elizabeth, " "
 *Taylor, Rev. Oliver A., Manchester, Mass.
 Taylor, Mrs. Mary, " "
 Taylor, Rev. Lathrop, Francistown, N. H.
 Talbot, Horace W., Vernon, Ct.
 Terry, Rev. J. P., Weymouth, Mass.
 Tenney, Rev. Leonard, Jaffrey, N. H.
 Terry, Henry, Plymouth, Ct.
 Temple, Dea. Charles P., Princetown, Mass.
 *Tenney, Hon. John, Methuen, Mass.
 Todd, Rev. John, D. D., Pittsfield, Mass.
 Tolman, Rev. Richard, Tewkesbury, Mass.
 Towne, Rev. Joseph H., Bridgeport, Ct.
 Tower, Levi, Fitzwilliam, N. H.
 Townsend, Rev. Thomas R., Burdette, N. Y.
 Tobey, Rev. Alvan, Durham, N. H.
 Tucker, Rev. Mark, D. D., Wethersfield, Ct.
 Turner, Rev. J. W., Andover, Mass.
 Tucker, Rev. J. T., Holliston, Mass.
 Thatcher, Rev. Tyler, San Francisco.
 Thayer, Rev. William M., Ashland, Mass.
 Thatcher, Isalah C., Middleboro', Mass.
 Thomas, Seth, Plymouth Hollow, Ct.
 Thompson, William C., Worcester, Mass.
 Thompson, Rev. Augustus C., Roxbury, Mass.
 Thompson, Rev. G. W., Dracut, Mass.
 Thompson, Rev. L., West Amesbury, Mass.
 Thompson, Rev. M. L. R. P., D. D., Buffalo, N. Y.
 Tompkins, E. B., Middletown, Ct.
 Trask, Israel, Beverly, Mass.
 Treadwell, Hezekiah D., Elmira, N. Y.
 Trowbridge, Dea. Otis, Newton Corner, Mass.
 Trowbridge, Rev. James H., Marshall, Mich.
 Trowbridge, Miss Susan, New Haven, Ct.
 Truair, John G. K., Brockport, N. Y.
 Tyler, Varnum, Methuen, Mass.
 Vail, Rev. Joseph, D. D., Palmer, Mass.
 Van Dorn, Mrs. A., Brattleboro', Vt.
 Ward, Rev. James W., Abington, Mass.
 Ward, Dea. Henry S., Middletown, Ct.
 Walker, Rev. Horace D., East Abington, Mass.
 Wallace, Rev. Cyrus W., Manchester, N. H.
 Walley, Hon. S. H., Roxbury, Mass.
 *Walley, Mrs. S. H., Roxbury, Mass.
 Washburn, Rev. A. C., Berlin, Ct.
 Washburn, Ichabod, Worcester, Mass.
 Ward, Miss Jane, New York City.
 Warren, Rev. J. P., Plymouth, Ct.
 Warren, Mrs. Jane S., " "
 Waters, Richard P., Salem, Mass.
 Ward, Rev. F. De W., Geneseo, N. Y.
 *Webster, Marcus Wilbur, New York City.
 Wellman, Rev. J. W., Derry, N. H.
 Weed, Rev. William B., Norwalk, Ct.
 Weed, Nathaniel, Stamford, Ct.
 Wilbor, Otis, Little Compton, R. I.
 Wilcox, Rev. G. B., Fitchburgh, Mass.
 Wilder, Edward C., Detroit, Mich.
 Withington, Rev. L., D. D., Newbury, Mass.
 Willard, Rev. J., Fairhaven, Mass.
 Williams, Henry, J., Philadelphia, Pa.
 Williams, Rev. Francis, Bloomfield, Ct.
 Wilcox, Rev. S. E., Williamsburgh, Mass.
 Williams N. W., Shrewsbury, Mass.
 Wilson, Rev. Thomas, Westford, Mass.
 Wilson, Rev. Robert E., Corning, N. Y.
 Winchester, Rev. W. W., Clinton, Mass.
 Wisner, Rev. William C., D. D., Lockport, N. Y.
 Wolcott, Rev. Samuel, Providence, R. I.
 Wood, Dea. Samuel, 2d, Lebanon, N. H.
 Wood, Rev. C. W., Ashby, Mass.
 Woolsey, Rev. T. D., D. D., New Haven, Ct.
 Worcester, Rev. Samuel M., D. D., Salem, Mass.
 Worcester, Dea. Samuel, Dracut, Mass.
 Wordin, N. S., Bridgeport, Ct.
 Wordin, N. Eugene, " "
 Woodbridge, Rev. James, D. D., Hadley, Mass.
 Woodbury, Rev. James Trask, Milford, Mass.
 Woodman, Thomas P., Lowell, Mass.
 Woodward, Dea. E., Newtown Corner, Mass.
 White, Dea. Lyman, Hinsdale, Mass.
 White, Rev. Morris E., Northampton, Mass.
 White, Mrs. Penelope R., " "
 White, Henry, Esq., New Haven, Ct.
 White, Rev. Orlando, Westminister, Mass.
 White, Rev. William C., Orange, N. J.
 White, Rev. Isaac C., North Abington, Mass.
 Whiting, Samuel S., M. D., Dedham, Mass.
 Whiting, Rev. Lyman, Portsmouth, N. H.
 Whitman, Charles, Belleville, Mass.
 Whitcomb, Rev. William C., Southbridge, Mass.
 Whitcomb, Mrs. Harriet L., " "
 Whitcomb, Dea. Reuben, Harvard, Mass.
 Whitcomb, Mrs. Margaret C., Worcester, Mass.
 Whitcomb, Miss Abby, " "
 Wright, Rev. Thomas, Wolcott, N. Y.
 *Wright, Rev. Edward, West Haven, Ct.
 *Wright, Rev. Edwin S., Acworth, N. H.

Correction.—The name of Fisher Howe, Esq., of Brooklyn, N. Y., was omitted by mistake in the list of Directors, p. 11.

APPENDIX.

THE COLLEGE OF CALIFORNIA.

The following statement was drawn up (in behalf of the Trustees) by the Rev. Samuel H. Willey, of San Francisco, for the information of the Society, and, also, as an appeal "to the friends and patrons of education," at the East, for the purpose of accomplishing a specific object. It will furnish all needed information in respect to the Institution.

The time has fully come when it is necessary to begin the establishment of a college in California. The purpose to do this is no new thing; it has been the subject of frequent correspondence, and of much thought and investigation for several years, but not until now has the way been open to begin the undertaking with a good prospect of success. Nor is it now expected that a *college* can be brought forth at once, or a school mature into an institution deserving that name in a day.

But the thing proposed is to establish a school, such as the wants of the State require, at present preparatory, but to be enlarged and perfected year by year as the students advance, till it shall become a complete college. The number of youth now in the State, and the number who are going every year, and the necessity of their being educated there, if any where, since they are so far removed from all the institutions of learning in the older States, together with many other weighty considerations, go to show clearly that an institution of learning of the highest order ought at once to be commenced there. And to be commenced with any assurance of success, it must receive the sympathy and patronage of the friends of education in the older States. This proposition needs no argument; the history of all the leading colleges in the United States shows it. There is nothing to make the youngest State in the Union an exception to this rule. Institutions of learning and religion can be built up there by no other means than such as have been successful in rearing them successively in every new State. There must be a beginning, such as the circumstances will permit; it must be made amid difficulties and uncertainty; every energy and resource must be brought to bear upon it on the ground, and then these efforts must be aided and supported by the older parts of the country. Except upon this last condition, very few, if any, of the best colleges in the newer States, now the pride and hope of the land, could have been built up. And certainly, without this, there would be no encouragement to make any efforts to build a college in the State of which we are speaking.

The College of California now seeks to be admitted into the sisterhood of institutions, aided by the "Society for the Promotion of Collegiate and Theological Education at the West," and the application has been received with favor. But before it can be granted, there is a specific thing to be done, which requires a special application to the friends and patrons of education. To state what it is, with the reasons for it, requires that the history of the attempt to establish this institution, so far as it has gone, be briefly given.

The correspondence and investigation of earlier years above alluded to, gave rise to a proposition in the joint meeting of the Presbytery of San Francisco, and the Congregational Association of California, in Nevada, in 1858, for the appointment of a committee to be chosen by each body, to take measures to secure a site for a college in the town of Oakland, and, if practicable, to commence a school, and obtain an act of incorporation.

The measure was unanimously adopted, and the committee was appointed. The first obstacle which they met with in carrying it into effect, was the unsettled state of land titles, rendering it impossible to obtain any land unencumbered with adverse claims. A spot was, however, selected in Oakland, consisting of four blocks and the included streets, amounting, in all to about seven acres, and the titles to it were secured one by one as fast as possible. Most of the claimants relinquished their rights in favor of the enterprise, though some of it had to be purchased.

While this was going on, steps were taken to open a school and put it into operation. The friends of the enterprise were so fortunate at this juncture as to be made acquainted with Rev. Henry Durant, then just arrived in California, with the intention of devoting himself to the cause of education. That there might be no delay, a house was hired temporarily, and a school forthwith opened in it. Meanwhile the above named grounds were enclosed with a good fence, and a house was erected for the reception of the school thereon.

To raise the means with which to do these things, and support the school, now in its infancy, the friends of the enterprise made personal application to all such citizens as they believed would aid in the matter. They met with reasonable success, and the building was completed. It is sufficiently large to accommodate twenty boarders, together with the principal and his family, and contains a good schoolroom, and other necessary conveniences.

To pay so much purchase money as was necessary to secure the land, and meet the expense incurred in putting up this building, required in addition to all that could be collected, \$5,000. This was borrowed at a low rate of interest.

When the enterprise had reached this point, the land title having been settled, and the school having become of considerable size, it was deemed best to apply for an act of incorporation.

The statute of the State requires, as one of the conditions of granting such an act, that the proposed institution can command an amount of property of the value of at least twenty thousand dollars.

Application for a charter was made in April last according to law, and the conditions being complied with, and the property being estimated to be of the value above named, and more, the charter was granted.

The Trustees in entering upon their duties, find the situation of the Institution to be as follows :

I. The site. It is in Oakland, on the opposite side of the bay, eastward from San Francisco, and about half an hour's sail from that city in the ferry boats. The ground is elevated, overlooking the bay to the south, west and

north, together with San Francisco and the Golden Gate, and a fine and extensive agricultural country eastward, for ten or fifteen miles to the Coast Range of Mountains.

The ground is also covered with a fine growth of live-oak trees. If artesian wells are sunk hereafter as successfully there as they have been in other parts of San José valley, the grounds can be watered and irrigated to any extent that may be desirable. The climate of the locality is peculiarly well adapted to the purposes of an institution of learning. The sea breeze that blows so constantly in mid-day during the dry season, is tempered in its passage across the bay before it reaches Oakland, and yet its influence is sufficiently felt to cool the air of summer. Consequently there is no extreme heat, and there is no cold in winter sufficient to form ice or freeze the ground.

II. The Trustees find the house on this site, above spoken of, sufficient to accommodate about fifty pupils, reckoning day scholars as well as boarders. The value of this property is between twenty and twenty-five thousand dollars.

III. The school has been regularly taught in this building since 1853, and has had a steadily increasing patronage, till now it has reached an established character, and enjoys a well known and enviable reputation.

IV. But, on the other hand, they find an indebtedness on the property, as before indicated, of five thousand dollars.

¶ In accepting the trust committed to them, the Trustees find it to be their duty:

1st. To secure the liquidation of this debt; and

2d. To obtain means to purchase needful apparatus and other necessary furniture for the school, and assist, if it is required, in supporting the teachers.

This last object we hope to accomplish by the assistance to be received through the Society for Promoting Collegiate and Theological Education in the West.

In reference to our application for this, the Directors of that Society at their last meeting passed the following:

Resolved.—"That the Board look with favor upon the application, and that the Corresponding Secretary be instructed to correspond with the Trustees of the Institution to elicit further information, and that, if deemed advisable by himself and the Consulting Committee, a sum not exceeding \$500 be appropriated to the object."

The correspondence above alluded to has been had, and the Trustees of the College are confident that they can furnish such information as will remove all doubts concerning the propriety of the Society's adopting the institution, as one to which they will render such aid as may be necessary, so far as it is in their power. But that Society pays no debts. Therefore, in order to prepare the way for the receipt of the advantages to be derived from that Society, the first object, the payment of the \$5,000, must be secured by direct application to the friends of education.

But the question may arise in the minds of some, Why cannot this money be raised in California? Why come here and ask the public, already overtaxed, to give money for such a purpose as this? This question is a most important one, and deserves a candid and complete reply. And here let it be again stated, that the citizens of that new State have done what they could; they are ready to help themselves, and they have done it to the extent of their ability before thinking of presenting their case and asking help from abroad. And it ought to be understood, that they are not so able to give for such objects as they are often supposed to be.

It needs hardly to be said that the fact that a State produces *gold*, is no indication of its possessing wealth that can be made available for such purposes as those of education; because a shipment of two or three millions of dollars in gold leaves California monthly, is surely no ground for the inference that there is a surplus remaining there! Of course, the opposite conclusion is the natural one, and it is precisely the true one.

And still further, those who have it in their hearts to do what they may towards these objects, are scattered in all the numerous and far-separated cities and towns of that great State. Those in each place are taxed to the extent of their ability, generally for the establishment of their local institutions, such as churches, schools, asylums, &c. They cannot yet be induced to concentrate their attention and their gifts upon one common institution. They are ready to do it as soon as they have furnished themselves at home with privileges absolutely essential, but they cannot do it before. Nor are there as yet any men of business, with fortunes made, ready to retire, and devise ways of expending them.

The inhabitants of that State are young, and in the working period of life as yet, and it is impossible for them to bestow large sums upon objects of benevolence.

But it may be objected, that some things have been accomplished in California that have not been in accordance with these representations—things which indicate that money can be raised easily and in larger sums; so the newspapers have in a few instances said, and so their enthusiastic correspondents have written; but in so doing, they have told what they hoped and doubtless expected would be, not what had actually been done. The disappointment and subsequent humiliation is not published in the newspapers. The truth is, there is no institution either of religion or benevolence in California that has risen to the promise of permanent good influence, that has been commenced in this inflated and unnatural way. The ardent expectations based upon appearances, while an enterprise is the novelty and the popular thing of the hour, are most deceptive. And when these are written down as sober facts, and are published at a distance, they make an impression entirely at variance with the truth. When the test of time has been applied to the institutions founded by benevolence in California, it will appear there, as elsewhere, that those only last that follow the symbol, "first the blade, then the ear, after that the full corn in the ear." It is not in the nature of the case, that institutions such as we are speaking of, can be founded and maintained in a new State when they are needed. And any representations that are referred to, to show that California is an exception to this rule, are erroneous, and those familiar with what has transpired there know it. Every other State in the Union has needed help in the beginning to found its institutions—especially those of education—and California now needs the same, and is dependent upon it to second her own efforts and enable her to educate her youth.

It only remains to state some reasons why this enterprise must be pushed with energy, a part of which are peculiar to California.

To begin with, we have already a class of youth nearly ready to enter college. The immigration there has of late consisted largely of families, and their sons and daughters were taken from school to go there, and they need to continue in school after they arrive. We have well taught common schools to receive the younger children, and some very promising female schools to receive the daughters, but for the sons now nearly grown, we need a school that shall mature as they proceed on, and furnish them with the means of acquiring a liberal education.

There are only two schools in the State, besides the one at Oakland, that propose this as their object. One is an institution under the patronage of the Methodist denomination, and the other is taught by the Jesuits. And this leads me to say that this latter class of educators are unusually busy among us. Money without stint comes at their bidding, and their aim and endeavor is to make their institutions popular, and they are ready and anxious to educate the youth of the State; and of course, the only way to prevent the blight of their influence is to furnish better means of education than they can. This we seek to do, and to do early. Let the patrons of education but give us a tithe of the money that they expend, and the work shall be done. We have the teachers, and with some means furnished us at first with which to erect buildings and buy books and apparatus, we will have the pupils, and in a generation or two there shall grow up an American college on the coast of the Pacific that shall be worthy of the name.

Since the above was written, a mail has arrived from California, bringing a San Francisco paper which contains an account of what is called a *commencement* in the Jesuit College of Santa Clara, together with notices relative to the condition and prospects of the institution.

Some extracts I propose to introduce here, to indicate the kind and the extent of the efforts making by the Jesuits to get the education of our youth into their hands. The statements run thus:

"Santa Clara College was founded in 1851, by the Fathers of the Society of Jesus" (which means, that a school was opened then; the institution was not chartered till after the College of California at Oakland), "and the applications for admission became so numerous, that it was necessary to *enlarge the buildings* each succeeding year. The first year the number of students was sixteen; the second, thirty-two; the third, sixty-six; and the present year, one hundred and two. They are principally Americans from nearly every State in the Union; but some of them are from Chile, Peru, Mexico, Sonora, Oregon, New Zealand, Australia, Canada, England, France, Algeria and Italy, and many of them natives of California. Their neat and gentlemanly appearance, and their modest and polite deportment, was the subject of general remark.

"It is stated in the prospectus of the College, that the Fathers intend during the present year to build four spacious halls for study rooms and dormitories, and to fit up an additional extensive yard as a gymnasium and play-ground. They also propose to construct a large artificial pond for summer bathing.

"A complete philosophical and chemical apparatus, comprising all the recent improvements, is daily expected from Paris, and there is also in progress a cabinet or museum of natural history.

"The library attached to the Institution already numbers ten thousand volumes."

The account of the "commencement" is a curiosity in its way, illustrating how large words can be applied to small things; but on the minds of many parents, from the less intelligent parts of the country, it will have its effect, and secure a temporary notoriety to the institution. The account goes on to say that

"There are eighteen Professors and Teachers, fifteen of whom are Jesuits; and it is superfluous to add that they are all eminently qualified for the position they occupy. Their names are as follows—"

All the names on the list except two show that they are foreigners. With this array of attractions, this Jesuit institution presents itself before

our community, and if no other institutions exist, it will receive the patronage of the State. The large number of pupils now in attendance shows more surely than any thing else how much such institutions are needed, and to one who reads the catalogue it is evident that very few of them are Americans; not many Protestant children are yet there, but if there is no other place to go they will be there. Objection cannot successfully be made to the patronage of schools like this, unless those of a better character are established to do the work which needs to be done. Within a few miles of this Santa Clara Jesuit College is a Catholic institution for girls, in charge of the so-called "Sisters of Notre Dame." It has been in operation some three years, and has commanded means from some quarter to erect buildings that have cost fifty thousand dollars, and they are soon to be enlarged at an expense of sixty thousand more; and the school has always, it is said, as many pupils as can be accommodated. There are also other Romish institutions for both sexes commencing in various parts of the State.

We therefore appeal with earnestness to our Christian friends, and ask if the facts of the case do not justify us in asking of them the means to prepare the institution of Oakland to meet the wants of the State as they now exist? Looking on these things as we who live there must, we cannot be silent. We have done what we could, but we cannot raise the means in the State to enable the school to do the work required. Whether it shall be done at all, or whether it shall be left to such institutions as are above described, the friends of education in the older States must decide.

But the one great paramount reason for founding a college in California is, that we may educate our own ministers and Christian teachers. We can and must draw on the institutions in the older States for these for a time, but not always. We are too far away. And, moreover, as our country grows, and new acquisitions of territory are made,—and they are sure to be made—the attention of the older States will be called to them, and they in their turn will need what we now need in California. If we are helped now, and are diligent in the development of our own resources, when that time comes, we shall not only be self-supporting, but be ready to join in the great work of evangelizing the whole country. We need even now in the midst of us institutions of learning, to call off attention from that one sole ruling idea of a new country,—wealth,—and lead the mind of our youth to other objects of pursuit.

We need an institution devoted to sound and liberal learning, pervaded also by the spirit of the true Christianity. We need it as an element of civilization in society. We need it as a means of propagating true religion. We need it as a means of self-defence; for, as was said before, we have Romanism, industriously, silently, and yet effectively working among us. We have the infidelity of the French and Germans copied and popularized in too many cases by a commercial and political press. In place of the grosser, ruder forms of error and prejudice that prevail so much in some new States, we have the more refined speculations and skeptical theories of modern infidelity, and we have less to oppose to it before the public mind, than can be had in older States; for books properly discussing these subjects are not common as yet, and the most that can be done must be done through the press and the pulpit. We need institutions of sound learning, in which the minds of our youth may take strong hold of the foundation principle of truth, and become its advocates in after life. Imagine the influence of one of our New England Colleges, Yale, for example, to be subtracted from the history of the past; and the void thus created, would in-

dicare very nearly the kind and degree of influence we wish to set to work in California by means of a college. New England would not be New England without her colleges; no more will our Golden State be like her in civilization, learning, and religion, without them. We are too far west, and too isolated, to feel very much the influence of eastern institutions; we must plant them in the midst of us, and answer thus the necessity which our situation creates. It is soon coming to pass, that "the last shall be first." The natural resources of that country foreshadow the settlement of a dense population within the bounds of that mammoth State. The man who founds a college there, to do in that growing society, what we see that the older colleges of the Union have done and are doing, will do a thing that will more surely and extensively impress his influence upon his country and the world for good, than any other single thing we can think of. It is a rare opportunity; a man may here put forth his hand and wield a power that will give character to the civilization of a great State. He may open a fountain that will flow with the water of life; blossoms and blessed fruit shall abound wherever the stream shall run. In this way a man may perpetuate himself in the power of an increasing influence on his country and the world, for centuries untold after he has left this scene of action. If considerations like these awaken in any minds a desire to do, through their means, a lasting and positive good in life, the establishment and liberal endowment of this institution furnishes a rare opportunity. We hope in the good Providence of God that such men will be found, and that the work will be done, and be consecrated "to Christ and the Church."

I cannot better conclude this communication than by giving the following extract of a letter from the Principal of the school, Rev. Henry Durant, addressed to the Trustees, dated

OAKLAND, April 15, 1855.

"The importance of such an institution as you contemplate cannot well be overestimated, and (what is not strange to a strict observer of the Providence of God in human affairs) the difficulty of establishing it as great as its importance. He is no philosopher, and he must be a very *unpractised Christian*, if he is not even worse than an infidel, who does not know that every considerable good in this world is an attainment—every Canaan a conquest. It may be said of all the people of God, and of all their proper enterprises, of Christianity and all its triumphs, as truly as it was of Jacob and of Jesus Christ, '*Out of Egypt have I called my Son.*' The difficulties with which the College has been obliged to contend, in its beginning, argue a probability of its final success. The *baptism of the Cross* which it has received in its infancy, may be the seal in its forehead of its election to the Crown. Its early difficulties at least place it in the category of all good and great enterprises, and commend it the more strongly to the sympathies, the prayers, and the exertions of its friends and guardians."

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COLLEGES, A POWER IN CIVILIZATION,
TO BE USED FOR CHRIST.

A

DISCOURSE

BEFORE THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST,

DELIVERED IN HIGH STREET CHURCH,
PROVIDENCE, R. I., OCTOBER 30, 1855.

BY

RICHARD S. STORRS, JR., D. D.,

PASTOR OF THE CHURCH OF THE PILGRIMS, BROOKLYN, N. Y.

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1856.

DISCOURSE.

COLLEGES, A POWER IN CIVILIZATION, TO BE USED FOR CHRIST.*

BY RICHARD S. STORRS, JR., D.D.,

Pastor of the Church of the Pilgrims, Brooklyn, N. Y.

"Thy neck is like the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men."—*Song of Solomon*, iv. 4.

HOWEVER men may differ concerning the propriety of interpreting the "Song of Songs, which is Solomon's," as prophetically descriptive of the mutual love between Christ and his Church, no one, with a heart in any degree alive to the charm of pastoral poetry, will hesitate to admit the exquisite beauty of its description of the Bride. 'Behold, thou art fair, my love; behold, thou art fair. Thou hast doves' eyes,' modest and loving, 'within thy locks. Thy hair is as a flock of goats that appear from Mount Gilead,' roughening its slopes with their yellow wave. 'Thy teeth are like a flock of sheep that are even shorn, which come up from the washing,' pure and white, each meeting its fellow, and none of them wanting; for 'every one thereof beareth twins, and none is barren among them. Thy lips are like a thread of scarlet,' soft and smooth, round and red; 'and thy speech is comely. Thy temples are like a piece of a pomegranate,' with the red and the white blended upon it, 'within thy locks. Thy neck is like the tower of David,' so straight and high, and firmly set, wheron there hang

* This article was prepared as a Discourse to be delivered on behalf of the "Society for the promotion of Collegiate and Theological Education at the West." It was delivered at the last anniversary of that Society, in Providence, R. I., and was afterward repeated, by special request, in Boston, New Haven, New York, and Philadelphia. For obvious reasons, the original form of it is retained in our pages.—Ed.

necklaces of gold and pearls, as on that tower there hang the bucklers that have been used or won by mighty men. 'Thy two breasts, are like two young roes that are twins, which feed among the lilies. Until the day break'—or, rather, until it *breathe*, with the first pulsation of morning light—'and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. Thou art all fair, my love ; there is no spot in thee !'

No one, certainly, will question the beauty of this passage from the sacred Idyl. It greets us with the freshness of morning-land upon it. Spice-winds and balm imbue the words. The tremulous shafts of the Eastern dawn are hardly more clear and pure from taint, than are these lines from the touch of artificial or meretricious ornament. Through them, rather, we meet the shepherd-soul, still fresh and strong in the midst of all the shows of station, imbued essentially with the love of nature and the sense of its charms, walking forth in symmetric and undebased beauty, to utter its thought in happy song. No passage of the earlier poetry of any land breathes a sweeter aroma of nature throughout it ; and none more defly, with an intuitive grace that outruns art and mocks imitation, selects the most picturesque forms and types to set forth its object. The Poet must always accept it as a triumph, not of practice but of genius, not of artifice but of nature, in his domain ; while the Christian believer, finding in it the devout ascription to the Lord of love for his Church, which he was wont to meet for communion on the summits of Jerusalem, the very "mountain of myrrh and the hill of frankincense," will recognize the spiritual meaning which consecrates it, and will admire the wisdom which has preserved it for us. The Church walks here an Eastern maiden, pure as the morning, serene as evening, beloved with more than lover's tenderness by him who is her Lord, with no spot on her, all fair and noble. And it belongs to us, to all who honor and love the Church, to make her now what he foresaw her, who wrote of her before Christ came. The harlot of the Apocalypse, beside this maidenly bride and queen of the earlier vision, has a dreadful and lurid significance in its symbol, which History, alas, but too faithfully interprets.

But it is not so much my purpose to dwell upon this description—which, indeed, neither asks nor would suffer much commentary of mine—as to take the one object which the text brings before us, and to consider it in its meaning, as representative of that which now exists. "Thy neck is like the Tower of David, builded for an Armory, wheron there hang a thousand bucklers, all shields of mighty men."

The king's house, and the Temple itself, were not more a part of

the completeness of Jerusalem than was this citadel and armory of David. Erect and solid, it rose so prominently before the eye of one who viewed the sacred city, from the mountains round about it, or from its walls and the roofs within them, that it mingled itself in the thoughts of the poet with all things most familiar to him. It was as inseparably a part of the scene from which his graphic imagery was caught, as familiar to his mind, as familiar to those for whom immediately the poem was recited, as the flocks on Mount Gilead, or the threads of scarlet, the sheep coming up from their washing in the river, or the pomegranate, showing its crimson flowers and pulpy fruit through the embowering dark-green foliage.

The mention, therefore, of this lofty and durable citadel, although so incidental—the more, I might say, because it is incidental—suggests to us this thought, as the solitary shrub suggests its species: that *God, in advancing His kingdom on earth, has never dispensed with the use of fit Powers*. He has originated, rather, and organized such powers; has availed himself of them, and made them subordinate to His designs; so that, from the first, his people have been familiar with them, have been accustomed to the use of them, and, while trusting first of all in his Providence and Spirit, have been careful to erect, to confirm and maintain, these appropriate instruments; to rebuild them when decayed; to keep them strong, and equipped with resources; and to *use* them, whenever occasion has demanded, to advance His dominion. They have rested beneath the shadow of God's wing; but that shadow has fallen more evidently upon them as they have surveyed His appointed Instruments. They have seen that He, with an efficiency unfailing, and never wearied, an efficiency that inspired and carried them forward on its immense movement, was advancing His kingdom to supremacy on earth. And yet they have seen that He created and then employed fit powers for this, and called on them to use these too: the powers of Government, of Literature, of Society; sometimes the power of armies, and of war; even as He builded, by his direction, the citadel of David, and the armory of his people, in the very city which He had chosen for his rest; where the ark was, and the covenants, the Temple and its splendors, the priesthood and its service, the worshipping congregation, and the glory of the Shekinah.

God always has had such visible and established centres of power in the advancement of His kingdom. He has had the eternal might in his hand, and yet he has used men, and employed their energies and their institutions, in gradually realizing his grand ideal, of Human society harmonious with the Heavenly. And the mightier and more firm these establishments have been, the more fitting to His purpose,

so long as they have not arisen against him ; and the more fully and earnestly has he employed them. He has not left them to be small powers ; but has developed, enlarged, and built them up, until they became, each in its place, " as the tower of David, builded for an Armory." This is the truth suggested by the allusion in that stanza of the song which I have taken for the text ; and this I assume as the basis of my discourse. A glance over History will verify it at once. Our knowledge of God's character, of his wisdom and goodness—every view of his plan, which shows us how he operates through causes for effects, and appropriates means and applies auxiliaries, instead of directly creating the result, would almost lead us to anticipate it, I think, in the absence of History. The Scriptures declare it ; that ' the shields of the earth belong unto the Lord ; ' that the very ' wrath of man shall be made to praise him,' that all things shall *work*, work actively and together, for good to his children ; that kings shall be the nursing-fathers of his Church, in order to her ultimate triumph among men, and queens her nursing-mothers ; the sons of strangers building her walls, and their kings ministering unto her, and the nation and kingdom that will not serve her being utterly wasted.

Holding in mind, then, this general truth, it is only necessary that I should show—what will not be difficult—that Colleges, and other higher Seminaries of learning, are real and effective powers in civilization, and that they are fit powers to be used in the extension of God's kingdom on earth, to conciliate for the society which has it for its object to found and upbuild these, the sympathy of Christian men, and their large assistance. I would take them out of their merely human relations, and show them connected with the vast plan of God ; capable of being, and adapted to be, his magnificent instruments, the radiating points of his far-reaching and mighty operation amid our times ; the citadels and the armories of his peaceful hosts !

A College is simply, in its elementary form, which yet includes the whole idea of it, a SEAT OF LEARNING ; where minds more disciplined, and more largely cultivated, meet other minds less mature and enriched, to quicken and instruct them. It is not a collection of funds or of buildings ; that may be, or may not be, in connection with the other, according to circumstances. The most effective Colleges have sometimes been those which had fewest of these ; and those whose fame still shines as a star on the front of Grecian History had almost none. It is not even a collection of books, of specimens in science, of works of art ; these are the implements and the equipment of the College, which will naturally come to it more and more copiously as it stands more permanently, and fulfills its

office with larger success ; but they do not describe, or even necessarily designate it. The presence of them is not essential to its life ; the absence of them interferes with its usefulness, but does not forbid or impair its integrity. But the College is, in its radical idea, in its essential life and form, a collection of **PERSONS**, the teachers and the taught ; some older and manlier, with minds more disciplined, and thoughts more exercised, and more conversant with truth ; the many younger and more immature, with minds receptive, but not yet developed, acquisitive of truth, but not familiarized with its principles and relations. The younger come to be taught by the older. The older came to impart of their knowledge, their experience and taste, and something even of their own mental force, to the younger, their disciples.

This is a College in its primary form ; not a Manufactory, though it may have buildings and bells like that ; not a Museum, though it may have collections and libraries like that ; but, radically, an assemblage of living, thinking, and communicating minds ; some teaching the rest, the many learning from the few more advanced. In our times, however, it is obvious to add that the common use of language applies the term **COLLEGE**, and for the purposes of this discourse it will also be applied, to those higher seats of learning to which the more frequent and familiar schools stand as auxiliaries, and in which older minds attract and instruct an older class of pupils. It is these, as separated from other Seminaries of useful knowledge, and considered apart from them, which we are to estimate, and the relations of which to Christian civilization I am briefly to set forth ; because it is with these, chiefly at least, that the Western College Society is directly concerned.

I. Such a College, then, necessarily, by its very constitution, and in the beginning of its history, is a **CENTRE OF POWER** ; of that moral power, pervading, supplementing, and controlling all others, which more and more is becoming supreme in our age. This is the first fact to be considered in regard to it.

There is power exerted wherever a thought is clearly uttered by one mind to another, and is received by the latter, and made a principle in it. For thought, thus circulating and thus apprehended, becomes, in every mind which it visits and affects, the seed of other thoughts ; the germ, oftentimes, maturing into systems of conviction and of experience. It hath that vital energy in it, and that reproductive tendency, if so be it be a true thought, which will not let it slumber ; and the mind hath that quick aptitude for it, which will not let it pass inactive from the memory. When once it is lodged among the convictions, other thoughts gather to it, and are modified

by it according to its importance. It inspires them with its force, or arranges them by its law. Hopes, desires, plans of action, the very temper and spirit, take impulse and tone in some degree from it; the character itself, in all its development, receives its impression. It passes by degrees, in its influence and control, not always swiftly but always certainly, from the mind to the life; from the inward state and frame of the soul, to its expression in the conduct. It prompts or restrains the efforts of men; directs their endeavor to new and higher ends, or stimulates that endeavor for those previously chosen. It even passes forth from them to others; sometimes to repeat, in the belief, the character, and the life of others, the same operation it has shown in the first examples of its power. And though, of course, the influence of the first thought thus uttered, thus appropriated, and thus communicated to others, becomes very soon indistinguishable to men, not to be followed by their vision or intuition, nor even to be detected by their analysis, it is just as certain as any effect which we witness before us—as certain as the ripening of fruit in our gardens, from seeds that were planted long ago—that that influence extends itself through the widening circles of human life, is imparted from one generation to its successors, and becomes thus inseparably though invisibly incorporated with all the development of the history of the race! It is invisible; but sometimes the safer from assault or resistance for that very reason. It is imponderable; but so is every great power in nature: light, gravitation, electricity, life. It passes without observation and show; but in this it allies itself with every real moral movement, with the coming of the kingdom of Christ himself. It is silent in operation; but so is the force that permeates the soil, that pictures it with flowers and shelters it with trees, and makes each spring a resurrection of nature. And he who philosophically observes human history, considering its development and tracing it to its sources, will see that Thoughts have really governed it more than Arms, even in the past; that it hath stood, like the earth which is its platform, not on visible pillars of adamant and gold, but on “words of power;” and that, as the race becomes more refined, and the machinery for transmitting thought is swiftly perfected, the more evident will it be, with every generation, that this is the power above nations and ages; the power behind thrones; the power that ultimately wields all others, and produces or limits the changes among states. It is the real lesson of History itself; it is the necessary result of our constitution, wherein the spiritual dominates the material and uses it for its ends; it is the very axiom of our civilization; that *Thought transmitted, and Thought appropriated governs the World!*

Wherever, then, Thought is concentrated and published, there is a centre of radiating power; and the higher the thought, the more perfectly expressive of grandest truths; the more intrinsic and supreme is that power. In the cavern or the attic where the scholar studies; in the pulpit where he preaches, or the forum where he debates; in the studio where the painter portrays in colors, or the sculptor works out through plastic marble, that seems by turns to shiver and grow proud at the touch of his chisel, the thought that has possessed him; in the office from which proceeds the sheet that, entering many homes, shall circulate through them the convictions of the minds that have planned and impressed it; in even the place of casual meeting, where men talk together of themes that are not transient, and quicken or instruct each other by the meeting; in every such spot is this power gathered. And he who is wise will disregard none of them, for in each one quick principles may be uttered, infolding great destinies, and none can tell whether shall prosper, this or that! The poor closet of the scholar may become a shrine for reverent ages, like the old mill at Oxford where Roger Bacon studied; and the pulpit of the preacher, or the office of the editor, may govern more really than presidents or senates.

But in the College where men are assembled, some with the definite purpose of instructing, and others with the responsive purpose of gathering knowledge, the power thus exerted becomes fixed and compacted; it gains clearer exhibition, and exerts larger sway. And the reason is obvious. The thought there imparted is not given impersonally, as it is by the editor; but is sent directly from one mind into others, through living contact. It is not given, only or principally, through records; but it passes on the tones, and takes of the pressure of animated speech. It is not given occasionally, as it is by the preacher; but the business of giving, and equally of receiving it, is made the business of the life; the one pursuit, that subordinates all others. It is not thought, alone, that is thus imparted and thus received; but it is thought exemplified in the characters it has formed, and thought illustrated by the energies it has disciplined. Finally, the minds thus associated and held together, in intimate, organized, and quickening union, are so related to each other, the older giving and the younger receiving, that the minds of the former are left more free, and the minds of the latter are made more susceptible, by their very position. The two are associated from the first, constitutionally, as the teacher and the disciple ought usually to be.

It is evident, therefore, the moment we regard it, and before all experience, that a College must always be a centre of power; of

that power which regulates, limits, and invigorates all others. Through the minds which it assembles in its offices of instruction, not their own thought only, but the thought of the Past, the thought of the present living world of intelligences, the thought and plan of God himself, as traced in rocks, and incorporated in the forms and the motions of the earth, and splendidly manifested by the witnessing stars, as suggested by literature, or as shown by the grand and rhythmic progression of history—all these may be brought, through personal interaction, upon the minds of those who are gathered for learning. And when we gain the Angelic ken, when we can count the leagues of ether through which light flies on its pilgrimage of ages, we may tell the relations, and measure the breadth, of that moral power! Nay, not even then; for this surpasses, and outspans time, and takes of the vastness of Eternity itself!

All this of the College, in its very beginning; while it has only form enough to express its idea, and is but incipiently fulfilling its office. But there is obviously a second thought to be connected with this, to set more clearly this power before us.

II. It is that every College, by a law of growth inherent in it, **TENDS CONSTANTLY TO BECOME LARGER**; more numerous in its teachers, more numerous in its scholars, better equipped with the apparatus of instruction, and more competent to give to larger numbers a more complete training.

Every founded institution, especially every one which is founded on a principle and not on a tradition, which holds an idea within it, and does not simply shelter an interest, shows a tendency to grow; to become developed from a less to a larger, and to grow compact and copious with years. If it be reared to consult mere commercial or political advantage, this may not be. If it be founded to gratify pride, to put the crown upon personal ambition, or even to subserve the mere convenience of Society, this will not be. But if it be founded on a permanent demand of Human Nature itself, and be intrinsically adapted to that, this tendency is as certain as that of the date-fruit to grow into a palm, and will be as permanent as the fitness of the institution to accomplish its ends. And in no case is this exemplified more fully than in that of the College.

It is a fact which has arrested the attention of historians, that the great Universities which embellish and enrich the civilization of Europe, commenced with the smallest and humblest beginnings, and advanced very gradually to eminence and wealth. They were not established, as hospitals have been, by royal munificence, and equipped at the start with all means of instruction. They did not grow up, even, from a system of lower and more popular schools;

a system which had extended itself, by degrees, until it encompassed the nation with its influence, and out of the midst of which shot forth at last, as a consummate product, the great University; opulent with a wealth contributed by each section, and administered by minds that had been trained for their departments by many years of subordinate service. Not such has been their history. But these great Universities—like Oxford, for instance—began in the action of some single mind, and were gathered, in the outset, around the residence of some solitary scholar.

Alfred may have done something, according to the tradition, to maintain or enlarge existing schools at Oxford; though the historical authority for this is not much. But if he did, his exertions and benefactions were comparatively slight, too slight to make great or permanent mark on the records of his reign; and he only aided what already was commenced. Nor was there any system of auxiliary schools, sending forth the pupils whom they had trained to the nascent University. But all we certainly know is, that as early as the reign of Edward the Confessor, there were schools at Oxford, connected probably with conventual establishments; that these attracted by degrees to themselves whoever was studious, and desirous to improve by the discipline of thought; that other schools were founded, as the numbers in attendance became gradually larger; that nearly a thousand years ago, University College is said to have been founded; then Merton, Exeter, Oriel, Queen's College, New College, All-Souls, Magdalen, and one after another the long catalogue of the remainder; each century producing its series of three or four; each century adding to the libraries, the galleries, the pleasure grounds, the chapels; till the whole immense structure, as now instituted and existing, erects itself before us, with its many departments, its many and eminent preparatory schools, its mighty mass of apparatus and equipment, its immense, unreckoned, and still widening influences, which no arithmetic can compute, and no eloquence describe. The whole institution is the growth of ages. Time has matured it; benefactions have nourished it; revolution has shaken it, but only to fix its hold more firmly on the national mind. The names of multitudes, eminent in English history, rustle above it as its majestic and musical coronal. The acts and lives of illustrious men have been its fruits. It, at this moment, anticipates a Future, more prolonged than its Past, and far more splendid; and the elements of civilized society in England will hardly outlast it. And yet it sprang from a seed so slight, that the acorn which first involved the timbers of the ponderous battle-ship that now thunders with its cannon against fortresses or fleets, is not more inextricably lost in the Past.

The same thing is true, to a great extent certainly, of the University of Paris. Before the close of the eighth century, the Irish or Scotch Alcuin was called by Charlemagne to preside over that infant Seminary at Paris, called "The School of St. Martin," which had just been established. He has himself set forth, in the pompous and fantastic rhetoric of the period, the studies in which he instructed his pupils. "To some I administer the honey of the sacred writings; others I try to inebriate with the wine of the ancient classics. I begin the nourishment of some with the apples of grammatical subtlety; I strive to illuminate many by the arrangement of the stars, as from the painted roof of a lofty palace." In other words, Grammar, the Latin language, Astronomy, and Theology, were the studies then pursued. Afterward, in the tenth century, there came into this school a new learning from the East, derived from the Arab conquerors of Spain, who already 'had produced more than three hundred writers, and founded more than seventy public libraries, in the cities of the Andalusian kingdom.' During the twelfth century, through the growing celebrity of the then already ancient school, Paris began to be known over Europe, by way of eminence, as the 'city of letters.' Among its students were found many Englishmen, and almost all whose names became distinguished among the learned of any country. Abelard was one of its famous teachers, and John of Salisbury one of his pupils. About the beginning of the thirteenth century, the school began to subsist in full form, as a Royal Incorporation, divided into nations, and presided over by a Rector; and thenceforth it was more and more patronized by the kings. A school of medicine was associated with it; and the study of both the civil and the canon law was introduced into its routine. The Grammar, Rhetoric, and Logic, comprising the "Trivium," Music, Arithmetic, Geometry, and Astronomy, composing the "Quadrivium"—which had been eulogized by the earlier ages as comprising all elements of necessary knowledge—were found to require new studies added to them, to complete the curriculum of a liberal education. The Aristotelian Logic and Metaphysics, as applied to Theology, became a recognized and a powerful element in its mental training. And so, step by step, through a progress which I can not tarry to delineate, was developed that immense and powerful institution, lately the most frequented University in the world; which had, a quarter of a century ago, nearly eight thousand scholars in attendance upon it; and which reckons among its recent lecturers the names of Collard, Cousin, Guizot, Jouffroy, Biot, and Arago, with others whom the world has learned to respect. The growth of the city of Paris itself, from that small village on the island in the

Seine where Charlemagne had his royal seat, to that magnificent metropolis and emporium which gathers its wealth from every land, and gives its standards of taste to the world, has not been more steady, has hardly been more historically conspicuous, than that of the school which Alcuin first taught, to the great University which a nation now honors. And a law of human nature is expressed in the fact.

One principle of knowledge leads always to another, interior or higher. One department of truth communicates with a second, collateral and its supplement. A library, if sufficient in one age—which no one ever was—becomes necessarily inadequate through the progress of the succeeding age. No museum of specimens can anticipate those which the penetrating science of after times shall collect from the earth, or extract from its mines. And no gallery of art can either ingather all that which is valuable of the works of other ages, or do without that which is subsequently produced. Meantime, too, the resources available for such institutions become continually larger, as their constituency, if we may style it such, of educated minds, becomes wider and more powerful. And so, as the demand continues and augments, the supply increases also. Bodley gives his library; and Radcliffe builds library and observatory both. Clarendon furnishes printing-presses, and leaves means for building rooms for them; and Danby opens a botanic garden. One patron founds a professorship of Divinity, and another professorships of Geometry and Astronomy; one donor supplies instruction in Moral Philosophy, and another in Ancient History; a king, perhaps, as at Oxford, supplies a professor in Modern History, and Modern Languages; a devotee of his profession gives a Lecturer in Anatomy. And so liberal minds in every age, discerning a want, are moved to supply it. Each generation supplements the work accomplished by its predecessor, and does its part to carry that to perfection; and the whole structure rises, like the Cathedral of Cologne, never perhaps to be perfectly finished, but majestic in its progress, and all the more august and exalting, because combining in its rearing, as it contemplated in its plan, the labors and the gifts of successive ages.

And all this time, too, while adding thus to its material equipment, the institution gathers the invisible wealth—invisible, but essentially quickening and invaluable—of illustrious associations; with the scholars whom it has trained, with the statesmen, the divines, the poets, the philanthropists, the great promoters of science and of art, who have gone from it. Their memory becomes its inspiring inheritance. It consecrates the buildings where they once trode. It hangs its banner of golden light before every window, along every aisle,

where their eyes have rested. It makes the groves to whisper their names, to syllable their words, almost to breathe with their spiritual presence. It passes an exhilarating, inspiring influence from each age onward, through the ranks that come after; and exalts the present cycle, of acquisition and action, into communion with those which History records, and of whose fruits the world is taking.

And nothing, in a peaceful and free civilization, like that of England, or of this country, can easily arise to check this progress, or to arrest it on this side of absolute continuance. Priestly power may come in, where that prevails, as in the Universities of Spain, and prohibit its subjects from teaching Philosophy. Despotic authority may now and then interpose, and take some hall of learning for a fortress, and run its peaceful types into bullets. But, where freedom prevails, and peace is thus secured—that peace, which Alfred is said to have declared was all he wanted to carry forward his schools to growth and greatness—where industry furnishes the means of advancement, and enterprise enlarges and liberalizes men's thoughts, there is nothing to hinder the most permanent and most noble advancement of such Seminaries.

Commerce, though sometimes not altogether friendly to them, but rather inclined to undervalue and supersede them by more practical schools, may be liberalized by them, until she shall pour her affluent treasures into their bosom; and Democracy may be taught to recognize in them the true, and generous, and necessary nurseries of that dignified patriotism, that large philanthropy, and that wise statesmanship, which are her only safeguards and support. And so the mighty and still growing progress tends silently to advance, until the description of the sacred poet, transferred to our times, is literally realized, and the institution, which was so small at the beginning, yet even then a centre of power, stands forth before men, like the citadel of Jerusalem before his eye: "as the Tower of David, builded for an Armory, whereon there hang a thousand bucklers, ALL shields of mighty men!"

III. From such an institution there radiates naturally an influence which REALLY AFFECTS ALL CLASSES; which MAKES EACH ONE MORE SECURE AND MORE POWERFUL, confirming its resources and ennobling its life; even as from the citadel of David, there went a force that guarded each home within the city, and made Jerusalem, in all its bounds, more peaceful and secure. This is the third point which we should consider.

I have spoken already of the nature of the power thus silently distributed. Its universality remains to be considered. It has

one limit, and only one. There arise, at distant intervals in History, pre-eminent minds, real creators in their departments, that seem hardly so much a part of the race as its pre-ordained instructors; sent forth of God to open new tracts of effort and research, and to give therein, at the very commencement, the highest attainable examples of success. Such was Homer in poetry; and such in later ages were Dante and Shakspeare. Such was Euclid in Geometry. Such, Raphael, in painting; and such his more majestic cotemporary, the great master in all the related arts of painting, sculpture, and architecture, Michael Angelo. In the works of each of these Masters in their departments, not only were old ideas applied with extraordinary force and in new combinations, but new ideas and laws were inaugurated, for after times to accept and employ. Great primitive and architectonic forces were developed by them, for the instruction of the world.

And such men neither needed, nor perhaps would have been aided by, the discipline of the University. Their own minds were Universities, so far as their special art was concerned; equipped with the forces, and imbued with the tendencies, inspired with the impulses, and made intuitively to apprehend the truths, which after Universities—that are only the collections of leading minds in any one time, and not of these master-lights of all time—could only learn from them, and partly reproduce. God endowed such rare, supreme, and solitary souls, with a double portion of his own force; the very *regium donum* of his bestowment. They needed no discipline of inferior minds, they needed opportunity and nothing else, the tuition of meditation, the invitations of nature, to draw forth their powers. And the outward influences often can not be traced whereby they became so majestic as they were, and so replenished with thought. We can not tell where Euclid studied. We only know that he opened the School of Geometry at Alexandria. We can not tell through what influence it was that the crabbed stock of Italian civilization blossomed out, all at once, into the splendid pictorial genius of the sixteenth century; nor how it was that the wild boy of Stratford, the strolling player of the age of Elizabeth, became so informed with the essence of History, and was made so strangely to encompass in himself all the forces of life, that his tragedies remain a possession forever, familiar to the ages, and imperishable as vital air. We can only say that He who made the ocean larger than the lake, and the sun than the planet, and the planet itself than the satellite which follows it, made these minds larger and more capacious than others, and different from them, by their very constitution, for purposes whose secret is in His will. It

is His wisdom simply ; and He may exert the same energy again, or he may withhold it, precisely as he will.

In regard to these minds, then, we can only say, in tracing the influences of such a University as I have outlined, that it does not interfere with, if it does not secure, their production and development. On the other hand, through the influence which it circulates or creates, it secures the arena most meet for their exhibition, whenever they are sent forth. So far as their creation is dependent on forces which man can either quicken or govern, it prepares the way for it. And sometimes, when they appear, it will do for them what Christ-College, at Cambridge, did for Milton ; it will furnish them with knowledges to be interpreted and reconciled by the intuitions of their genius, and will put instruments in their hands, with which the splendid spirit within, not hiding itself for solitary thought, may go forth armed, for the battle of light against error and darkness, for the battles of God against the powers of the world. I see no relations in which a University may not be friendly and fostering to such minds, and help them to realize their kingly mission ; and the idea which sometimes has obtained among men, that it hinders their development, and postpones still further the period of their creation, seems to me among the silliest of fantasies. It is trying to measure meteors by the laws that govern rivers.

But it is not for such minds, as I said before, that the University is designed. They anticipate and comprehend it, in great measure, innately. They stand outside of it, by their inheritance. But for the great class of governing minds in any age, for those which act with power on their cotemporaries, and by whose action the affairs of a nation, in any century, are modified and decided—for these, such schools of learning are reared, and to such they are fitted. How perfect are their adaptations to enrich and complete these ! By such advancing schools of learning, the political aspirant is educated into the statesman ; the student of Theology is made the accomplished and comprehensive divine ; the youth, whose tastes and innate tendencies lead him to letters as his domain, is made the liberal scholar and teacher of all good arts ; the pupil, who otherwise would have been but a sciolist, becomes the exact and scientific savan, familiar with the researches of those who have preceded him, and capable of transmitting a still enriched knowledge to those who come after ; the student of art, by the familiarity with its high rules into which he is led, and his intercourse with its great and quickening examples, is fitted to embellish what otherwise he would have dishonored, the culture of his time, and to advance that culture to still higher points ; the lawyer, instead of a mere tricky manager of small affairs,

is made a student of precedents and laws, of history and of ethics, of the whole divine economy in fact, and the laws of human nature, and the development of the race; the physician is taught in the mysteries of wisdom incarnated in our fearful and wonderful frame, and finds botany, chemistry, mineralogy, climatology, all his auxiliaries; and the astronomer is enabled not only to count the visible stars, and interpret their motions, as the ancients could not, not only to point his revealing tube to the still profounder deeps above him, and bring to view the other worlds which for ages had only been seen by the angels, but even to go out beyond any telescope, on the airy march of an analysis still more perspicacious and exact, and prefigure the forms, and determine the masses, and even lay down the orbits and the paths of those remote worlds whose existence and motion are only inferred from the necessity of them to keep our whirling globe in equipoise. No branch of useful knowledge is pursued in any age, no department of laudable and beneficent action is opened or is prosecuted, in which the influence of such a seat of learning must not be benignant. It tends to make the artisan an artist, the mechanic an architect, the sailor a navigator; as well as to make the politician a statesman, the newsman a historian, and the rhymist a poet. It tends to enrich and ennoble the influence that pervades every court-room, that emanates from each press, that radiates, with a power from God upon it, around every pulpit. It tends, in a word, to make the State, in all its reach, more affluent and secure, and every home in it more enlightened and more free.

The lesser Seminaries, especially Common Schools, are sometimes conceived, by uninformed minds, as endangered, or at least overshadowed and obscured, by such founded Colleges, which are growing to be Universities. But the fact is, on the other hand, that these lesser schools sprang from the higher at the outset, as thrifty shrubs are born of trees, taking life from their roots; and that they ever since have flourished best, I might almost say only, in connection with them. Popular education, without such fixed and elevated centres, would be a mere nebulous mist of sciolism, enlightening nobody. Popular education, when it emanates from such centres, such positive orbs of concentrated learning, becomes a grandly illuminating presence, in every hamlet and every district; its luminous waves propelled continually from unfailing sources, and bearing quickening power everywhere. And there is not a school or a lyceum, to-day, in any township of our whole land, that would not be richer, more exalting and inspiring in its contact with the minds assembled by it, if that University which is planted in this city* had attained already the full

* This discourse was first delivered at Providence, R. I.

development which it surely will gain, with the progress of the ages ; if every art, and every literature, all forms and powers of human knowledge, which the race has thus far developed and secured, were now at home in it. Not this State only, but every college and every academy, every press and every lecture-room, every pulpit and every forum, every district and every home, within the compass of our confederacy—down to the Del Norte, beyond the snowy cones of Oregon—would feel the pressure, and be the richer for it, of one such replete and magnificent University.

In a word, the influence which is lodged in the College, and which circulates from it, is not only vital, as I said, at the outset, but it is in its nature a universal influence ; especially in a country free like ours, where the classes of society intermix all the time, and the different ranks change place three times in every century ; and where every force asserts itself without pause. In such a country, the influence of the University must circulate swiftly, and permeate the whole. No barrier of fixed rank interrupts or restrains it. No distinction of caste confines it to a few. It takes all human relationships for its media, is more mobile than the atmosphere, penetrant and pervading as life itself. As the citadel guards the whole population in the midst of which it stands, so does such an institution pervade with its influence, and shelter by its power, the whole community in the midst of which it is reared. It comes more and more to be recognized by that, in its peaceful halls and modest chapels, as being to it like the very ‘tower of David, *buildd for an Armory* ;’ where every art hath hung its shield, and where the wise and mighty men who have successively assisted or defended the State, have learned their skill, and left their trophies !

IV. It only remains that I notice, for the fourth thing connected with such an institution of learning, that it is a power which, above all others, is HARMONIOUS WITH CHRISTIANITY, AND ADAPTED TO BE USED BY IT. It may be, more fitly than any other, the citadel of its strength, and the armory of its weapons.

When I speak of Christianity I mean of course that Protestant Christianity which takes Christ for its head, the Scriptures for its law, and Preaching for its means, while relying on the influence of the Spirit of God to insure to this success. A Religion of Sacraments, that seeks to renew men and fit them for salvation by a physical, or at least a psychological, influx, transmitted from one generation to another, through appointed conduits, and by manual contacts, will hardly rely on Schools or Universities as its chief auxiliaries. It may build such for ornaments to the civilization it generates ; or try to use them, within certain limits, as its foci and fortresses, and their studies as its

weapons. But it will not incite them to, it will not allow to them, spontaneous growth, until they include all departments of thought, and it can only tolerate them so long as they yield to the control of its officers, and send out their students as its trained devotees. And even then, a Religion like that must naturally rely, as historically it has relied, on means outside of and diverse from these, for its chief advances ; on ceremonies and shows, on priestly orders and monastic establishments, on royal alliances and the arts of diplomacy, on political intrigue and the conquests of war.

But a Protestant Christianity, such as I have described, takes such seats of learning as its natural means, and its foremost allies. Its total relation to them is cordial ; and it becomes mightiest when allied with them in most intimate union. They are necessary to it, *for its own illustration and defense* ; for its logical maintenance. For such a Christianity is itself, by profession, a system of truth ; of that moral truth, of those spiritual verities, which transcend all others, and which yet are organically connected with them. It is a Religion not of theory only, but of actual historical development in the world ; of a development as real, as evident, and as really to be investigated and verified by research, as that of any empire which the earth has held upon it. It is a Religion not committed to tradition ; not incorporated in rites only ; nor solely intrusted to a privileged class ; but one that lives in records and writings accessible to all, and which must be intelligently accepted and interpreted. History is involved in it, as really as Prophecy ; it treats of fact, as well as of doctrine ; it develops a philosophy of human nature, while revealing the mystery of the Divine existence ; and it claims to be in harmony with, though not directly to anticipate and unfold, the structure and laws of the physical universe, while declaring to us those realms of spiritual life and activity, above the stars, which no eye hath seen.

Such a Religion, therefore, if true, which we assume it to be, is *in harmony with all truth*. It will derive illustration from every other department of truth ; and will take new supremacy over men's thoughts, and attract more fully their loving faith, as its complete and divine majesty is more amply set forth by collateral studies. Such a Religion has nothing to fear, but every thing to hope, from every good art, from every fruitful and large research. The science of the earth, when fully disclosed, will only confirm it. The science of the stars will only illustrate it. The science of the mind will show the wants it comes to meet, and exhibit more fully its aptitudes for this. The science of History will build for it, by degrees, as more largely pursued, a magnificent platform, to which all vanished

ages and all decayed nations shall contribute their part, and from which shall be shown, in fullest manifestation, the harmony of the Christian records with all the action of man, and the fitness of the Christian principles to all the needs of his nature.

There are some truths, of course, so remote from Christianity, by natural position, that they can contribute but little to it. But there is no truth with which it can ever come into conflict; and none which will not stand to it at last, however subordinate, in a relation of assistance, illustration, or defense; an outbuilding, if not a tower or a column, to its immense and imperial palace. Christianity, therefore, from its very constitution, must instinctively cherish all seats of sound learning. It would be unmindful of its nature and its dignity, untrue to itself, if it did not this.

It must cherish them, too, and avail itself of them, as allies in its advance to the conquest of the earth. They are necessary to it, *for its general publication*; and every power which they produce may become its auxiliary. For Christianity, being a moral power, advances by moral, and not by physical means. It everywhere takes the pulpit for the fulcrum of its outward operation. It relies on the eloquence that has faith at the heart of it, for its mastery over men. And, subordinately to this, it uses most freely the press and its enginery; and seeks to reach men through the eloquence, silent, but real as the other, which is made to pulsate through all forms of literature.

Whatever, then, enriches the thoughts of men, or refines and exalts these, or puts a higher energy upon them, while leaving the principle of faith undisturbed, makes them just so much better ministers of Christianity; the more appropriate and powerful agents, in achieving its advance. The splendid genius of the Apostle to the Gentiles, cultivated by Greek training, ministered to by all the associations that dignified Tarsus, and disciplined afterward by the masculine regimen of the Pharisean Schools, to whom travel was a teacher, and many cities the halls of his University, until he was fitted to be equally at home and equally effective when remonstrating at Jerusalem and when reasoning at Athens, when addressing Agrippa or pleading before Felix, and when speaking to the woman at the water-side at Philippi—this is the great example of the fact, from the primitive time, for all after ages. And every illustrious champion of the truth, who has preached Paul's doctrine, with his spirit reproduced, till the nations paused at his feet to hear it, and listening centuries clasped hands around his pulpit, has shown the same. It was out of the Universities—even out of those which Rome had cramped and chained by her rules—that the Reformation sprang, really though indirectly, both in England and in Germany.

And that Reformed Religion, which there had its Seminaries, and which now, by God's blessing, hath been handed on to us, has ever since found in such its shelter, and drawn from them its noblest champions. It can not advance itself by diplomacy, or by war. New fields may thus be opened to it; but men's minds or hearts can not thus be changed. It can not advance itself by any purchase, of money, or any terrors, of power. It must convince men, and so convert them. And whatever helps one mind toward fitness to convince and inwardly to move others, while not overthrowing its principle of Faith, is favorable to Christianity. Each science, which strengthens and disciplines the mind; each art, which adorns it; each knowledge, which opens to it the mysteries of life; each form of practice, which helps it to speak well; each communion with the Past, which brings the inspiring force of that to pervade and exalt it, and enables it to touch other minds more directly with electrifying energy; ALL that which elevates or accumulates its force, and makes it more manly, more copious, and more free—ALL, girds and equips its disciple for his work, and hastens the era of the triumph of the truth.

The College, therefore, as it grows to be a University, remains at each step the fit, and natural, and necessary ally of a Protestant Christianity. It is a centre of power; of power that grows greater as the ages advance; of power that affects society on all sides; of precisely THE power which Christianity requires. Religion, as molding and interpenetrating such Colleges, will exalt and confirm them; quickening and uniting their separate studies by its earnest spirit; superadding to all others the highest of all, even the study of itself; and more and more making prominent within them the grand idea of every University, which is not the mere accumulation of knowledges for the furnishing of the mind, but the training of that mind, of every mind embraced within it, to the most athletic and symmetrical development; a development that shall be itself a chief good, and shall multiply others; to which study shall be sweet, and utterance easy, and all effort a pleasure.

And, at the same time, while benefiting such Seminaries, Christianity will use them, with the grandest effect, for its own illustration, for the vital propagation of it over the earth. Every art which they cherish shall be its ally. Every soul which they enrich with knowledge, and which at the same time is penetrated with faith, shall be its glorious minister to men. Every tongue or pen which they set free in the liberty of large thought, shall scatter its words of life and healing, as the star distributes its radiant light. And on the influence of refinement and peace, of social order, polit-

ical improvement, ameliorated manners, and general civilization, which emanates from such centres, Christianity shall be borne, as the Lord was on the clouds that infolded him over Tabor; not necessary to his support, but making his meet and resplendent pavilion; not celestial in their nature, yet mirroring his glory!

Not dark or doubtful is the relation sustained by such Colleges to Christianity. It finds in every one of them, and more and more as they more fully complete the office foreshadowed in their structure—it finds in every one of them, which is a seminary of truth and not of error, it will do so through all the centuries—and this is one illustrious proof of its fitness to the world in which these stand as organizing powers, and in which they become continually mightier as civilization advances—it finds in each one of them an institution which is to it as the very Citadel to Jerusalem; ‘the tower of David, builded for an armory.’ The past and the present combine to declare this. The very structure of Christianity is vocal with its proofs. The College is its magazine, its depôt of troops, its arsenal and its fortress, combined in one!

“A looming bastion fringed with fire;”

but fire only hurtless and benign!

Therefore it is, that we seek to found and build up such permanent Colleges. We seek to *found* them, where now they are not; for every such self-developing institution bears the baptism of the influence by which it was commenced, and with which in its earliest years it was identified, far onward in its history. If not at first in harmony with Christianity—if established, even, in a definite and spirited antagonism to that—it will yet, by the tendencies involved in its structure, drift more and more into harmony with that, and will finally be compelled to accept and involve it, like the celebrated University established by Jefferson, to save itself from destruction. But if it include Christianity at the outset, and be framed to express that, then will that probably reign in and inspire it, with a power more apparent at some times than at others, but real all the time, even unto the end! It is not so much the provisions of charters, enforced by courts, that will secure this. The *self-evolving life of the College*, itself, in the long run insures the result.

And, as thus vitally and permanently associated with such centres of power, Christianity will have a hold on our country that can not be paralleled, and that *never* can be shaken. You might as well shake the mountain from its base, which is bolted by columns and shafts of granite to the centre of the earth! Nor can limits be set to the diffusion of its influence. All literature at last will come to

speak it. Debates will bear the stamp of it. The *Educated Mind of the Country* will be filled with it ; and that in the end controls the rest. And this power will never grow less with time. For Colleges, as I said, tend always to increase and ascend to Universities ; repositories that is, and seminaries as well, of all human knowledge , and their power becomes greater as the centuries advance. The influence, then, which forms them at the beginning, and which thereafter permeates them, will extend with their growth, and be energized continually by their accumulating strength. It *never will fail*, so long as Colleges keep pace with civilization. It *never will fail*, so long as they grow, with an annulus of buildings developing every century, and an assembly of students growing larger every year !

Here, then, is the *centre*, looking down the long future, of the missionary operations that shall renovate our country ! I look upon other forms of effort, for the one great end ; and though each one is needful in its place, they seem superficial and necessarily fugitive, in comparison of this. They are so, altogether, except as continually associated with this. The tracts are arrows, the treatises spears, the missionaries soldiers, going forth on great errands. But the tower and the armory, from which they all issue, and in which they are forged or are trained for their mission—it is the COLLEGE, founded by liberal and large-hearted men, and afterward enlarged by those who succeed them. It outlasts treatises. It outlives generations. With undisturbed and still growing life, it watches the passage and change of governments. With even pulse, it counts the centuries. And to the end it still survives, a centre still of circulating force, a nursery still of ministering minds.

I honor, then, the magnificent Christian endeavor which seeks to plant these throughout the country ; to belt the prairie, and fringe the lake with them ; to make them almost keep pace with the pioneer, and anticipate the immigrant, on their swift march across the continent, to the shores of the Pacific. I honor this effort, and delight to take part in it. If now it were new, the entering upon it would mark a new era in Christian advance, and show a higher wisdom gained. But it is not new. The great examples of the Fathers are with us ; of those who founded Harvard, in the midst of their poverty ; of those who planned Yale, before the hills that shelter and overshadow it had missed the Indian ; of those who reared Dartmouth to teach the Indian ! We have some kindling memories with us ; of those perhaps of our own blood, whose life has gone to settle the base, and cement the prosperity, of more recent institutions, that shall still bear their impress and perpetuate their memory, till the Alleghanies melt, and the continent departs ! We have history on our side ;

and the laws of human nature ; and all the tendencies of our civilization ; and God himself, who hath blessed so often these Colleges with His presence, inspiring their studies by his revealed love, and making them luminous, above all other centres of intercourse, with a glory than which the Shekinah was hardly brighter. Our times pre-eminently demand such effort. Their rushing currents bear away minor influences, as tumultuous floods bear the foliage of autumn deposited upon them. We must build solid bulwarks of influence amid them, and anchor these to the rocks, and make them at once impervious and impregnable, in order to check or wisely guide our eager age. The future ages, with their promises of peace, and their long eras of opulence, invite us to lay the foundations now, that then shall be built upon, and magnificently enlarged. The World itself, which waits for this country to act upon it with the mightiest force of a Christian intelligence diffused throughout it, and a grand Christian manhood realized by its leaders—the World, which is to so great an extent to be quickened by our outreaching life, and borne upward to its redemption by our endeavors—inspires to this work. The waiting lands, the coming centuries, become suppliants for it. And in the ages that are surely to come, foretold by prophecy, foreseen by faith, and realized already to the thought of the Most High,—when not this Western World alone, but every land and every sea, shall be at peace through liberty and truth ; when every empire shall have Christ for its master, and every art be a minister for Him ; when literature throughout shall be quickened by his Spirit, and all human souls be the shrines of his presence ; when states shall be sanctuaries, and sciences psalms, and all human governments the allies of the Church—in that great age of Christian glory still unfolding and earth ascending to sympathy with heaven, it shall be seen that no other effort hath been more important, none other hath touched more really or deeply the sources of true progress, none other hath given more largely to the result, or been a more noble memorial of its workmen, than that which reared the Christian College, to ennoble each district, to inspire every state, and to stand in every community which it blesses, “as the tower of David, builded for an Armory, whereon there hang a thousand bucklers, all shields of mighty men !”

The age which sets on these the crown, of perfect civilization and millennial purity, shall still preserve and not destroy them ; and the great University of the heavens themselves, with their nobler teachers and their vaster science, their ages of study, and their Vision of truth, shall only carry forward, in perpetual ascension, the influence and the progress here commenced ! God make us faithful to these Seminaries now ; and make us welcome to that hereafter !

MAN AND HIS INSTITUTIONS.

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ADDRESS

BEFORE THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST,

DELIVERED IN TREMONT TEMPLE,
BOSTON, MASS., MAY 28, 1856.

BY

REV. HENRY WARD BEECHER,

PASTOR OF THE PLYMOUTH CHURCH, BROOKLYN, N. Y.

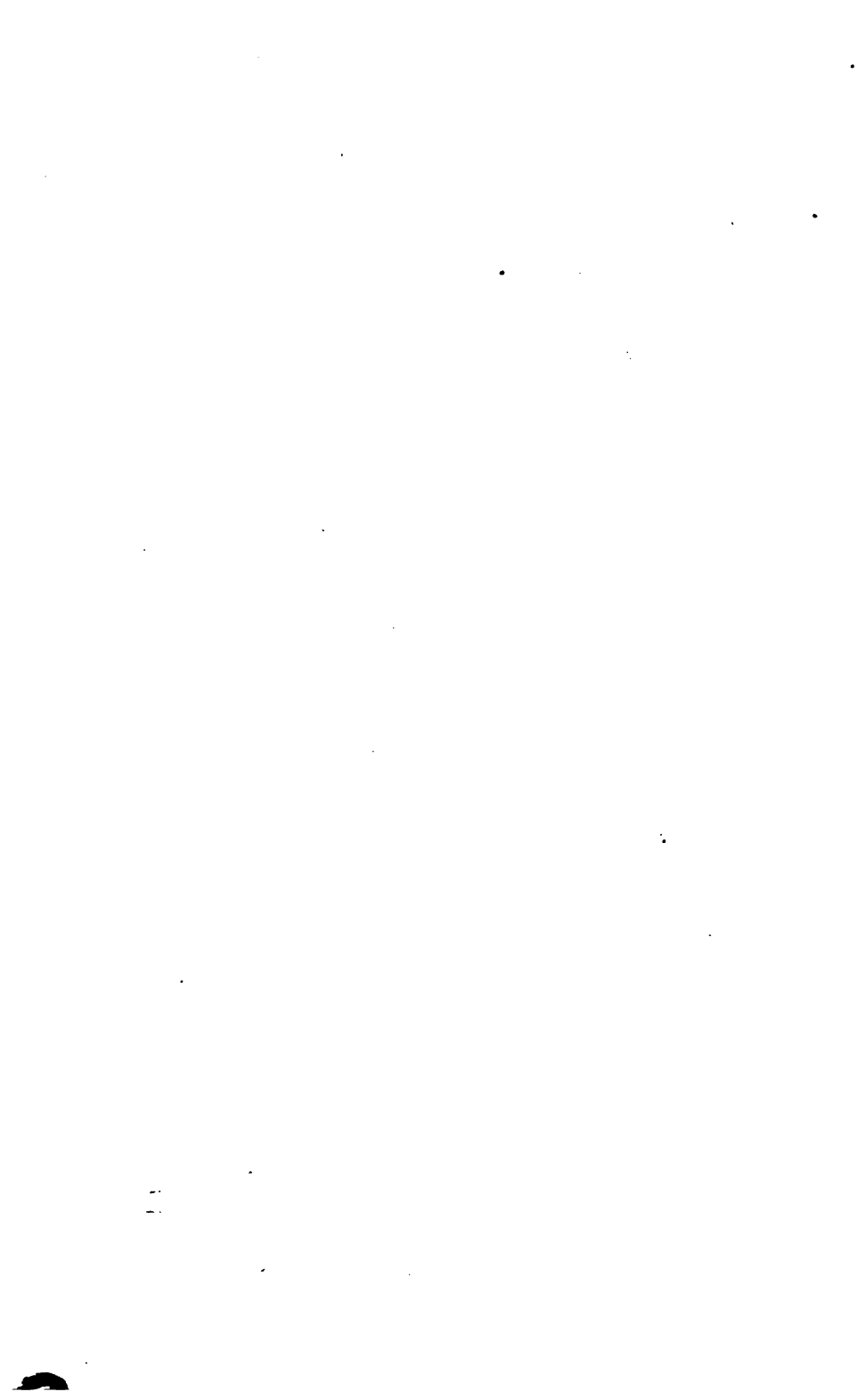
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ADDRESS.

MAN AND HIS INSTITUTIONS.

BY HENRY WARD BEECHER,

Pastor of Plymouth Church, Brooklyn, N. Y.

MAN is born, by God's ordaining power, with a separate nature, with special personal powers, which he can not alienate, and which none can take from him. His reason is his own; his affections are his own; his moral nature is his own. Into that individuality he is born, upon it he lives, on account of it God holds him accountable. He dies in his own personality, and goes alone, by himself, to the judgment. God respects and maintains the individuality of man, and will not let society rub it out. He can not, like a chemical agent, go out of one nature, by combination, into another. Like a thread, he may go to the composition of a fabric, but comes out of the loom of society a single, continuous, perfect thread, retaining its own nature and color through all the figures of the pattern.

Man combines in himself harmoniously two apparently incompatible elements, perfect independence and perfect cohesion with others. He is at the same time sharply individual, and thoroughly composite. He is at once solitary and social; a perfect single being, and yet organized as an element into a community of beings.

It is the individuality of man that is the source of his power; and the strength and power of the individual is the secret of the strength of society itself. A state of society which finds it necessary to repress the individual, to prevent his development, to curtail and

* This article was prepared as an Address on behalf of the "Society for the Promotion of Collegiate and Theological Education at the West," and delivered at the annual meeting of that Society in Boston, May 28, 1854.

absorb him, so that *society* is greater than its citizens, the state more important than the men that live in it, is at variance with the designs of God and the nature of man! And that society is the strongest, the most normal and healthy, which leaves its individual citizens their utmost liberty, their utmost growth, and their fullest strength.

Nothing else on earth is so various in endowment, so far-reaching in capacity, so wonderful in development, so complex in relations as man. All the stores of art; all the fruits of human endeavor; all temples and sculpture; all pictures and embellishments; all treasures of skill and books; all cities and inventions; all laws, philosophies, and ordinances, are not to be compared for value with any one single man that uses them, and is yet superior to them. They are but servants. He alone is master.

The tree is yet more than the apple which drops from it. Man is of more worth than all the effects which he produces. Next to God, man is God! And it should be so. He is the son of God.

But this original power of individual man needs means of exercising itself. God works by *thinking*. Effects follow volitions. But between human volitions and effects there must be some intermediate instrument. Men pour forth their power through material instrumentalities. Society is the aggregate of all those instruments by which individuals exert their separate personalities.

A man without institutions is a fountain without an egress; like a soul without bodily members to work with; like a body without a hand, or a hand without fingers.

Man is the elementary power, and the supreme value. But for his own greatest good he requires institutions; they are the means by which man acts, and without which he never could develop himself, or make use of his power were it developed.

While the first of all civic truths is the *liberty, power, and individuality* of man, the second truth must be, the necessity of the *civil state, of laws, of wise institutions*.

And it must never be forgotten that, indispensable as they are, institutions and society can *give* nothing to man. They only afford him the means of using that which belongs to him by the right of creation. Man is *the master of himself—society his indispensable servant*; this is the one truth in its two elements.

Where society interferes with individual rights, and limits the action of citizens, it is not ever, because society requires something which is inconsistent with the liberty of the individual, but because the individual requires for his full development and growth, often, that one part of his nature should be held in that the other parts

may grow. Men's passions must be kept back to let their affections grow. Man's secular nature must not be absorbing and tyrannical, refusing to give scope and growth-room to his moral nature. All penal restrictions in society are, in the root philosophy, not aimed at the repression of power in the individual, but rather toward his augmentation, his greater power. They are, in their large effects, toward liberty, and not away from it. No law, no institution, no society that diminishes the individual for the sake of making the whole strong, is sound.

The strength of society lies in the power and wide freedom of its citizens. The wisdom of an institution is not in what it gets from men, but in what it can do to express their powers, and serve them !

This distinction in favor of the liberty of men, as against their own laws and institutions, is fundamental. It is in this philosophy that governments are separated and characterized.

All monarchic governments claim that *society* is greater than man—the whole, than the individuals—that man's laws and institutions are greater and more sacred than *he* is.

All governments of true liberty must recognize, in Man, the source of power and sacredness. Man is greater than law. Man is holier than government. Man is the master of law. Institutions are the servants of men. One doctrine leads to tyranny; the other leads to liberty.

With these guards and explanations, I proceed to develop the nature of institutions.

1. When, for the sake of greater force, several or many men come together to pursue a common end, they are styled an *Association*; but if they bring together their means or instruments of working, and *organise them* in some material form, by investment or buildings, they grow to be an institution. An institution is, then, a principle organized into a material shape. It is an incarnated moral principle. It is a truth born into a body.

The name Institution, however, is select, being applied chiefly to organizations of intellectual or moral power.

If a man gather together his neighbors, that by speech he may exert a moral influence upon them, it is but a casual gathering; but if he erect a building, if provision is made for continual assemblies, if it is ordained that speakers shall be successively employed, that when one dies, his place shall be supplied by another, then there is an *institution* of instruction.

If a kind heart, in teaching his own children, gather up also a few from among the ignorant, it is but a casual work. If, now, he

add to this the element of continuance and the physical means of continuing, it becomes an *institution* of learning. A school is an everlasting schoolmaster. It is a device by which, when the first schoolmaster dies, he shall leave an artificial body which is to receive in succession the separate souls of unnumbered schoolmasters; and thus, by the metempsychosis of institutions, the children shall never be left without rule and ferule!

A mother, in caring for her own babes, is tenderly touched that in her neighborhood are babes that have no mother. She brings them to her nursery, and is for the time a mother to them. But she must die, while orphans are always living somewhere. If maternal love can be embodied and made both constant and perpetual, then that incarnation of a mother's love is an institution. An Orphan's Institution is a body to which God gives the permission of never dying, by supplying new mothers' hearts to throb in it. The element of beauty makes art-institutions. Mathematical truths make scientific institutions of various kinds.

AN INSTITUTION, therefore, may be defined to be an artificial body animated by some principle, for the sake of prolonging its influence through the successive lives of different individuals who administer it. It splices men's lives together, and makes a bridge over the space between generations—over which a truth may pass and travel on forever. It is artificial immortality.

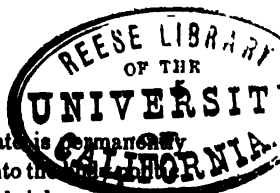
It is this element of *enduring* that distinguishes institution from association. By association and organization, men gain power and scope; they grow width-wise. By institutions, they gain *continuance*; they grow length-wise. And thus we return to our first expression, that men increase their power, incarnating and organizing moral influences, so that there may be both *latitude* and *longitude* to their power!

Institutions are of two classes, those whose office it is to *develop man's power*; and those whose office it is to furnish to that developed power the machinery for activity.

The first are educational institutions; the others range from the bottom of society to the top, representing each grade of faculty in the human soul. They are industrial, commercial, social, and civil. They concentrate the scattered forces of individual men, apply them continuously, and perpetuate their existence through long periods.

Although our theme more especially regards educational institutions, yet we shall speak of all those which apply, as well as those which develop, individual force, in those respects in which they have a common nature.

The first want of society is the fullness, the liberty, the vivacity



and freshness of its individual citizens. No state is so strong which absorbs the liberty of the individual into the state. If the *state* is the great value; if men are only bricks, separately worthless, and good only when laid in orderly rows and held by the cement of laws, then it will come to pass that, in a little time, men will begin to shrink, to dry up, to wither away. A state whose citizens are but the pabulum of the state, will soon have nothing to feed on, and will be no better than a pyramid enormously built for the pitiful purpose of holding dead men's dust through worthless ages! Men are the roots and leaves—society is the tree which they make. The trunk and branches are but the frame. The life lies in the extremities.

But individualism needs help. Men are stronger to conceive than to execute, and one man may devise what only a hundred can achieve. Common good requires *association*. This is the first step toward Institution. Association is simply combination. It does not yet incarnate a principle so that it shall work by physical instruments, and continue by its own enduring nature. Men are short-lived; they drop the thread before the pattern is half done. The shuttle moves slower and slower after sixty, and the loom stops often at half that number of years. How shall the threads be taken up again? What shall unite men to carry forward common enterprises? How shall the variableness of the individual, crippled by sickness sometimes, and sometimes swayed by casual attractions—wearied often, and sometimes quite cast down, daunted, or cajoled—pushed too hard, or held back too far by all the influences which throng life—how shall we give continuity to the force of the individual—concentrate it and carry it forward over long periods of time—except by supplementing one man by another, and, as the unequal expansion of metals works steadiness for the pendulum, so, by the inequality of dispositions, work a symmetrical whole for the individual? Setting a fresh man over against one man's weariness, a strong man over against his weakness, a wise man, where he is unskilled, thus using one man to fill up another with, and by succession, as a kind of splicing, draw out the life of a design, through many men's natural lives, giving immortality to our purposes!

If, then, societies become dry and mechanical, falling into routine, and losing new growths, when *men* are swallowed up in institutions; so, on the other hand, without the converging and perpetuating power of institutions, men are variable, scattering, discordant, lying along the shore of time like sand, rather than lifting up society, like a mountain promontory, the brow of whose cliff defies the wave, and looks far out over the ocean, not afraid of its storms!

That institutions furnish coverts for power, that they may be turned against men, and with subtle suction draw out his life-blood, that they may be made serviceable to the malignant passions as much as to the normal sentiments, can not be doubted. Institutions are to be watched. We are to keep the most zealous guard over them. They are not only to be more trusted than men, but they are to be more vigorously suspected. They tend to deteriorate. They are easily and often turned against the very things for which they were created. The principle of which the institution was an incarnation, dies within it, and leaves but a husk or shell.

Thus institutions for benevolence become sinecures of selfishness; institutions to enable men safely to despise the world become hospitable mansions in which men entertain the world; institutions of religion become secular forces; institutions for the truth become the strongholds of error; institutions for exemption from temptation, for devout meditation, for purity, become the hot-beds of impurity, the very webs of indolence on which vices hang innumerable. This only teaches us that this world requires vigilance. The best things must be *kept* good.

Even if we would, we could not change the nature of things. The malignant passions *are* instituted; they maintain their power by this wisdom. Selfishness is instituted in the world. Power is instituted; pride is instituted. All the evils of the soul are incarnated, organized, and connected, working into each other, and perpetuating the reign of sin and crime on earth.

We can not meet the drilled and disciplined battalions of evil with a scattering guerilla warfare. We must institute Justice, Truth, Love, Peace, Purity.

Men are showers; associations are streams and reservoirs. Institutions are hydraulic and hydrostatic instruments by which to apply the liquid force! Men can not live without institutions, and institutions can not live vigorously without great, free men. They are not antagonistic; they are co-operative. They are like father and son. The parent protects the weakness of infancy and leads the son up to his manhood. That manhood, in turn, takes the weakness of age into its arms, and the old man is strong in the cradle of his son's bosom!

Without institutions, men stand still. The wanderers of the desert, nomadic, and without institutions, stand now where Abraham stood four thousand years ago. Nothing is collected and transmitted from generation to generation. Each generation consumes all that it raises. There is no overplus—no transmission—nothing to transmit. Under such circumstances, men are not *lig-*

seeds, growing upon old growths, but *herbaceous*, planted every spring and dying every winter !

By their institutions, men are a Race. By institutions, they outlive Time. By these institutions, they become ubiquitous ; they redeem their souls from death, leaving them on earth to work after their forms decay. For men, living as isolated individuals, die ; institutions catch their genius and live on, and are like trees whose leaves do fall every season, but trunk and bough carry forward the life of the tree through a hundred winters !

The first and universal danger of institutions is *materialisation*. Men form institutions by giving to a PRINCIPLE a body, that it may walk or work among men. Once incarnated, the soul of the principle is apt to be neglected, and its body supremely cared for.

Churches are institutions designed to bring the spirit of religion to bear upon human life. Once created, they are perverted when the safety of the organization is more thought of than the power of its central principle. Christ may be imprisoned in Christian churches. There is death, when the soul dies, and the form only is left.

Denominations are tending perpetually to this mistake, maintaining ecclesiastical institutions by the repression of moral power. To keep the form of the *institution*, they sacrifice the principle for which it was created. They quarrel about the *candlestick* till the *candle* falls and is extinguished. In this way an institution is transformed, and resists the influences which it was erected to express. Laws may be employed to destroy that justice which they were intended to guard. Constitutions may come to protect the very evils they were made to exclude, and to destroy the very principle they were formed to cherish.

The transformation of institutions by which they continue to express the life of the age, is like that of plants—some plants, dying every year, replant themselves by new seed. Some continue by overlaying the past with a new growth, and give to every summer new branches and fresh leaves !

Those institutions that are nearest to human life, that feel its transforming power most, will quietly change as it changes, like skull to brain, and live on without revolution ; while those that are fortified against change, and meant by donors to be forever the same, will in the end not only be changed, but undergo changes by the worst revolutionary processes !

The peculiar training of the East has been by institutions and toward them. Nowhere else have they been wiser, more in consonance with man's nature and true liberty. Nowhere else have men

had so wisely blended the power of Institutions with the everlasting variety and freshness of individuality. Nowhere else have institutions sprung so directly from the people, and in their whole influence served to augment and improve the people! We are what we are by reason of our institutions. Our civilization is characterized by them. Like all strong growths, it is infested with over-growths and water-sprouts. There is some danger that we shall *institute* too minutely, and shall cease to act individually, spontaneously. Our people seek to organize every thing. We organize for inquiry. We organize to answer. We organize to give advice. We organize for pleasure. We distribute tracts by system. We institute our charity, until we are in danger of seeking to do nothing with the generous glow of personality, and every thing in corporate character.

A pound of tea is to be sent to the poor. One way is for the heart that pitied to put a hand into the pocket, procure the tea, carry it with a hearty good-will, shake hands with all the children, comfort the parents with hopeful words and sympathy, and go home a happier and a better man.

But our people tend to *institute* every thing. A meeting is called and regularly formed. The constitution is adopted, officers with specified duties elected, a committee appointed, and the pound of tea is borne forth upon official hands, and constitutionally delivered. Nobody is to be thanked; a committee gave it; a society sent it; but the human heart never thanks any thing but men.

And yet this excess is the indication of the nature of our people, who are the most *individually free* on earth, but whose unbounded freedom is saved from license by this innate or inbred disposition to *institute* action! IT IS OUR MISSION TO CREATE INSTITUTIONS, which shall express, but never control, the power of free citizens!

God has prepared a field. The West broods upon her nest for young States, and leads them forth as an eagle its eaglets!

The special want of the new States is that which is the special abundance of the East. The want and the supply are happily proportioned. Civil institutions will spring forth without help. Industrial institutions will come forth under the strong suggestions of interest. Religious and Educational Institutions are those which are in need of fostering care. Colleges and Theological Institutions, with their wealth of library, cabinets, and apparatus, are a gift which includes all gifts. You never can convey to a people the details and fruits of civilization, but only the awakening, creative force of civilization. Civilization must go as yeast, not as

bread! The only proper supply of a people's wants is to teach them how to supply themselves.

That which the West needs is not so much the educated men of the East, as the Institutions by which to educate her own men. These are the suns that spread the East with harvests, and fill the hands with bounty, that were held out for supply!

Colleges stimulate society through every nerve. They give power to the liberal professions. They foster industry by giving intelligence to the citizen. Colleges civilize the hand and put brains into its palm. The hand of an intelligent freeman thinks more than the head of a slave. Give colleges, and you give necessarily every thing which manhood can perform. You give that which arouses manhood within men—which inspires them to become inspirers! Institutions which develop men are the bosoms of God, from which society draws its life!

There is an impression with many, that our colleges and universities do but favor the children of the rich, and the wants of those who are to be scholars by profession, of literary men, and of those who are by the prescriptive right of certain callings, to walk above the level of common occupations, while the children of laborers, of artisans, of the mass of citizens, can not experience their benefits.

Even, if this were so, we know not why colleges should be discouraged. A man is a man, if his father was rich! The exclusion is not arbitrary and forceful, but arises simply from the inability or indisposition of men to meet the expenses of advantages which are equally proffered to all! Are not the apples that hang in the top of the tree the largest and ripest, because the children that look wistfully up are too small to reach, and too weak to club them?

But it is not so. Our colleges do serve the necessities of society, from the top to the bottom, in a way which will require for its exposition some insight into the law by which influences in society work.

Society reaches up as a plant does, with successive joints from root to blossom. The mind itself affords the scale on which society *deploys*. The physical forms and passions are the mind's lowest faculties; and that part of society which in the main represents these forces, is the lowest. The executive and selfish powers are next above, and that part of society which represents physical executive life stands next.

The domestic affections are yet higher in the mind; and those whose force in life is through these, hold a corresponding rank. Then the moral sentiments are highest; and they that represent these hold the highest rank in a truly developed society.

Although this classification will not be found to be developed with such even edges, in real life, it is because society is yet like an abused tree in a poor soil, unevenly grown, and cramped and dwarfed. But as a tree, however treated, is always seeking to follow out and express the image which God wrapped up in it, so society is forever swaying to the influence of an inward form, and seeking to develop an expression of it, and the relative gradations and value of society are found in the scale of man's mind.

Thus society is not a level expanse of men without depth. It is a thing of vast depth and thickness. It is made up of innumerable little circles touching each other on every side, and ascending and descending from a middle point by successive layers and strata.

It is to be remarked, too, that the enlightenment and civilization of society increases the number of circles, and increases the distance between the top and bottom. *Growth* in civilization is never toward simplicity, but toward complexity. Growth in the individual is never toward fewer wants, but toward more. There are as many appetites in the full man as there are parts and faculties in his being. Every power needs its own food. The same is true of society. And in its expansion there are formed new gradations, new circles, new strata, one above the other. The bottom of society may be steadily rising; and it may reach by-and-by where the top once stood, but the top will have gone up yet more rapidly, and the distance will be greater than ever between top and bottom. There will always be somebody found to be at the top. Nor is there a present likelihood that we shall not find enough to represent the bottom. And there will be as many intermediate circles as can be made up, not only by the number of human faculties in the soul, but by all their infinite combinations. These successive spheroids of society will be indistinguishable to the most subtle analysis, as drops of water are, while in the sea, inseparable one from another, as cells and cellules are in the living plant, which we know to be there, though the eye can not detect, nor the unaided hand separate!

It is more than a question of curiosity—What is the law of the circulation of influence, between these parts and tissues, of organized society? The answer must furnish the philosophy of education.

We shall mention only the working of influence in one direction, viz., from the top downward. To all superior influences there is a double way of working—first, by a general and diffused power over the whole of society, as the sun shines over the whole continent at once; and second, by a permeating and *leaching* way, as the rain which falls first upon the surface works down, from particle to particle, from stratum to stratum.

The highest minds most powerfully affect the minds only second to them, and enter into and form a part of those which, in their turn, do not so much reflect the influence, as exert an influence of their own, upon those minds next below, derived from the working upon them of those above; and these, again, being educated by that which they receive, turn and insensibly work upon those below them. While in one way superior influences work upon men, as *individuals*, at once and upon all alike, in the second way, influence works upon SOCIETY, by setting one circle to exert itself upon that which is next to it.

The power of each circle downward will be in proportion to the power which it has received from above. Now, it is to be observed, that influence is not transmitted through these successive portions of society, as through *lenses*, so that the truth, the influence, the power, at the end of its journey is just what it was at the start; but influence is *digested* at each stage; and that which the last circle does is not the repetition of what the first did, but is a new and separate influence of its own, wrought in it by a stimulative power above; and that stimulation is an effect wrought again within it, so that a power may begin at the top, as the merest speculation, as the most airy and subtle moral conception, which if falling directly upon the bottom of society would be utterly unfelt and wasted. But it falls upon a class of appreciative minds just beneath it, and educates them. They, in turn, do not attempt to transmit that which educated them, but something that shall produce the same effect in those next below. Thus there arises a series of creative forces. The highest creates life. That life creates a lower life. That, again, works another, to the end.

The Astronomical Observatory on Mount Adams, near Cincinnati, was built by the voluntary contributions of merchants, artisans, and laborers. It would at first be thought that nothing could have been done which would repay so little good to the donors! Is it so?

We believe that in time the masses of laboring men will stand many degrees higher than they would have done.

Its influence in the beginning will be upon a few. But it will make them capable of breeding power upon yet more, and these will be aroused, and will in turn arouse others. And that which at the beginning was abstract science, or science applied to things utterly moved from human necessities, will, in the end, work forth in fruits appropriate to all the levels of society, to the very lowest. To measure and weigh the sun, to find out hidden sparks of stars, to drive up nebula and compress them to a *shape*, to watch the coquettings, and conjunctions, and flirting transits of planets—what will be

the end of all these things? Better roads, lighter wheelbarrows, finer kerchiefs, lighter fingers to make them, neater carpenters and snugger homes, fewer needs and more supplies; in short, civilization among the masses.

It is doubtful whether in Bacon's lifetime one hundred men felt the direct influence of his philosophical thoughts. It is doubtful yet, whether two hundred men live who have studied his apothegms, maxims, and propositions. But they have been digested, and have passed into the arteries of science as blood, and they beat all over the world with vital throbs, and propulsions of knowledge. There is not a peasant to whom science has given more and better food; there is not a mechanic in the world to whom knowledge has given more luxuries than crowned heads had three hundred years ago, who does not owe it to the mind of Bacon. It is what men's *deeds do* that measures mental longevity. It seems to us as if the light which falls upon our path to-day, and glorifies grass, moss, flowers, and leaves, had just fallen from the sun. We seem to think that it leaped forth from the fountain but a moment ago, and ran to greet us with but a moment's life within it. But the light that falls upon your hand to-day has been a solitary traveler for centuries through the long distance. When this light which now flames about your dwelling, sprang forth, Rome was yet imperial. The Parthenon stood, and Phidian Jupiter sat in colossal glory, the wonder of the world!

The common comforts of life, which to-day solace our way, were a century ago the rare and marvelous wonder of a few. The maxims of the nursery were, five hundred years ago, the abstract speculations of cloistered men. The airy and subtle principles which a thousand years ago were as high above men's heads as the top of Himalaya above its base, are now familiar truths. For truths are first clouds, then rain, and then harvests and food. Thus the philosophy of one age is the common sense of the next. Men are called imbecile for not understanding what they were called crazy for pretending to know, some hundreds of years ago. The influences at the top of society affect society to the bottom. They may work circuitously; they may work slowly, but it is because they work with such enormous fruitfulness. We may not recognize what of our advantages we owe to our higher institutions. We must not expect to find the learning, but only the *effect* of the learning. When men go into the orchard to see what the *sun* is good for, they must not expect little identical suns, balls of light, hanging on the trees. They that search for sunlight find apples.

We must not look for mathematicians, for lawyers, for physicians,

for deep-read and philosophical men, as the only fruits of Colleges. We must accept fruit of other kinds, better workmen, more intelligent artisans, more sagacious mechanics, more skillful inventors, more enterprising commercialists, more common people who read, think, and grow stout by reading and thinking! If Colleges give *learning* to the few, they give *intelligence* to the MANY.

There is no antagonism between the highest forms of institutions and the lowest, any more than there is between the higher and the lower boughs of a common tree. Common schools are the fruits which drop from the boughs of Colleges.

Colleges are not aristocratic. If they stand upon a higher plane, it is as stationary engines, to draw society up the long inclination. Where the higher circles, institutions, and classes of society are kept open, so that entrance and exit depends upon the *capacity* of those who will, they are never invidious or undemocratic. For Democracy does not mean a dead level. It means the liberty of being just what God made man to be, forbidding any to be propped up above their own worth, and any to be kept below their own capacity. In short, Democracy is a theory of government which declares *that every man shall find his own level*. And men at the top of society are as democratic as men at the bottom, if they have their right level.

Since the world began, I know of nothing so remarkable as the formation of society along our western border. Old nations have abandoned their former seats, and overrun new lands, carrying with them their flocks, their arms, and those personal habits which no man can leave behind. But they have carried no constitutions, no systems of law, no circles of schools, no colleges or universities, no institutions as a moral artillery, through which the zeal of the people should utter itself!

But our own people, scarcely less nomadic than the tented Arab, scarcely less impetuous than the Goth and Hun, pour abroad along the western wilderness in swarming millions, countless, with implements, with wealth of flocks and herds, and with a breadth and depth of civilization such as never emigrated before. They drive schools along with them, as shepherds drive flocks. They have herds of churches, academies, lyceums; and their religious and educational institutions go lowing along the western plains as Jacob's herds lowed along the Syrian hills.

You can not inoculate a nation with institutions whose animating ideas are foreign. Institutions must be indigenous. They are so with us. Nothing expresses the very American spirit so much as the fourfold forms of institutions, *Commercial, Civil, Religious,*

and *Educational*. The *Family* is a *natural* institution, and is the mother and nurse of all others.

It is this very wealth of institutions, that brings from the West such an appeal for help. We have sent to the fairest fields that the sun ever lightened, or showers enriched, our sons and daughters, who know nothing but to rear along the vast intervals and valleys of the West a civilization as deep, as wide, as compact of social refinement, of intellectual culture, of moral richness, as that which hovers in their memory of dear old New England. But it is not possible for youthful States to lift up society in its whole breadth and depth at one lift. The *spirit* of institutions quickens their hearts, but how to give them bodies is their exceeding great task! It is enough to say of their willingness, that it is worthy of their parentage. To perform the duties of life, it is necessary first to *live*. A *living* is the first duty and necessity of emigrants. But with the burden of all the material tasks which underlay society, suddenly upon them, they are called to upheave, in gigantic proportions, the forms of higher institutions. *Ships* are first built, and then, sent on voyages. But Western States are as if men were rafted to sea with materials, and were obliged to build the ship under them while they sailed. Yea, and to grapple in desperate conflict with piratical errors and Red Rovers of ignorance, while yet they are laying down the decks, and setting up the rigging.

Now an appeal for help from such men is like the cry of mariners whom the ocean threatens, and storms and cruel enemies. Our colleges lie out on ocean prairies with their flags reversed—token of imminent peril. God has given into the hand of wealth the power of saving them!

1. Indeed, it is well, in our golden age, when all the influences of the world are commercial, when governments are swayed by commercial influences, when camps are ruled by the Bourse, when even morals and religion are almost obliged to ask leave to be of the till and the coffer—that we should console ourselves with the truth that money is as susceptible of *MORAL* influence as of secular. It is a power without moral character. We do not repeat the monk's exhortation, and urge men to yield their money to the church, but the church ought to yield their riches to the world. Inspired with a moral purpose, money is stronger than a king's scepter, or imperial armies. It can not control nature, nor open the eyes of the blind, nor awake the dumb to speak. Riches will not make a man eloquent that is slow of speech, nor wise if stupid, nor powerful and swift to sail along the courses of thought which set through the age in which he lives. Yet it will give him control of learning, of elo-

and be permitted to rear up and send forth airy but stately purposes to sail upon the sea of time, unharmed by winds, and unfounded by the waves !

But who can measure the scope and breadth of that working which he shall perpetuate who trusts his spirit, not upon the bird-wing of song, or in the crystal vase of a book, but who incarnates himself in an institution suited to the universal want, common to all times, and whose nature it is to be a parent power, prolific of subsidiary powers, sending forth whatever influences and agencies are required by society in all its depths ? Your hand may work yet a thousand years hence ; your thoughts may beat in the veins of life in ages to come ! From heaven you may look back and see your life yet on earth, and in Time, as a mirror, behold your form and spirit !

But men must rise to the pattern of the age in which they live. As yet, we have had very little individual heroism. The power that is in men to work through all time single-handed, for the world, is little felt. Men are too modest or too selfish to suspect their possible usefulness.

We are a nation whose peculiarity it is to develop the strongest state of society and the most intense individualism of the citizen. The independence, the enterprise, the universal resource, the executive power of our people is in the mouth of the world. What such men can do for industry, for commerce, for all material forms of public good, we know. But we have a right to expect from such men new ideas, new developments, and new examples in Christian beneficence.

We have a right to expect that men will seek wealth with precisely the same *ambitions* and purposes as men seek learning, not to be absorbed in their own selfish enjoyment, but as the means of acting upon the public, and of shaping the age in which they live !

While we have not as yet tried nor proved one half the power which there is in the accumulation of small sums gathered from the whole mass of the community—single drops that accumulate and gather force and swell to rivers—so we have as yet but faintly conceived the power of individualism in Beneficence. Laboring men, commercial men, all men of mere business, have it in their power to institute great principles in such a way that their work on earth shall not end for centuries !

Professorships should be the work of single churches. Nay, they should be the work of *single men*. Why should not young men, who know that God has given them genius for accumulation, rise from the paltry precedents of expenditure which ostentatious

vanity sets, from the miserable methods of Pride, and give the world to see what glory wealth may achieve, how it may associate itself with the noblest history of one's country, and become a moral power of superior influence !

And men must remember that the world is moving on no mean pattern. As God in every age is infusing himself more and more in human affairs, so events are swelling and affairs moving through larger circuits and with statelier steps. And if men mean to give moral dignity to their wealth, and wing it for immortal flight, they must not take counsel of selfishness or of mammon ; they must rise to a nobler conception of the power that is in them, and of the offices which God offers to their wealth !

Why should whole States be canvassed to endow single colleges ? There are single churches in every city of our land who might, without the slightest inconvenience, plant once in five years, and completely endow, a seminary of learning on whose summit the sun of a thousand years should shine !

But why do I speak of churches ? *One* Sampson was enough to take the gates and posts thereof and march away unhelped. And there are men among us, many of them, if aroused to the consciousness of the strength that is in them, who might carry away the gates and posts of the castles of Ignorance—might do better—build castles of Knowledge right over against them, and kill darkness by thrusting it through with light !

Why should not men be found who alone should rear up their monuments before they are dead, that shall never let them die ?

We do not reproach one for cutting his name upon his monument. But time and wasting soon rub out the very granite, and waste the marble letters. The grave itself grows smooth, and at length all memorial perishes. Only invisible letters last. The name of Harvard is as sharp cut to-day as a hundred years ago. Two hundred years men have walked the halls of Harvard, and not one hour of that time has its founder's name been unsyllabled !

The stone that began to hold the name of Yale has long since let go, and relinquished its trust. But every year his monument has grown, and the letters of his name, changed to light, cast forth a mild radiance through every State to the Pacific !

quence, of science, of moral influence. A rich man may rake open the haunts of ignorance and bring forth a thousand gifts of power and wisdom. Riches have in them no esthetic fineness, no creative art. But the esthetic spirit is often born in the bosom of poverty, and can not move. It is in the power of wealth to touch that victim whom Poverty, like a fabled sorcerer, has enchanted, and set it free.

Wealth can not preach, but it can rear up a thousand fiery tongues, like golden-mouthed Chrysostom, that *shall* go through the standing corn of the Philistines, and burn it to ashes. It can build, not alone canals, aqueducts, warehouses, ships, stores, and stately mansions. It can build school-houses as well as churches, academies, and colleges. Wealth gotten of the seas, may turn again, and, standing on the shore, in a hundred voices, and a hundred languages, speak to every island of the ocean.

Riches gotten of the spices of India, and precious offerings of the East, may gather up from the immortal tree of life, gayer fruits, sweeter incense, more fragrant and dripping gums and spices of the gospel, and send them back in life-giving exchange. Why should money be forever stigmatized as sordid, as selfish, as groveling, and penurious? Why should it not rise up and assert its moral power, and take its own appropriate honor, as a supreme dispenser of benevolence?

Have you repined that your hand was not gifted with the pen of literature? Then let a hundred hands be created by your beneficence which would not have moved but for your wealth!

Have you repined that your tongue, like a dull and heavy ship, carried your thoughts with slow voyages? Then avenge yourself by chartering clipper-tongues of other men that shall go over the deep, free as the winds.

There was never an hour when it was so much given to riches to stand in the robes of universal benefaction. It is the grand propelling force. It is the creative and stimulant influence of the world, and like the natural sun, it calls up all manner of growths, good and bad alike. It is the province of piety to exclude the weeds and poisonous fungi, and to give growth, by wealth, to the fragrant and fruit-bearing!

2. But while a spirit of true benevolence can not be channeled and confined to any single course, and should not be; while it should abound with daily generousities to meet the ever fresh aspects of recurring want, and to nourish the heart of the giver with the love and gratitude of the receiver, yet wealth has a right to employ

itself in works which are made noble by the element of *Time* and *Endurance*.

It is a poor and miserable vanity to be known only by name ; to take measures for an empty immortality ; for being vocalized as a name, echoing from age to age, significant of nothing ; to lie in the calendar of history, as the dead names of Shephuphan, and Hiram, and Gedor, and Shashack, and Shimhi lie in the Hebrew Chronicles, to tell us how utterly dead a man may be who has nothing to leave behind him but his name !

But there is a generous and worthy desire of posthumous *power*. One may well wish not to cease working at the grave's mouth. One may hope to live so as to vitalize with his spirit institutions or physical agencies, so that they shall work on in the spirit and power of Elias when the prophet is long dead !

Do you think it would have been a joy, unworthy of Bunyan, if he could have foreseen the errand of his immortal Pilgrim, who, having traveled to heaven himself, hath never ceased since to convoy travelers thither ? The darkness of Bedford jail would have been wonderfully irradiated, as when sunrise comes upon night, could all the joy of after days have flooded backward, and poured in prophetic rays upon the imprisoned wretch, whose immortality of earthly glory was too fine and spiritual for the gross eyes of his cotemporaries.

Do you not think that a man might yearn, with a heavenly ambition, to catch the notes which blossomed in his soul of mighty joys, and give them form, so that they should go out of himself and enter into the world as a music, and go singing down the ages, bringing joy to those that lacked it, and expressing it fitly to those whose joy lacked a tongue ?

If a man's heart, caught up into the womb of imagination, gives birth to hymns, the children of his life, the offspring of his soul, may he not compose himself with something of the temperate raptures of heaven itself, when he thinks what work he shall yet do upon the earth by the ministration of his songs and hymns that will bear his life forward, and with noble metempsychosis give it scope again, and life beyond the touch of death—to minister only for good, until the day come, when earthly hymns and praises are caught up and mingled with the eternal choir ?

The sound of coming ages should be in every man's ears ! That is a voice which will inspire us as no hoary prophet or mighty philosopher. And he who in life becomes vital with the Spirit of God, and yearns with a divine longing to give himself for the life of the world, shall have imparted to him something of Divine immortality,

THIRTEENTH

ANNUAL REPORT

OF THE

SOCIETY FOR THE PROMOTION

OF

Collegiate and Theological Education at
the West.

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1856.



ABSTRACT OF PROCEEDINGS

CONNECTED WITH THE THIRTEENTH ANNIVERSARY OF THE
SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEO-
LOGICAL EDUCATION AT THE WEST.

THE Board of Directors met in the First Congregational Church, Bridgeport, Conn., on Tuesday, the 11th of November, 1856, at 3 o'clock P. M. This was two weeks later than usual, on account of the Annual Meeting of the American Board of Commissioners for Foreign Missions, which, for special reasons, was held this year at the time to which this Society had adjourned. Present during the meeting, Hon. J. C. Hornblower, President; Rev. Drs. C. A. Goodrich, L. Bacon, E. Davis, A. Peters, W. Patton, J. F. Stearns, E. N. Kirk and J. P. Thompson; Rev. Messrs. H. G. Ludlow, J. H. Towne, and J. Crowell, and Henry White, Esq.

The meeting was opened with prayer by the Rev. Dr. Bacon, and Rev. J. Crowell was appointed Secretary.

The Minutes of the last Annual Meeting of the Board, together with the Minutes of the Consulting Committee, were read and approved.

The doings of the Special Committee appointed at the last Annual Meeting to investigate the claims of Webster College, Mo., Yellow Spring College, Iowa, and the College of St. Paul, Minnesota, were also reported.

It appeared from this Report that the Committee held a meeting (at which all were present), in Newark, N. J., Dec. 18, 1855, and there, after investigation, resolved unanimously to recommend to the Board of Directors that an appropriation

of \$500 be made to the College of St. Paul for the current year. Also, that the Rev. Albert Barnes and the Rev. Dr. Brainerd be appointed a sub-committee to correspond with the Trustees of that College, and call their attention to that part of their charter which placed the Institution "under the supervision and patronage of the Presbytery of Minnesota." The Rev. Drs. Bacon and Brainerd were appointed a sub-committee to visit Webster College, Yellow Spring College, and Iowa College, "to make inquiries respecting their condition and prospects and relations." From subsequent inquiry, this committee were satisfied that such visitation should be deferred for the present.

The Board then took a recess until half-past seven o'clock. After recess, the Annual Discourse before the Society was delivered by Rev. E. N. Kirk, D. D., of Boston. The meeting was opened with prayer by the Rev. A. W. McLure, D. D., of New York. Dr. Kirk's discourse was a plea for Colleges, founded on Matt. 5 : 15. "Ye are the light of the world."

The Church of Christ, he remarked, has begun, within the last century, to interpret this her title truly. She has applied it to what is termed missionary work; but has not sufficiently seen it including the whole power of education; and especially that permanent, potent, and expanding agency, which we denominate the College. If the Pilgrim Fathers had the conviction that they must undertake by the College not only to prepare men for the ministry, but also to mould the thought and sentiment of the nation in its whole extent, by the profound, liberal, and Christian education of leading minds; to control the literature of a vast nation by making the College Christian, and the Christian College the controlling educational institution, then a great degeneracy has been witnessed in public sentiment. For Christian men have come to regard the College as a secular institution, and of such a questionable advantage to the kingdom of Christ, as to ask with weeping, whether they should expose their sons to its contaminating influence.

In the text we are called to notice that

I. *The moral and spiritual world lies in darkness. This darkness—*

1. *In individual man.* It is the hideous eclipse of the Sun of Righteousness by unbelief and prejudice, preventing all just conceptions of God; and thus making impossible a truly sound and thorough comprehension of truth, and all the true exercise of love to God or benevolence to man. Then, in consequence of this—2. *Darkness pervades the whole social structure of the world.*

A single illustration of this fact was selected from the department of political interests. Do the people now see that integrity and wisdom, sound political principles, and a lofty conception of the sacredness of human society, purity and loftiness of motive, are indispensable in our pub-

lic men? Oh! no, my countrymen, politics has come with us to be an article of trade; of a trade conducted on principles which disgrace a Christian country. This point was fully expanded. The preacher then passed to consider the provision God has made for removing moral darkness from the world. And, as that agency is in the Church, it does not become the disciples of the Lord Jesus to sit down desponding about the prevalence of corruption, violence, and oppression in the high places of the land.

This was the second point presented.

II. *The Church is appointed to remove the moral darkness of society.* "Ye are the light of the world." That is your commission and calling. There may be other illuminators—philosophers, men of science, historians—owning no allegiance to Christ, who will labor earnestly and successfully to instruct the people. But the real educators of mankind must be Christian men and women; and to Christian men must society mainly look for the thorough education of the world. The justness of this position depends on the fact, that man is not educated unless his moral and religious nature be as fully developed as his intellectual powers—which none but truly godly instructors will do; and that there is no sufficient guarantee of patriotic zeal strong enough and pure enough for the vigorous maintenance of public education on this high ground, but in the piety of Christ's true disciples. In other words, Christ has furnished by his grace the motives and impulses necessary to secure the illumination of the world; and by his providence, the means and instruments. We look at

1. *The spirit of Christianity as furnishing the motives and impulses which will lead men to create and sustain a broad, sound, efficient system of public education.* Education is the business of the Church, and each of the members is pledged to see that the world be thoroughly educated. After illustrating this point at length, the preacher proceeded to show that

2. *The Lord Jesus Christ has furnished his people with the means of accomplishing this object.* It was here shown that in every age, even the earliest, high intellectual culture had been provided by the Head of the Church, for the instructors and leaders of mankind. A brief allusion was made to the lofty, intellectual character of men who could write the historical, poetic, and prophetic portions of the Bible. But he dwelt at length on the history of those two great leaders of the Church in her transition-periods, Moses and Paul; of whom the one "was learned in all the wisdom of the Egyptians," then at the summit of intellectual attainments; the other was first instructed in Tarsus, at that time rivalling Alexandria in its schools, "then brought up in Jerusalem at the feet of Gamaliel," the great theologian of his day.

We shall not, however, have seen our whole responsibility in this matter, until we have more specially examined the College as a peculiar instrument provided by the Head of the Church for the execution of his purposes.

In speaking of the intellectual power of the College he referred to the popular notions about "self-educated men," showing that no man was, strictly speaking, self-educated. He cited the cases of Shakspeare and Bunyan; affirming of the one that he never learned his pure and vigorous English from the uneducated companions of his youth. Of the other, he had the English Bible, and the English language; the one, the work of Oxford and Cambridge scholars, the other powerfully wrought into a thousand forms of beauty and strength by the educated, and so affecting good Mr. Gifford and every other man who preached in Bunyan's hearing.

A prominent distinction of the College from academies and theological schools is, that it sanctifies science and general literature; bringing them to the expanding mind more fully than the former, and linking them with the sublime system of Christianity. Infidelity has gained every thing when she has made Christianity and science enemies or strangers to each other.

The moral influence of the College was then examined. Viewed in one aspect, the College is not so sacred as the Church. Yet it is just as religious as we choose to make it. What is the College? We derived the term from Pagan Rome, but the thing itself is purely Christian. The College is the beneficent dispenser of God's highest intellectual gifts; the great gymnasium where the spiritual powers are trained; the fountain of light for the teachers of mankind; it is the hospital where ignorance is cured; it is the section of life's highway, where experience and inexperience meet in the most living and effective intercourse; nay, it is the consecrated place where all the masters of thought from remotest ages and lands meet together, to enrich the youthful mind of the present generation. There Homer's harp still sounds; there Demosthenes still animates the soul to emulate his sublime eloquence; and Cicero still teaches how to become mighty in defence of truth. All sages, philosophers, statesmen, heroes, historians, poets, and orators there live a deathless life; to keep the world from gliding back to ignorance and barbarism. What is the Christian College? The sacred place where Christian scholars teach and govern, and counsel our young men; where the lights of a godly example shine in the men whom our youths love to honor; where the worship of God is a part of the daily life; and where daily prayer lays all the hallowed interests of our beloved young men under the dew of the mercy-seat. In the Christian College, Moses comes before Socrates; David before Homer; Paul before Plato, and Jesus the Lord is on the throne. On the sacred, classic enclosure rests, all day, the cloud of a covenant-keeping God; and from its altar rises continually the incense of interceding prayer.

Noiseless, and apart from the stir of life, the Christian College is putting forth the magic wand that can paralyze those terrific forces which are constantly endangering the peace and stability of the State. Infidelity always seizes upon some false philosophy, some superficial scientific reasoning; and with these bewilders and perverts the unwary. Europe is now contributing largely to our native stock of arrogant and superficial skepticism. The pulpit and the press are the weapons to overcome it; but the forge and the anvil are in the College and the Theological School; the armor-makers are there, in the retirement of those quiet halls, unobtrusively working out the deliverance of the State. Skepticism may never meet these moral engineers in the conflict; but she will feel their power in the blows of some well-trained arm; and appreciate their skill, as the allied armies met Todleben in every earth-mound and bastion before Sevastopol.

Allusion was then made to the peculiar condition of society in the Western States; the materializing tendency of their pursuits and their circumstances. But the main source of our fears is not the transient phases of an immigrant population, nor the rush of adventurers; it is not the rude chartism of one country nor the beer-befogged skepticism of another. It is the calm, shrewd, steady, systematic movement of the Jesuit order, now attempting to do in California and Oregon what it once did in Austria; by the unobtrusive, unobserved power of the colleges to subvert the principles of the Reformation, and to crush the spirit of liberty.

There, brethren, our great battle with the Jesuit is to be waged. We must build college against college. If the musty atmosphere of a Jesuit school suits the free-born Western youth; if the scholastic modes of discipline captivate the child of the prairies, then we may fail in the contest. But all experience has confirmed our anticipation that America was a field on which the open, manly, Christian discipline of a Protestant college must annihilate the rival system of a Jesuitical instruction.

The specific work directly before this Society and by the hand of Providence pressed most urgently upon us, is to transfer our labors towards and beyond the Rocky Mountains. We must put the colleges east of the Mississippi at once on permanent foundations, and then leave them to themselves, while we press on to plant the banner of Emmanuel in the great Pacific States; and drive, by an honorable competition and a Christian warfare, the Jesuit forces, and the Jesuit school, that last hope of Rome, for ever from the soil sacred to Truth, to Godliness, to civil and religious freedom.

The thanks of the Board were presented to Dr. Kirk for his discourse, and a copy was requested for publication. Adjourned until to-morrow morning at half-past eight o'clock.

Wednesday Morning, 8½ o'clock.

The Board met. Prayer by Rev. Dr. Patton.

Hon. J. C. Hornblower, the President, Henry White, Esq., and the Corresponding Secretary, were appointed a Committee to consider the expediency of abbreviating the name of the Society; also to consider the expediency of procuring an act of incorporation, and to report at the next Annual Meeting.

The reading of the Annual Report, as drawn up for the consideration of the Board, commenced at the previous session, was finished by the Corresponding Secretary. The Report was then discussed, and referred to a Special Committee, consisting of Drs. Patton, Bacon, Peters and Goodrich.

The Report of the Treasurer was also presented, accompanied by the certificate of the Auditor, M. O. Halsted, Esq., and was referred for general examination to a Committee consisting of Messrs. White and Ludlow.

The Committee appointed at the last Annual Meeting on the Naglee Legacy in Philadelphia, (John M. Atwood, Esq., Chairman,) reported progress, and were continued.

The question of the expediency of selling the lot of ground in Dunkirk, N. Y., conveyed in trust to the Treasurer and Secretary of the Society by the will of the late Dea.

Timothy Stillman, of Wethersfield, Conn., was submitted to those individuals, subject to the advice of the Consulting Committee.

Recess until half-past two o'clock.

After recess, the Committee to whom the Annual Report was referred, reported, recommending that it be adopted with the modifications in phraseology which will be made by the Corresponding Secretary. The Report was adopted.

The Committee on the Treasurer's account reported that they had examined it, and would accordingly recommend it to the approval of the Board. The Report was approved.

Renewed applications for aid were presented from Illinois, Wabash, Marietta, Beloit, Wittenberg and Heidelberg, Colleges in States east of the Mississippi, also from College of St. Paul, Iowa College, German Evangelical Missouri College, Pacific University, Oregon, and the College of California. ✓

President Chapin, of Beloit College, was heard in behalf of that Institution, and the Rev. Dr. Sprecher in behalf of Wittenberg College. The Rev. L. Nollau, of St. Louis, also made statements in reference to the present condition and wants of the German Evangelical Mo. College.

As the result of correspondence, estimates were presented from the six colleges above named in States east of the Mississippi, showing the amount of additional aid which they would respectively need from the Society, and on the reception of which they could relinquish all further claim to assistance, and leave the Eastern field. After a careful examination of these estimates, and a survey of the whole field of the Society, the Board unanimously adopted the following preamble and resolutions, viz.:

Whereas the six colleges upon the list of the Society in States east of the Mississippi, are engaged in efforts to secure a permanent endowment that will render unnecessary any further assistance to them from the East, and thus enable the Society to give its whole strength to Institutions between the Mississippi and the Pacific: And whereas additional aid from the Society will be essential to the successful completion of this work; therefore,

Resolved—That in the judgment of this Board, it is expedient to enter at once upon a vigorous effort to raise, within two years, for this purpose, \$50,000, in addition to payments and pledges already made.

Resolved—That the officers of the Colleges interested in this move-

ment may have the opportunity in connection with the ordinary agencies of the Society, and under the direction of the Consulting Committee, to exert themselves efficiently for the accomplishment of this object so far as may be practicable without interfering with the regular objects of the Society.

The following appropriations for the ensuing year were voted to Institutions in States west of the Mississippi, viz. :—

Iowa College,	\$1,500
College of St. Paul,	500
German Evangelical Mo. College,	1,000
Pacific University,	1,200
College of California,	\$2,000, less \$273
(already received),	1,727

The Rev. Drs. Stearns and Patton were appointed a commission to visit Iowa, Yellow Spring, and Webster Colleges, and the Consulting Committee were empowered to fill any vacancy that may occur in the commission.

The Board then adjourned to attend the Anniversary exercises this evening at half past 7 o'clock.

MEETING OF THE SOCIETY.

The exercises were held in the First Congregational Church. The President took the chair, and the meeting was opened with prayer by the Rev. Dr. Patton. An abstract of the Annual Report (embracing that of the Treasurer) was read by the Corresponding Secretary.

The Rev. J. F. Stearns, D.D., moved

That the Report, an abstract of which has been read, be adopted, and published under the direction of the Consulting Committee.

This resolution was seconded by the Rev. J. Crowell, and adopted by the Society.

The meeting was then addressed by Prof. W. S. Tyler, of Amherst College.

Prof. T. traced the influence which the education of the leading minds of a nation had on its laws and government. All *good* government must be based on education—nor is bad government less essentially founded on education falsely so called. In illustration of these positions the Chinese, Jews, Mohammedans, &c., were mentioned. The Universities of Germany and the British Isles were the cradle of the Reformation, and the schools and colleges of the Jesuit are the strongholds of the Papacy, wherever it has a footing, either in Europe or America.

The American system of education was in harmony with our political and religious institutions, and tended to perpetuate them. It was true of common schools and of colleges. 1. American colleges for the most part are voluntary and not State Institutions. 2. Colleges are Christian Institutions. 3. They are Charitable Institutions. 4. They are partially endowed and partly sustained by fees for tuition. If entirely dependent on the latter they would be turned into aristocratic institutions—if entirely dependent on the casual contributions of the friends of learning and religion, they would lack that stability and permanence which are essential to their prosperity and usefulness. 5. American colleges are at once conservative and progressive Institutions, schools of ancient and at the same time of modern wisdom. 6. They sustain such relations to other schools and seminaries as to show their indissoluble connection with all our individual interests, as well as with the welfare of the nation. The people have made the colleges what they are, and the colleges in no small measure have made the people what they are.

"An ancient philosopher," said Prof. T., "was once asked why he visited the courts of Kings, as if it was beneath the dignity of a philosopher to be dependent. 'To give what I have and to get what I have not,' was his answer, thus implying that the wisdom which he imparted was more than an equivalent for the money which he received. Even so the Society and the Institutions which it represents appear before the sovereign people—the Christian people especially of our land. We ask for what we have not, but we confidently aver that what we have and what we give, is more than an equivalent. We acknowledge and rejoice in the more than princely wealth and power and liberality of our benefactors, but we promise to bestow upon them in return those treasures of wisdom and heavenly influence of which God has made us the depositories. Florence gave the lie to the prejudice that Republics cannot cherish the fine arts. Be it the glory of our land to show how a free Christian people can cherish a well-adjusted Christian system of popular and collegiate education."

Prof. Tyler was followed by Rev. A. L. Chapin, D. D., President of Beloit College.

His remarks were gathered around the thesis that "*The Christian College is essential to a complete Christian civilization.*" His object being not to prove the proposition, but in a comprehensive view to exhibit its measure and bearing on the work of this Society:

A Christian College was defined to be an institution in which the means for the highest mental culture are employed by thoroughly Christian men, with a pervading Christian influence, for the education of those who are to be leaders in society.

A complete Christian civilization was defined to be that condition of society which combines the best development of human energies in the sphere of fruitful industry for multiplying the means of present happiness, with the most complete ascendancy of Gospel truth over the mind; so that all physical and mental activity is stimulated and sustained by the aspirations of Christian faith, and regulated by the prescriptions of Christian duty; and the true law of order is the Christian law of love. The word complete is applied here, not absolutely, but relatively. The perfect consummation has never yet been reached, and will not be till the millennial state; perhaps not then, perhaps not even in the immortal state.

The nearest approximation yet realized is marked by progress, movement ever forward. Now, and perhaps always, the quality, direction, and activity of the social life and movement must determine the completeness of the civilization.

After the definition of terms, the College was affirmed to be *essential* to a complete civilization in the broadest, strongest sense. The relation between them is that of cause and effect. While it is true that a Christian College will flourish very much in proportion to the degree in which the people among whom it is planted are Christian and civilized, it is much more true that the development of the social state will be in any region, according to the character and efficiency of its higher educational institutions, of which the College is now first and chief. The principle must be recognized in all the efforts made to evangelize the world. It applies to the missionary work in the newer sections of our own land, in India, China, and the South Seas. It has just been settled that the question of missionary schools, which has lately awakened so much interest and attention, is *not* a question of *principle*, but simply of time, proportion, and adaptation. No country can be permanently evangelized, nor even civilized, without the setting up in full efficiency, of the Christian College as the centre power, made under God the generator in society of living, saving, elevating forces.

The proposition was further illustrated by a simple analysis of the main thought. Christian civilization, as a process of development, may be resolved into three elements:

First. The movement which is connected with the *physical* subjection of a country, the introduction of public improvements, and the ingenious appliances of productive industry. This results in the development of *Wealth*; not acres of land, nor thousands of cattle, nor hoarded heaps of gold and silver, but means of substantial comfort, multiplied and diffused.

Second. The movement which is connected with *intellectual* culture, the increase of knowledge through the researches of a few who reach after the highest attainments, and the wide diffusion of general intelligence among the many. This results in the development of individual and social *refinement*, not a false and showy affectation, but genuine *taste*—grace in the man—and a true Cosmos of institutions, set up in fitness, harmony, and beauty.

Third. The movement which is connected with *religious* culture. The study and communication of Divine truth, with the regular, stated ministrations of the Gospel and its ordinances. This results in the development of *individual piety*, and through that of a sound public sentiment, a conscience moulding all things to its own imperative rule of truth and right.

These three elements must be blended in a thorough Christian civilization: neither can exist without the others. They must advance together in all true social progress. As they are combined in due proportion and thorough intermixture, the perfection of man's social state on earth is realized.

The speaker then went on to show, at some length, by fact and reasoning, how the Christian College ministers directly to each of these elements, and becomes the central bond of union for their most complete and harmonious combination.

To set forth the practical bearing of the thesis, the speaker made it the major premise of a regular syllogism, as follows:

The Christian College is essential to a complete Christian civilization.

The Western College Society is building Christian colleges at the West. Its agency, therefore, is of essential importance to the Christian civilization of the West.

The conclusion, thus reached, was pressed with especial reference to the rapidity of movement now going on at the West. There is danger that the physical development there will be out of all proportion to the social and spiritual development, and there is therefore a pressing demand that colleges be set up at once with full equipment for their most efficient work.

The address was concluded with an earnest appeal to the friends of Christ to give a ready and prompt response to the effort which the Society has resolved on, to raise within two years, seventy-five thousand dollars, including payments and pledges already made, to put all the six colleges east of the Mississippi, now on the list of the Society, in an independent position.

After the exercises were concluded, the Society proceeded to the election of officers for the ensuing year. The following officers were chosen:—

PRESIDENT.

Hon. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

VICE PRESIDENTS.

Rev. N. S. S. BEMAN, D. D., Troy, N. Y.
 Rev. C. A. GOODRICH, D. D., New Haven, Conn.
 JOHN M. ATWOOD, Esq., Philadelphia.
 Rev. EDWARD N. KIRK, D. D., Boston, Mass.
 Rev. RAY PALMER, D. D., Albany, N. Y.
 Rev. WILLIAM PATTON, D. D., New York City.
 Hon. S. H. WALLEY, Roxbury, Mass.
 Rev. ELAM SMALLEY, D. D., Troy, N. Y.
 Rev. T. H. SKINNER, D. D., New York City.
 Rev. A. PETERS, D. D., " "
 HENRY O. BOWEN, Esq., " "
 Rev. J. H. LINSLEY, D. D., Greenwich, Conn.
 Rev. J. P. CLEVELAND, D. D., Lowell, Mass.
 Rev. J. LEAVITT, Providence, R. I.
 Rev. H. G. LUDLOW, Poughkeepsie, N. Y.
 Rev. JOSEPH ELDRIDGE, D. D., Norfolk, Conn.

DIRECTORS.

Rev. S. H. COX, D. D., Owego, N. Y.
 Rev. ALBERT BARNES, Philadelphia.
 Rev. THOMAS BRAINERD, D. D., Philadelphia.
 Rev. J. F. STEARNS, D. D., Newark, N. J.
 M. O. HALSTED, Esq., Orange, N. J.
 Rev. WILLIAM ADAMS, D. D., New York City.
 Rev. ASA D. SMITH, D. D., " "
 Hon. T. W. WILLIAMS, New London, Conn.
 Rev. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "

Rev. HORACE BUSHNELL, D. D., Hartford, Conn.
Hon A. C. BARSTOW, Providence, R. I.
WILLIAM ROPES, Esq., Boston, Mass.
Rev. R. W. CLARK, D. D., East Boston, Mass.
Rev. EMERSON DAVIS, D. D., Westfield, "
ICHABOD WASHBURN, Esq., Worcester, "
Rev. J. P. THOMPSON, D. D., New York City.
Rev. GIDEON N. JUDD, D. D., Montgomery, N. Y.
Rev. J. H. TOWNE, Bridgeport, Conn.
Rev. R. S. STORRS, Jr., D. D., Brooklyn, N. Y.
FISHER HOWE, Esq., "
Rev. J. F. TUTTLE, Rockaway, N. J.
Rev. JOHN CROWELL, Orange, N. J.
ANSON G. PHELPS, Esq., New York City.

CORRESPONDING SECRETARY.

Rev. THERON BALDWIN, New York City.

TREASURER.

B. C. WEBSTER, Esq., New York City.

The Society then adjourned, to meet on the last Tuesday in October, 1857.

The new Board of Directors met, and appointed Rev. Drs. Peters, Stearns, and Thompson, M. O. Halsted and B. C. Webster, Esqrs., the Consulting Committee for the ensuing year, and M. O. Halsted Auditor.

The Consulting Committee were authorized to issue the Western College Intelligencer regularly once a quarter, should they deem it expedient.

The Rev. G. L. Prentiss, D. D., of New York, was appointed to deliver the next Annual Discourse, and the Rev. Prof. Shedd, of Andover Theological Seminary, his alternate.

The Board then adjourned, to meet on the last Tuesday in Oct., 1857, at such time and place as shall hereafter be designated by the Consulting Committee.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I. This Association shall be denominated, The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II. The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III. There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV. Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a Member for Life.

ART. V. There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI. Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII. It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII. This Constitution may be altered or amended by a majority of two thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

THIRTEENTH REPORT.

In the discourse delivered before the Society at the last anniversary, it was shown, that "God, in advancing his kingdom on earth, has never dispensed with the use of fit powers"—that "He has originated such powers; has availed himself of them, and made them subordinate to his designs; so that from the first his people have been accustomed to the use of them, and, while trusting, first of all, in his Providence and Spirit, have been careful to erect, to confirm, and maintain these appropriate instruments; to rebuild them when decayed, to keep them strong and equipped with resources, and to use them, whenever occasion has demanded, to advance his dominion." The college was then shown to be such a power.

ORIGIN AND GROWTH OF AMERICAN COLLEGES.

Scarce any feature in the history of this nation is more remarkable than the extent to which God has here employed the power above named for the advancement of his kingdom—and the present occasion is eminently appropriate for a consideration of its *origin* and *growth*, together with the agency of this Society, in resuscitating, creating, and applying it to American civilization.

The men who planted the first colonies in New England were, in larger proportion, *liberally educated* men than was ever before known in the history of nations. It is supposed that when Harvard College was founded, there was a graduate of Cambridge University in England to every two hundred or two hundred and fifty of the inhabitants then living in the few villages of Massachusetts and Connecticut, while the sons of Oxford were not few.

A recent author says: "It was nearly ten years after the landing of the Pilgrims at Plymouth before another colony was established in New England; but ere another ten years had passed, seventy-seven ministers, who had been clergymen of the Church of England, were established as pastors and

teachers of the Puritan churches in the rising villages of New England. Many of them had been second to none in old England. Perhaps the history of the whole world may be searched in vain to find seventy-seven other names of contemporary ministers of contiguous churches equal to these in learning, in piety, in cool, sound judgment, in firmness, in enterprise, and in every thing that can adorn the character of a man and a minister of Christ. Nearly the whole list is made up of distinguished names. England was sifted, and the choicest of her ministers transplanted to the New World." Individuals might be named, such as Thomas Hooker, of Hartford; John Cotton, of Boston; John Norton, of Ipswich; John Davenport, of New Haven; Thomas Thatcher, of Weymouth; Charles Chauncey, President of Harvard College; Elliot, the Apostle of the Indians; Thomas Shepard, of Cambridge; and many others, who were signal examples of scholarship and genius.

Among the magistrates, too, were found many liberally educated men, who always co-operated zealously with the ministry for the promotion of learning. They are mentioned as especially active in the founding of Harvard College. And the same was true in the colony of New Haven. While the design of founding a college had its origin with the ministry, the records of the colony show how earnestly the magistrates entered into the work. And as late as 1718, when that "splendid Commencement" (as President Stiles called it) was held in New Haven, and at which the Trustees determined to call their college house "Yale College," in honor of its "munificent patron," it is said that "the Hon. Gurdon Saltonstall, Esq., Governor of the Colony of Connecticut, was pleased to grace and crown the whole with an elegant Latin oration." That college, too, was founded to fit men for service "in church and civil state."

Impressiveness will be given to this view, if we go one step farther back in history, and see where such men had their training. In the "Chronicles of Massachusetts" it is said: "Emmanuel College, Cambridge, was the Puritan college at which more of our first ministers and magistrates were educated than at any other." This college was founded in 1585, by Sir Walter Mildmay. Coming to the Court after he had founded his college, Queen Elizabeth said to him: "Sir Walter, I hear you have erected a Puritan foundation." "No, madam," saith he, "far be it from me to countenance any thing contrary to your established laws; but I have set an acorn,

which, when it becomes an oak, God alone knows what will be the fruit thereof."

That acorn was planted in faith—in the full belief that it would become an oak, and, evidently, with something like a prophetic vision of fruit multiplied beyond all human computation. But God had computed this fruit. Scarcely had it begun to ripen before storms arose, which, under his guidance, shook precious portions of it off, and winds and waves, which he prepared, bore it to the New World. Here it found a congenial soil and at once took root.

Man, in his short-sightedness, might then have well inquired: "What do such *learned men* here in the wilderness, in the midst of wild beasts and roving savages?" But from the standpoint which we now occupy, the question is easily answered. An eminent statesman of Massachusetts once said: "This Commonwealth was founded by *college-bred men*, and before their feet had well laid hold of the pathless wilderness, they took order for founding an institution like those in which they had themselves been trained." In what portion of our history, it may well be inquired, is the hand of God more visible? Here is power of a peculiar character, generated just at the right time in the Old World—power by a mysterious process transferred to the New—and power applied in the infancy of the nation, where it should reach the very elements of its being, and give symmetry and strength and vastness to its future growth.

The colleges in this country down to 1850 were founded in the following order, viz:—

✓ 1636.....1	1789.....1
1692.....1	1791.....1
1700.....1	1792.....2
1746.....1	1793.....1
1754.....1	1794.....1
1755.....1	1795.....2
1764.....1	1798.....1
1769.....1	1800.....1
1770.....1	1801 to 1810.....7
1781.....1	1811 " 1820.....7
1788.....2	1821 " 1830.....13
1784.....1	1831 " 1840.....36
1785.....3	1841 " 1850.....25

Total.....114

Since 1850 the number is supposed to have increased to 135. After making all reasonable allowance for the infancy of a large portion of these institutions, and for the fact that some of them scarcely deserve the name of colleges, these

figures will yet suffice to show the prodigious growth of this power in our country. All this, it is true, cannot be regarded as the direct result of what Sir Walter Mildmay did. Still, if all in the history of collegiate education in this country which could be traced either directly or indirectly to Puritan sources were abstracted, no very large portion would be left. If, therefore, Sir Walter could now re-appear on earth and look at the results which have accumulated in this country alone in 271 years from the time when he "set" his acorn at Cambridge, he would say with increased emphasis, "God alone knows what will be the fruit thereof."

COMPARISON OF AMERICAN AND BRITISH COLLEGES.

We cannot trace this fruit as it was scattered in Great Britain, and show how far it now appears in the numerous institutions that adorn that land outside of Oxford and Cambridge, nor is it our object to run a parallel between the whole educational force of the two countries. But it will help our conceptions of the growing importance of American colleges, if we institute a brief comparison simply between them and those two great Universities in which so many of our first ministers and magistrates were trained.

1. *Numbers*.—There are 40 colleges and halls connected with Oxford and Cambridge, or considerably less than one third of the number in this country.

2. *Location*.—These 40 English colleges are concentrated at two points; the American colleges are scattered over more than thirty States and Territories. Each arrangement doubtless has advantages peculiar to itself. The University—with its cluster of colleges, its massive piles of buildings, and its great assemblage of Heads, Professors, Tutors, Students, and resident Fellows—is more imposing than any single institution could be. It is also more national in its character, not only from its connection with the government, but from the fact, that every portion of the land has representatives in some one of the group of colleges, and these are so linked that the cluster has a unity that awakens something like a national interest. Moreover, such a community of students and learned men creates an atmosphere peculiarly literary, and competition naturally takes a higher and a wider range; as it is active, not only among members of a given college, but between the colleges themselves.

There are, however, important advantages in that *diffusion* which distinguishes our American colleges, especially as re-

gards their action upon society at large. This is already reached at one hundred and thirty-five different points, in more than thirty States and Territories. They are thus out among the people, and in sympathy with them—each one entwining itself with local interests, and eminently republican—by their presence giving visibility and consequent power to the great educational argument, and, through their Alumni and annual gatherings, awakening a desire for their advantages in the minds of multitudes of young men, and by their accessibility and cheapness multiplying the number who resort to them for instruction.

8. *Number of Alumni.*—The total number of Alumni of American colleges now falls but little short of seventy thousand. The number of undergraduates, at the present time, at a moderate estimate, is twelve thousand, and after allowing for all losses, probably ten thousand of them will receive degrees. This would be at the rate of two thousand five hundred each year.

Now, according to the Report of the Oxford University Commission, presented to Parliament in 1850, the average number of students annually matriculated there, for the ten years ending in 1850, was rather more than 400. The whole number of students actually resident in Oxford, in 1850, was estimated at about 1,800. This was more than had been there at any time for two centuries; although the time was, when almost "fabulous multitudes" resorted there for an education, not only from all parts of England, but from foreign countries.

Those who receive degrees ordinarily constitute about three-fourths of the number matriculated. The number of students who passed the final examination in Oxford for the degree of B. A., averaged 287 annually, for the ten years ending in 1850, and the number who received the same degree at Cambridge, averaged 355 for the four years ending in 1848. The number of graduates, therefore, sent forth annually by these two Universities is only a little more than *one-fourth*; and if we add an equal number for all the other colleges of Great Britain—which is probably a liberal allowance—the whole is but about *one-half* of the number graduated at American colleges. Whatever may be the present *standard* of education at the latter, as compared with the former, the disparity will rapidly disappear. Every scholar knows the constant progress made at our leading colleges, and as their standard rises, and the country advances, all other institutions will feel the impulse and conform as far and as fast as possible.

4. It is one of the glories of our American colleges, that their doors are alike open to all classes in society, and that the only nobility known within their walls has its basis in intellectual power, high attainment, and moral worth. Oxford University is now struggling to break off the trammels imposed by rank and wealth. Young noblemen wear a distinctive academical dress, take precedence of their academical superiors, are permitted to take degrees at an earlier period than other students, and in general are treated in a way that indicates a deference to mere rank. The sons of baronets and knights are also permitted to graduate at an earlier period. The distinction between "Commoners" and "Gentlemen Commoners" rests on no other ground than that of wealth.

Within the walls of an American college, on the contrary, all factitious distinctions vanish. There the rich and the poor not only meet together, but they commence their intellectual struggle under a full knowledge of the fact that no hereditary dignity nor inherited wealth, on the one hand, can entitle to special privileges and honors; nor, on the other, like inexorable fate, can they repress the aspirations of genius.

5. This power in our country has been consecrated, in a pre-eminent degree, to the service of religion. The very first institution founded was dedicated to "Christ and his Church." An early New England writer says that, in order "to make the whole world understand that spiritual learning was the thing desired to sanctify the other, and make the whole lump holy; and that learning, being set upon its right object, might not contend for error instead of truth, they chose this place [Cambridge], being then under the orthodox and soul-flourishing ministry of Mr. Thomas Shepard." Then followed Yale, which originated in a "sincere regard to and zeal for upholding the Protestant religion;" and Dartmouth, "established in the most elevated principles of piety;" and Princeton, "founded for the purpose of supplying the Church with learned and able preachers of the Word." In the same way we might go through the whole list of American colleges, and show that, with here and there an exception, they were founded by religious men, and mainly with an eye to the interests of the Church. A recent author, who has given special attention to the subject, says that of the first one hundred and nineteen colleges established, "one hundred and four are under decided evangelical and orthodox influence." Those established by worldly men for mere worldly objects, have not prospered. Some that were founded by infidelity it has been found ne-

cessary to transfer to the hands of religious guardians and teachers, to save them from utter extinction.

But the distinguishing characteristic of American colleges is the extent to which they have been blest with revivals of religion. This subject has been so fully exhibited in previous Reports and other documents of the Society, and especially in Tyler's "Essay on Prayer for Colleges," as to render any enlargement upon it here unnecessary. It may be stated, however, that of the graduates of ten New England colleges, from their foundation to 1845, thirty-four per cent. were ministers of the Gospel. In respect to revivals of religion, American colleges stand in singular contrast with the Universities of Oxford and Cambridge, and perhaps all others in England. An American who has recently visited them, says—"There is little that is particularly encouraging in the religious state of Colleges and Universities. There is little that we should call *religious influence* exerted on the students. No such thing as a revival, scarcely such a thing as a conversion, is known or expected. On the contrary, it is expected that no great religious change will be wrought there; that as the student goes to the college or university, so he will leave it in regard to personal religion. Prayer is seldom offered in public for literary institutions. Clergymen (dissenting ministers chiefly) that I talked with, generally acknowledged this, and deplored it." The "Oxford University Commission" use the following language in reference to religious services in the colleges—"The obvious mode of appealing to the moral and religious feelings of the students, by short practical addresses in the college chapels, has not been so generally adopted as might naturally have been expected. The mischievous practice of forcing the students to participate in the holy communion, though less frequent than formerly, seems not to have been altogether disused. That of making attendance on divine service a penalty for college offences has been discontinued to a great extent, since notice was called to it by Lord Stanley in 1834; but it is not entirely abolished." We need not wonder that revivals of religion are not enjoyed under such circumstances.

REVIVALS.

We are permitted here to record the fact, that three of the Institutions aided by the Society, Marietta, Wabash and Wittenberg Colleges, have been visited with special effusions of the Spirit during the year. Soon after the work commenced

at Marietta College, the following communication was received from the President :

God has graciously remembered us, notwithstanding our unfaithfulness, and this College is now experiencing a precious outpouring of His Spirit. A few are already indulging the hope that they have passed from death to life, and others are thinking on the great question of personal religion. In all my connection with the College, I have never known appearances more favorable—all the students are ready to converse, and almost all attend meetings. The pious students are very active in their labors for their associates.

About half of the whole number of college-students are professors of religion, and a large majority of them have the ministry in view.

I know you will rejoice with us, as well as all those kind friends at the East, who have done so much to establish this Institution. Oh, pray for us that we may all be blessed ; that we may be consecrated anew for the work of God ; that every young man in this College may become a subject of this gracious work !

There are some sons of godly parents, most excellent students, perfectly exemplary in their outward conduct, noble, high-minded young men, who yet lack one thing, without which all their other excellencies will pass for nothing.

The number of hopeful conversions in the Collegiate Department was eleven, and in the Preparatory four.

The President of Wittenberg College thus describes the work in that Institution :

There was much seriousness in the Institution from the beginning of the Winter Session. The prayer-meetings were well attended, and many professors were tenderly alive to the importance of a revival of religion. After the beginning of the new year we held a protracted meeting, which proved so interesting, that we contrived to have preaching every evening for three weeks. A remarkable work of grace was the result. A deep heart-searching among Christians, and mutual confession of sins and short comings.

Soon the work extended to the ungodly, and nearly all who entered College at the beginning of the Session in an unconverted state, made a profession of a change of heart before its close. There were, I believe, only three young men of our whole number at the close of the Session, who were not professors of religion in some branch of the Christian Church—some connected themselves with the Lutherans, others with the Presbyterians, and some with the Methodists.

The number of hopeful converts was twenty-two.

The President of Beloit College, in a recent communication, says:—"The College has experienced some tokens of the presence and power of God's Spirit, sustaining and advancing the life of piety among the students. This was especially manifest during the second term, in connection with the observance of the usual College Fast. Prayer meetings were multiplied and very fully attended, and some hopeful conversions took place, chiefly among the Preparatory students.

The number of graduates this year is eight. Of these four or five, if the Lord permit, will devote themselves to the work of the Christian ministry."

The following description of the revival in Wabash College is from the pen of Prof. Butler:

About twenty-three years ago, several Home Missionaries met at the cottage of one of their number, in Crawfordsville, for conference regarding the foundation of a College in northern Indiana. Every hour they spent together deepened their conviction, that such an Institution was the only means of securing for a wide region an educated ministry. At length they walked out and selected a site in the primeval forest, for the buildings of the Seminary they projected. Then considering their feebleness and the arduous enterprise they had in hand, they kneeled on the winter snow, while one of their number prayed,—dedicating to Christ and his Church that plot of ground, on which the first College building was next year erected.

WABASH COLLEGE, which thus originated, was a daughter of the Church, and has shown to her mother a filial piety which ought never to be forgotten. Less than a tithe of those who have resorted thither for instruction, have resisted the manifold temptations to break off their course of study in the middle, and rush into active, lucrative business. Still one hundred and eight students have persevered unto the end of a curriculum, which need not shrink from a comparison with that pursued in any College, and at its close have been graduated. Of this number, forty-four—well nigh half,—are either now preachers of the Gospel, or are engaged in their preparatory theological studies.

It seems worthy of special notice, that a large portion of these forty-four were converted in revivals which followed closely upon the Annual Concert of Prayer for Colleges. Nor has that stated season for calling on the Lord passed us this year, without bringing a blessing on its wings. Indeed, such a pentecostal season have we here witnessed as no Christian can hear of without rejoicing in spirit; and as I would have described to you weeks ago, but for fear I should write something exaggerated or premature.

One student yielded to the claims of Christ, and was received into the church in midwinter. Though a series of meetings began to be held, evening by evening, in the village church, where our students worship, some time before the last Thursday in February, none of them became inquirers till after that day. Immediately after the solemnities of that occasion inquiry meetings became thronged. While his people were yet speaking, God heard. Our trust is, that He has not yet made an end of pouring out His blessing, and we already rejoice in the following results: *Sixteen* students were here admitted to the church last Sabbath, and one other, obliged to go home through ill health, has united with the church where his parents reside. Two others also hope in Christ, but defer joining themselves to his people, till they have "proved themselves whether they be in the faith,"—a little longer. Twenty young men in the judgment of Christian charity, and as they tremblingly hope, have passed from death in trespasses to newness of life.

The means employed have been the preaching of one sermon each evening, and the holding of one prayer meeting each afternoon, as well as free conversation with inquirers. *In no case, however, has any College recitation been omitted.* Nor has attention to study been more remiss than heretofore. Several of the conversions occurring among the most

negligent students, at once wrought a reformation in their scholastic habits, such as no cunning appliances of their teachers had been able to effect.

* * * * *

The details in which I have indulged, will be pardoned by all who reflect that the Western College Society are now directing special efforts to the endowment of Wabash College. They will at least gladden the hearts of some who have honored the Lord with their substance by giving aid to divers young disciples here, and have thus prevented their fainting in the midst of their educational course, and failing of the goal—which it is the joy of their lives to have reached—the ministry of reconciliation.

AGENCIES.

The only agents employed during the entire year, besides the Secretary, were the Rev. J. Q. A. Edgell and the Rev. Dennis Platt, the former in Massachusetts, and the latter in Connecticut, as their main fields. During the first quarter of the year, Prof. E. Ripley, of Iowa College, labored in the service of the Society, but ill health compelled him to give up his agency. His place was supplied during the last quarter of the year by the Rev. Ephraim Adams, of Iowa. The Rev. Dr. White, President of Wabash College, also performed a brief agency, and did most effective service.

Mr. Edgell, in reference to his agency and his field, says,—

1. I have labored with increasing enjoyment to myself in pleading this cause, as one that I love, but am daily oppressed with the amazing disparity between its merits and the measure of my ability to set them forth to others. If this oppressive feeling were not found in other departments of ministerial labor, I should wish to resign at once.

2. My field is an interesting one. The *logical* labors are not difficult in this land of Colleges. There is no want of conviction that this cause is the cause of God. Hence you might expect that the relations of the College to the Church are well understood by the most enlightened portion of society, and that our Churches generally have a growing confidence in the vast importance of Western Colleges as instruments in the evangelization of that land. Our publications are received with increasing favor. A large number of Churches contribute to our cause. Bequests begin to be made. Wise and good men are feeling that College funds promise to do as much for the cause of Christ as any form of instrumentality. O that this number might increase. Not a few pastors have commended the cause to their people as having claims inferior to none.

3. But in the midst of these and other encouraging things, I find not a few obstacles to encounter, although they are not peculiar to this cause. This field is cultivated in behalf of a great number of benevolent objects. Besides the agencies of organized societies, the applications for aid from the unorganized are literally a host. Hence the number of benevolent objects often embarrass the donor. In order to avoid the difficulties which arise from this multiplicity of objects, some Churches propose to assist all in their turn, and will be two or three, or even five, years in going through the circle. Others confine their contributions to two or three of the more

prominent societies. But I think I am not mistaken that the claims of our Western Colleges are well established.

4. I meet with one objection, viz.: that the West is able to take care of its own Institutions. In reply to this, I have endeavored to show that it is not a want of wealth in the West, but a want of a right appreciation of it, and a want of union that occasions, in great measure, the necessity of Eastern aid. That for a like reason we are supporting 425 Home Missionaries on the field encircling the Colleges aided by our Society, and that we do not send the gospel to the heathen *because* they are *not able* to pay for it.

When any one has said to me that "if the West was *able* but not *willing* to build their own Colleges, then let them go without," I have replied by affirming that two-thirds of all that is done for these Colleges is raised in the West, and in spite of the want of harmony among the Western people—illustrating this difficulty by the following fact told me during one of my Western tours in 1852:—Stopping awhile at the house of an acquaintance, I found him engaged in securing a Summer School for his young children. Among his numerous neighbors he had been able to find only four families that could join him in the work of building a log school-house and paying the teacher. These were from the States of New York and Pennsylvania. "But," said I to him, "the country all around you is cut up into beautiful farms. The people are above all want, and able to help you abundantly. What sort of people are they?" Said he, "Those who live on this Western road are all Germans, those on the road running north are Norwegians, and those East are a mixture of Irish, and French, and Danes, and what not."

Mr. Platt, in reference to his agency and his field, writes,—

With the exception of three stormy Sabbaths, I have had the privilege of preaching every Sabbath of the past year in behalf of our cause, sometimes to two or three congregations on the same day. With very few exceptions I have been received with the utmost kindness and cordiality, and have been greatly aided by the warm commendation of pastors, who more than any other class of men appear to appreciate the importance of the enterprise.

Other forms of benevolent action appeal more directly to the sympathies and present results more immediate and palpable, and they have been urged on the attention of the people till it is extremely difficult in many cases to make an impression on the public mind in favor of this form of charity. The consequence is, that very little is collected for Western Colleges, except as the direct result of the labors of an agent.

It is gratifying, however, to notice a growing disposition on the part of intelligent Christians to inform themselves on this subject, and a conviction every year more deep and controlling that this enterprise is indispensable to the success and permanence of all our efforts for evangelizing the West.

The number of Churches opened for appeals in behalf of this cause is much greater than when I commenced my agency, and I find myself welcomed to fields of labor that were formerly shut against us, and the number of godly men who are seriously contemplating a remembrance of our new Institutions at the West in the final disposition of their property, is believed to be increasing.

The contributions to this cause are indeed small, as compared with what is given to some others, and during a portion of the past year they

have been very much curtailed by the pressing demands for aid to Kansas. But there is increasing evidence of a growing interest in this cause in the hearts of both pastors and people, and an increasing spirit of prayer for the blessing of God on our Christian Colleges, and the time is not distant when the funds needed for this good work will come as a willing offering into our Treasury.

RECEIPTS AND EXPENDITURES.

The receipts of the year from all sources have been \$24,966 35, cash from account of previous year, \$144 15; making the entire resources of the year \$25,110 50. The expenditures of the year have been—disbursements to Colleges, \$18,889 11; salary and expenses of Secretary, rent and expenses of office, \$1,892 95; anniversary meetings of the Society and Board, \$155 09; salary and expenses of agents, \$3,000 19; printing \$572 39; other expenses, \$193 13. Balance in the treasury, \$407 64.

The Report of the Treasurer shows very clearly that the Society has adopted the true policy for the collection of funds, viz.:—1. To make its appeals as general as possible before public assemblies, and especially in Churches, with a view of securing annual collections. 2. To avail itself of all the individual interest that can be awakened, and of individual preferences for particular Institutions. 3. To give definiteness, to its operations, by successively fixing the amounts necessary to secure the permanent existence of the several Colleges upon its list, and on the receipt of which they agree to relinquish all further claim to aid, and leave the Eastern field.

The amount received during the year from legacies constitutes a new and interesting feature of the present Report, and the Society has information of a bequest made by the late Dea. Timothy Stillman, of Wethersfield, Conn., which it is expected will be realized during the coming year. Hitherto almost nothing has come from this source. There are many lovers of Christian learning who contribute generously to the Society from year to year, and it is hoped that in the final distribution of what God has given them, they will remember those noble Institutions which are doing so much for the present generation, and are destined, we trust, to be permanent fountains of intellectual and moral power. There is an affecting interest about the \$1500 now acknowledged from the estate of the lamented Ellis. He was among the founders of two of the Institutions which he has remembered. In company with a few kindred spirits, he knelt upon the snow in the primeval forests of Indiana, and by prayer dedicated the site of one of them to the Father, the Son, and the Holy Ghost. In the far West he toiled for

them with a zeal which knew no abatement, and then, as an agent of this Society, and to the last hour of his life, he gave his strength to this cherished object.

PRESIDENT CONDITION OF THE SEVERAL INSTITUTIONS AIDED.

1. *Marietta College.*

The following statements, made by Pres. Andrews, will show the general success of the Institution.

There has never been any inflation, but the College has kept steadily at work, and the results are encouraging. The annual average of graduates is larger than at any other College aided by the Society; 182 in 19 years. The average number in the College Classes for these 19 years is 49; so that, on the average, the number of graduates at the close of the year is one-fifth of the whole number in attendance. This I think is fully equal to the ratio in New England. So also for every hundred that have entered the Freshman Class, 78 have graduated.

You are aware that the Scholarship system has been adopted very generally in Ohio. At Oxford, for example, Pres. Anderson was authorized to give away 100 free Scholarships. Considering these circumstances, and remembering that many rich men send their sons to the East, (there are 21 in Yale from Ohio,) I think it is to the credit of Marietta that of the students now in attendance, five out of six pay tuition, and those on Scholarships have paid *full* tuition in advance.

Our first class graduated in 1838. In 1839 we appointed our Tutor from the Alumni, and have done so ever since. We have one Professor from the Alumni also, and hope hereafter to make all our appointments from our graduates.

It is a constant objection to our Western Colleges that their classes are so small. They are too small indeed, but smallness is not limited to the West. Marietta College graduated this year as many as Trinity College, Conn.; and more than N. Y. University, Columbian College, D. C., Hobart Free College at Geneva, or Middlebury, Vt. It is well also to recollect that in the first 19 years Yale College graduated but 85. We ought not, then, to be ashamed of our 182. On the whole, the more I compare the actual work which Marietta has accomplished with that done by other Institutions, and the more I put the facts of her history into definite shape, the more satisfied I am. What we chiefly want now is the endowment of two or three Professorships by some large-hearted Christians. We are beginning to have a *past* to which we may refer as a guaranty for the future.

In view of our condition the Trustees at the Annual Meeting passed the following resolution, viz.:—"That the President be instructed to correspond with the Society, asking permission to increase the amount of endowment we were to receive according to a previous arrangement." They also voted that a vigorous effort ought to be made here at the West towards raising funds. Our income from term bills and interest on vested funds fell short of our outgoes during the last year by \$2,500.

The amount voted to the College under the arrangement alluded to above was \$18,000. The Eastern subscriptions towards this now amount to \$15,640.20, and there is another of \$500 payable when the whole is secured.

2. *Illinois College.*

At no period of its history probably was this Institution so prosperous as at the present time. The President writes that the present Freshman Class numbers some 38. A part of these, however, are in the scientific course. In answer to the inquiry, "What was the financial condition of the College in 1843, when it first began to look to the Society for assistance?" he says—

The College Buildings, with 33 acres of Land, the Library, Apparatus, &c., were then estimated at \$50,000. Since then the building destroyed by fire has been replaced by one much more valuable, and the land has risen at least fivefold in market value. The permanent fund at that time was \$3,700. All the other property owned by the College was absorbed in the payment of its debts.

The present property of the College is better worth \$85,000 than \$85,000 in 1843. The income at that time, derived from sources which were not absorbed in the payment of its debt, was \$2,448. Properly speaking, it had no net income, but an annual deficit to meet expenses (including interest on debts) of some \$5,000. The income in 1856 was \$5,527, an increase of \$3,079. The present income from tuition bills alone is worth more than that derived from all sources in 1843. This may not be so rapid a growth as that of some other Colleges, but it is not death.

The amount paid on the \$20,000 which this Institution was to receive through the Society is \$5,530 78, and there are *pledges* in addition supposed to be good for something more than \$9,000. The Trustees of the College have also entered successfully upon an effort to secure \$50,000 upon their own field.

3. *Wabash College.*

The annual application for aid from this Institution contains no very specific information in respect to its internal condition. The catalogue of the College, however, shows that it is steadily advancing in its career of prosperity. The number of students in the College Proper is 48, Normal Department, 49, Preparatory Department, 63. Total 160.

The whole number of graduates previous to 1856 was 104, of whom 39 had either entered the ministry or were engaged in the study of theology. The precious revival of religion with which the College was favored during the last year, has already been described. Every thing indicates that the Institution is destined to do for Indiana and the West all that its founders anticipated when they kneeled upon the snow, and by prayer dedicated its site to the Father, the Son, and the Holy Ghost.

A citizen of Indiana has recently pledged \$10,000 to the

Institution, for the founding of a Professorship. At a meeting of the trustees, held in Dec. 1855, they resolved to "ask the sum of \$30,000, it being understood that this sum having been received, the College is to withdraw from the patronage of the Society."

4. *Beloit College.*

The President, in renewing their application for aid, says :—

We have many pleasing indications that our Institution is becoming better appreciated in the region around. The standard of scholarship maintained keeps down the number of students somewhat, but the faculty are confident in the opinion that the advancement of Christian education will be best promoted by maintaining a high standard. With the blessing of God on patient, persevering efforts, the ultimate result will fulfil the design contemplated in the founding of the College.

During the past year the Institution has made real progress towards the accomplishment of its ends, and never were its prospects of wide and lasting usefulness more flattering than now. The number of students in attendance during the past year was greater than that of previous years. There were in the College Classes, 42; Scientific Course, 8; Preparatory Department, 115. Total, 160.

Pres. Chapin employed a portion of the year in raising funds in Wisconsin, and realized in subscriptions a little more than \$15,000; the greater part of which will probably be absorbed in paying debts, meeting current expenses, and providing for occasional necessities. A bequest of \$5,000 from Mrs. Love Colton, of Beloit, will probably be realized for permanent investment, in about a year from this. No little embarrassment has been felt at the College during the past year, in consequence of the limited amount of aid furnished by the Society.

The Board of Trustees "gratefully acknowledge the timely assistance of the Society in years past, and rejoice in the mutual confidence and esteem which has ever characterized this relation." They also, "in view of the deficiency of the College in respect of library and apparatus, the want of buildings, and the incompleteness of endowments," regard \$20,000, in addition to \$1,700 for deficiency in income for the last year, as the least sum that will enable the College to dispense with further aid from the Society. They accordingly ask for this amount.

5. *Wittenberg College.*

The Society had redeemed in full the pledges made to this College. It is nine years since aid was first granted. The

advance which the Institution has made within this period is thus set forth by the President, Rev. Dr. Sprecher:—

When we began to receive aid from the College Society we had twenty-five acres of land, one wing of the College Edifice finished, a debt of \$10,000, and no endowment. Now we have thirty-four acres of land, buildings worth \$40,000, no debt, and \$20,000 endowment secured. We have many subscriptions unpaid, which are not included in this estimate.

If we had received no aid from the Society we would have been obliged to *suspend* our operations, for some time at least. By means of that aid we have been enabled to employ teachers, to sustain regular instruction for all the classes, to graduate 88 young men, and to supply our field with 45 additional ministers. In the mean time we have sufficiently overcome our pecuniary difficulties to gratify the hope, that in about one year from this time we will have so far completed our endowment as to be able to sustain a respectable number of Teachers.

They confidently anticipated that this endowment would have been completed previous to the present anniversary of the Society, but the work was delayed in consequence of the frail health and final resignation of Professor Conrad, on whom was their main reliance in the work of raising funds. In view of this fact they raised the inquiry, whether it would not be possible for the Society to continue its usual appropriation for another year. Since that time, however, a bequest of \$500 to that College has been received from the estate of the late Rev. J. M. Ellis, and the Board have therefore voted an additional appropriation of \$500, believing that the Institution may then be safely left to its own efforts and the liberality of its friends on the Western field.

6. *Heidelberg College.*

The President of this Institution, in a communication to the Secretary, says:—

The letter addressed by yourself to Professor Ruetenick on the 6th inst., was considered by the Board of Trustees, at a special meeting held a few days ago. The Board instructed me to say to you that in case the Society can give us \$500 a year for four, or at the farthest, five years, that we will in that time be able to place our Institution on such a footing as to need no further assistance.

We have resolved to raise this year in our small churches \$5000, to complete our College building, and to pay the debt resting upon it. Then as soon as our people shall have had time to breathe a little, we intend making a grand effort to complete the endowment. This work we cannot do in less than four or five years—if you can possibly extend the time so long, please do so, and in the mean time we will do our utmost to help ourselves.

7. *Iowa College.*

Professor E. Ripley, in behalf of the Trustees, writes: "During the past year the Trustees have erected a splendid building of stone, 48 by 80 feet, at a cost of upwards of \$22,000. The building is a noble one—just what was needed—but its erection has brought a heavy debt upon us and rendered aid the more imperatively necessary." From another source we learn that on the first floor are two Lecture rooms and a large Audience room or Chapel, 42 by 40 feet. On the second floor are rooms for recitation, Library, Philosophical apparatus, Cabinet, &c., and the upper story is to be used for the present as dormitories for students.

Professor R. also says—

The Institution was never so favorably regarded by those in the State who would naturally become most efficient patrons and friends. Its advantages and means of influence were certainly never so great as now; and this increase of advantages is followed by an increase in the number of students from abroad, who leave home for the purpose of securing a Collegiate education. During the past year there have been in attendance in the different departments of study 115 students; but 10 of this number are in the College proper. In the Collegiate and Preparatory Department are 10, who are pursuing their studies with the ministry in view; some of this number are young men of great promise, both with reference to their devoted piety and talents. These young men maintain a daily prayer-meeting in the College, and one on the Sabbath in the Church, which is attended by others. They are also doing more or less to sustain four different Sabbath schools in the town and vicinity.

The Professors of the College are living upon the economical salary of \$600 per annum, which in this place would be little enough if paid fully and promptly, and the difficulty is of course indefinitely greater if even this pittance cannot be relied on.

Since our last report subscriptions in aid of the College to the amount of some \$11,000 have been obtained in Iowa.

8. *German Evangelical Missouri College.*

Hitherto only the Theological Department of this Institution has been in operation. The Directors have now resolved to open the Collegiate Department, and for this purpose have decided to erect a building of stone 75 feet by 40, and two stories high, with basement and attic—containing two school-rooms, eleven dwelling-rooms, and two large sleeping-rooms. The building is now in the process of erection, and will be ready for occupancy by the 1st of April, 1857. The entire cost will be \$6,000 or \$7,000. More than \$4,000 has been subscribed towards this object by the friends of the Seminary in Missouri. For the balance the Directors are making an appeal to the

friends of Christian learning elsewhere. The English language will be a part of the regular course of study.

The Board of Directors, in their annual report to the Evangelical Conference, "suggested the propriety of enlarging the salaries of the officers of the Seminary, and made the following statement: The first Professor and Inspector of the Institution are to receive in future \$550, instead of \$150, annually. The second Professor \$450 instead of \$300, and the Steward of the house \$250 instead of \$150. This suggestion may seem to be somewhat improper just at this juncture, but the Board feel perfectly justified in doing so, trusting in the Lord that the necessary means for such enlargement will be found in the enlarged benevolence of our congregations." These statements show the extremely economical scale upon which the affairs of the Institution are conducted, and they furnish assurance that whatever is contributed to the enterprise will be husbanded with the greatest prudence. Very serious inconvenience has been suffered during the last year from the inability of the Society to do all that was demanded, even by such small outlays as distinguish this enterprise. We will only add that the morals and habits of the students are watched over with jealous care, and the doors of the institution carefully closed against unworthy applicants.

9. *Pacific University.*

The Rev. G. H. Atkinson, Secretary of the Board of Trustees, writes:—

By a recent vote of the Trustees of Pacific University, it becomes my duty to *renew* our application for aid in the support of our Collegiate teachers. For the want of means, one has been obliged to remain in the academy during the past year. The failure of the usual support from you has been a serious disappointment; and it would have been disheartening, did we not know that the cause of Collegiate Education at the *West* is steadily gaining the favor of the benevolent at the *East*.

Your *limited* payment, though for the time embarrassing to the teachers, is yet an assurance that your Society will be as permanent as the causes which brought it into existence, and the vast educational and Christian interests which it suberves. During the year our College class has been reduced to a single student, owing to the calls of volunteers for the war, and the need of money on the part of students to prosecute their studies. They are now preparing to return when the term begins. One has just taken an academy for three months.

There is a growing conviction that the liberal culture secured by a four years' College course, although a present sacrifice of time and money, is yet the best. Without examples before them it is difficult for the first classes to feel this. They have no juniors or seniors to lead on; no alumni to inspire them with new courage, and impart frequent lessons of experience. They hear not the spirit-moving appeals which come from old College halls and students' walks, Commencement gatherings, and the

classic addresses of learned divines and eloquent orators—men whose eminence and usefulness are clearly traceable, as a stream to its fountain, to these same College influences.

Our students have not yet felt all the profounder stirrings of the soul, which arise from a just sense of its accountability to God, and which move one to consecrate himself to those duties which will meet with the Divine approval. But we see that these convictions are gathering force in some minds; while we observe, also, a free and manly bearing which gratifies and encourages us. We seek to implant those convictions which will not permit a young man to waste his life in mean pursuits or in vain ambition.

In order to give needed instruction, we ought to have two professors in the Collegiate department. For this purpose we need your aid to the amount of \$1,200, as asked last year. We have a College building which cost \$7,000, on which is a debt of about \$200; also a library of 1,000 volumes, and a small apparatus. We have about 270 acres of land, either deeded or subscribed, 80 of which is worth \$30 to \$40 per acre, and the rest from \$5 to \$10; but there is, as yet, no income from these lands. A friend in Brooklyn, N. York, has given us \$50 this year, with a partial pledge of \$50 more. We have no cash endowments.

10. *College of California.*

This institution is located at Oakland, across the bay from San Francisco, at the distance of about three quarters of an hour's sail. The location is represented as a choice one, and yet the question of removal has been agitated, with a view of securing more ample grounds. The College was started under the united auspices of the Presbytery of San Francisco and the Congregational Association of California. At the last annual meeting of the Board it was placed upon the Society's list, and an appropriation of \$500 made, which was forwarded in the early part of the year. At that time there was but "one building of wood, with partitions and ceilings only lined with *cloth covered with paper*—no apparatus or library, or other facilities for a school," while the Catholics at Santa Clara had "fine brick buildings, well-furnished apartments, improved grounds, facilities for bathing, gymnastics, a large library, and eighteen or twenty Jesuit teachers or professors."

In order to remove these difficulties, in part, the Trustees resolved to erect an additional building at an expense of some \$2,000, and in accordance with a vote of the two ecclesiastical bodies above named, collections in the churches connected with them were taken in May last throughout California. As the result of this effort, some \$1,500 were secured in cash or in pledges, and the ecclesiastical bodies at their last meeting resolved to make up the \$2,000 forthwith. The Rev. Henry Durant, the principal of the College school, in reference to this matter, writes:—

You will scarcely be persuaded that the good people of the "Golden

State" can be induced to contribute no more than two thousand dollars to relieve a necessity of *their own*, so pressing as the one now presented in the condition of the College of California. Yet, you must believe me, that this sum is large, considering all the circumstances. From the vast amounts of treasure which leave the country by every departure of steamers and other vessels, you may easily imagine how little is likely to be kept at home, save as it is buried in the mountains. *Here* it seems inexhaustible. New researches are still bringing new fields of it to light.

The time is coming when these resources will augment the wealth of California, as well as that of the Atlantic States and foreign lands. The nearness of this time depends in no small measure on the forwardness of our means of education. A good College would do more to assure the work of a happy and glorious future near at hand, and to secure a rapid increase of the right sort of population, than all the railroads now contemplated, could they be immediately realized.

In every view, the Collège enterprise is a most important one. Where is it that the great doctrines of "law and order" are to be inculcated and ingrained into the very being of our citizens, and especially of the leaders and lights of the people? Where, but in the Colleges? In the common schools the boys are not mature enough to *think*. The nursery at home is good for the natural affections—but the intellect, the judgment, the will, the kindling, genial soul of youthful manhood, requires the instruction and nurture of the College. Here the mind and spirit, the whole life of the teacher, comes into close and protracted contact with the susceptibilities of his pupil, at the very time when they are the liveliest, most impressible, and tenacious. Such a contact of the right sort of natures is the only effectual teaching.

Mr. Durant, after describing the good effects produced by the timely aid of the Society, says:—

Whether we shall keep the school in active operation, or only in *name*, till such time as the College shall be adequately endowed and organized in all its departments and proportions, must depend, so far as we can see, on the action of your body. We therefore petition that they will appropriate to our use, the present year, the sum of \$2,000, including remittances already made. The institution must not be abandoned or intermitted, now nor ever; but kept up and put forward through all difficulties, till it becomes a College worthy of its place, and of the Christian agencies which have undertaken to build it.

11. *College of St. Paul.* [Minnesota.]

Rev. E. D. Neil, acting President, writes under date of Oct. 27th:—

The last year has been to the college full of trial and yet of encouragement. In consequence of the continued indisposition of the head of the academic department, it became necessary to suspend instruction in May last. The present autumn the academic edifice has been completed, and last week the preparatory school was opened under the charge of the Rev. H. W. P. Junnis, Doctor of Philosophy, of the University of Leyden, Holland. He is a Lutheran of high culture, and withal experienced as a teacher of English, as well as modern and ancient languages

in American academies. He appears to be an admirable disciplinarian, and has already given character to the institution.

The community, though they have not devised liberal things for the college, look upon it with confidence; and if we are only firm in its support, it will continue to repress the efforts of the Roman church to secure a foothold here. For building purposes, \$8,000 have been expended, of which M. W. Baldwin, of Philadelphia, contributed \$5,000; Rev. Albert Barnes, \$1,000, and the citizens of St. Paul \$800. When all is finished, the institution will have a debt of about \$1,000, which we hope will be paid by the citizens the present year. As yet the institution is wholly without apparatus and the aid so necessary to infant institutions.

The directors may be surprised that so little has been contributed in Minnesota, but it should be remembered that the religious element in the community is very feeble. Moreover, when money brings 30 per cent. a year, as it does in this territory, men are apt to hasten to be rich. It must never be forgotten, that we are working for the future, for the children and children's children. The sum of \$500 is the least with which the institution can do its work the present year. Arrangements have been made, which render it unnecessary to give any support from college funds to the acting president for the coming year,

FINAL EFFORT IN BEHALF OF COLLEGES IN STATES EAST OF THE MISSISSIPPI.

In our last Annual Report, it was suggested that some \$75,000 would probably be sufficient to finish the whole work of the Society in States East of the Mississippi. There are now six colleges in those States upon its list, viz:—Illinois, Wabash, Marietta, Beloit, Heidelberg and Wittenberg. During the past year correspondence has been had with them all, and in view of it the Board have arranged the following scale of appropriations, including \$18,000 voted to Marietta College in 1850; and \$20,000 to Illinois College in 1852; and not reckoning some \$5,000 received by Wabash College previous to 1856.

Marietta College,	\$20,640 20	
less (already received),	16,140 20	\$4,500 00
Illinois College,	22,000 00	
less (already received),	5,580 78	16,469 22
Wabash College,	25,000 00	
less (already received),	7,128 88	17,876 67
Beloit College,		21,700 00
Heidelberg College,		2,500 00
Wittenberg (balance),		500 00
		<hr/>
To be provided for,		\$68,545 89

There are in addition *pledges*, thought to be reliable, and *legacies* soon to be available, which will bring this amount within \$50,000. After mature deliberation, therefore, the

Board unanimously adopted the following preamble and resolutions, viz:—

Whereas the six colleges upon the list of the Society in States east of the Mississippi, are engaged in efforts to secure a permanent endowment that will render unnecessary any further assistance to them from the East, and thus enable the Society to give its whole strength to institutions between the Mississippi and the Pacific: And, whereas, additional aid from the Society will be essential to the successful completion of this work: Therefore,

Resolved—That in the judgment of this Board, it is expedient to enter at once upon a vigorous effort to raise within two years, for this purpose, \$50,000 in addition to payments and pledges already made.

Resolved—That the officers of the colleges interested in this movement may have the opportunity, in connection with the ordinary agencies of the Society, and under the direction of the Consulting Committee, to exert themselves efficiently for the accomplishment of this object, so far as may be practicable, without interfering with the regular objects of the Society.

REASONS FOR SPECIAL ACTION.

1. All the enterprises now in question have passed the period of their infancy, and its attendant struggles and uncertainties, and acquired such a degree of stability that we may rely with confidence upon their perpetuated life, provided they receive the specified amount of additional aid. The oldest Institutions now upon the list of the Society are Illinois, Wabash, and Marietta Colleges, all of which first received assistance from the East more than twenty years since. Although this is a very limited period in the life of a College, it is not strange that the feeling should be extensive and strong, that it is long enough to terminate all dependence upon foreign aid, and especially in view of the population and wealth of the States in which they are located.

This Society has no interest in protracting the period of dependence, but desires to bring it to as speedy a termination as would at all consist with safety to the interests involved. But, on the other hand, equal care should be taken to prevent the disasters that would be consequent upon the *premature abandonment* of enterprises once successfully commenced. The real value of the Society's agency has been nowhere more apparent than in guarding against this, in cases where all that had been accomplished, through long years of toil and sacri-

fice, would have been put in jeopardy. It came in just at the right time, as a regulating power, to adjust rival claims at the West, so that, instead of being mutually prejudicial or entirely destructive, they should *conspire* to promote the great common cause.

COLLEGES STRUGGLING WITH EMBARRASMENTS.

In respect to the three Institutions above named, the following things should be remembered:

(1.) Their existence commenced not very long previous to the pecuniary revulsion which swept with such desolating power over the West; and to this day they have been struggling with embarrassments, created during that inflated period. Although neither of them was identified with the disastrous speculations of that period, yet they necessarily partook, more or less, of the spirit of the times; and, moreover, felt authorized to make expenditures based upon promises of aid, made in the most perfect good faith, but which, in the end, proved entirely fallacious. One or more of them received considerable quantities of Western lands as donations, but in times of darkness and embarrassment these lands were disposed of, and that by the advice of the shrewdest business men at the East; and the day has gone by in which either of them, to any great extent, can look to this source for endowment. It should be remembered that these were pioneer enterprises—that many things connected with them were matters of experiment, and that much experience has been gained, at no little cost, that will be of great value in all future time. Their conductors, from the first, have given themselves, with singleness of heart, to the work of education, and have relied upon the friends of Christian learning to give them the needed facilities.

THEIR SLOWNESS OF GROWTH ACCOUNTED FOR.

(2.) The population, in the midst of which they were planted, was much more heterogeneous than that which flows along the higher parallels of latitude, and fills the northern portions of Ohio, Illinois, and Iowa, and all parts of Wisconsin. Consequently, the proportion of those who would appreciate the higher Institutions of learning, has always been vastly less than in the regions last named; and here is a most important reason for a comparative slowness of growth. The following table will show the nativities of the population of the States

of Ohio, Indiana, Illinois, Wisconsin and Iowa, according to the census of 1850:

	N. E. States.	Middle Free States.	Slave States.	Western Free States and Territories.	Natives of the State.	Foreign Born.	Unknown.	Total.
Ohio.....	66,032	308,145	152,319	11,628	1,219,432	218,512	4,359	1,980,427
Indiana	10,646	76,392	176,575	196,700	541,079	54,426	2,598	988,416
Illinois	36,542	112,207	144,809	99,955	343,618	111,593	3,946	851,470
Wisconsin...	27,029	79,732	6,298	21,838	63,015	106,695	784	305,391
Iowa	5,535	24,077	31,392	59,226	50,280	21,232	362	192,214
	145,784	600,352	511,393	319,357	2,217,594	511,458	12,049	4,317,918

From the above table, it appears that of the inhabitants living in 1850, in Ohio, Indiana, and Illinois, 473,703 were born in the different Slave States, and 384,531 were of foreign origin. The great mass of the former are to be found in the middle and southern sections of those three States. In the whole of Indiana there were but 10,646 individuals of New England origin.

It is a fact, however, of great interest, that before Northern routes were open, the tide of emigration, in the providence of God, flowed down the Ohio, and diffused itself sufficiently over portions of those three States to establish Colleges where otherwise institutions of learning might not have been planted for generations. The good accomplished by these enterprises may be less obvious at first, and yet, perhaps, in the long run, it may not be surpassed by that achieved in the most favored localities.

EXPENDITURE SMALL COMPARED WITH RESULTS.

(8.) The amount required to complete the work at these three institutions, is as nothing compared with the good that will be accomplished. Let it be furnished, and all that the Society originally undertook will have been achieved. A few facts will suffice to show the importance of this work. The five institutions *first received* upon its list had, at the time, resources for educational purposes, which, at the most liberal estimate, amounted to some \$400,000, but they were embarrassed by an indebtedness which together exceeded \$100,000. The compulsory liquidation of this indebtedness would, in a majority of cases, have resulted in certain ruin; and yet to some of these institutions it seemed inevitable. There was prostration and darkness at the West, and coldness and distrust at the East. Moreover, these institutions founded for common and noble ends, and suffering under a common distress, were

competitors among the Eastern churches for the comparative pittance which could yet be gathered here to save them from utter ruin.

They have now been sustained for a period of thirteen years—two have been stricken from the list of the Society as no longer needing aid—while the other three, according to the explicit testimony of their conductors, have been saved from ruin. Prosperity has again returned to the West, and were they to be abandoned at once by the society, and left to rely entirely upon Western resources, none of them would probably fail, or be thrown back into the condition of weakness and peril from which they have been delivered—nevertheless their progress would be seriously checked, and their power crippled just at the time when the communities upon which they were designed to act, are in a condition to be most effectually reached. The abandonment of them at the present stage would therefore be at a risk and loss, for which there could be no compensation by any increased interest or sense of responsibility which might possibly be created at the West.

Some of the men connected with these enterprises have grown gray in the service—Sisyphus-like, they have rolled the stone upward, but time and again, as it apparently neared the summit, it has been thrown backward. Yet they have as often renewed their toil, and now, strong in faith, plead earnestly for a generous response to this their last appeal for aid. Let this appeal be fully met, and the combined resources of these five institutions alone, by contributions at the East and the West, and by changes in the value of property, will have been increased by some three hundred and fifty thousand dollars.

IMPLIED PLEDGES.

(4.) The Society has not yet done all which its past action has led them to expect, and in view of which they have been stimulated to special efforts on their own fields. This is particularly true of Illinois and Marietta colleges. To abandon them now could hardly be consistent with good faith, even if the best interests of education did not still seem to demand the fulfilment of every pledge, either expressed or implied.

COMPARISON WITH KINDRED ORGANIZATIONS.

2. If there were valid reasons for the instant and entire abandonment of these older States, on the part of this Society, the same would apply with equal or greater force to kindred

organizations. The number of missionaries sustained by the American Home Missionary Society in the three States of Ohio, Indiana, and Illinois, gradually increased, till it reached a maximum of two hundred and fifty-eight, from which it has declined to two hundred and nine. This decline, however, has been in part owing to the impossibility of finding suitable men. While every thing demands that the churches in those States should be brought to a self-supporting point at the earliest practicable moment, it can hardly admit of a doubt, that an entire abandonment at the present time would be disastrous to the missionary cause in those States. So in respect to colleges. This Society, however, is drawing near the end of its work there. As it was the last among benevolent organizations to enter those States, so it will be the first to complete its work, and leave them with the understanding, that the institutions which it has aided will thereafter cease their solicitations at the East. This Board has neither the power nor the disposition to lay down any law for the future. New enterprises may hereafter spring up on those old fields, and call for aid from the East, and individuals or churches, if so disposed, will respond to their appeals. Still it is believed, that if the Society is enabled to complete its proposed work, those States will be furnished with institutions sufficient to meet the necessary demands of Christian education, and that if any addition is made to their number, it should be on the responsibility, and at the expense of those who inhabit the West.

BELOIT COLLEGE.

3. But the whole work now under consideration, embraces also Beloit College, in Wisconsin. This institution, like the State, is young and vigorous; and so rapid has been its progress, that the proposed amount will enable it to dispense with further aid from the East, and its period of dependence will then have been less than half that of either of the three institutions above named. For this amount its conductors earnestly plead. They base their argument upon the rapid development of the surrounding region and the increase of its population, which already amounts to a million of souls—and the character of that population for intelligence and activity—all going to show, that if Beloit College would fulfil its mission, it must “very shortly stand forth full grown and full armed for the conflict.” The founders apprehended this necessity, and from the beginning have shaped their policy accordingly, and now, within the brief intervening period, to use their own language,

"a college has been set up, which, in the completeness of its organization, its standard of scholarship, and the thoroughness of instruction and discipline, it is believed is taking the lead in the work of collegiate education in that region." "This has been accomplished without the embarrassment of an accumulating debt; but the income of the college is not yet sufficient to sustain the present scale of expenses, without aid from the Eastern Society, and the broad outline is yet to be filled up." When that is done, "Beloit College will stand, according to the design of its founders, the central fortress to represent and maintain for that wide region the principles of Puritan Calvinistic Protestantism."

The conductors say, moreover, that "large and liberal subscriptions are taken at the West, but they must run through a series of years for their fulfilment. Many, whose hearts are already interested, are shaping their plans of business to give the college a share in their future profits, and in the adjustment of wills for the final disposition of estates, it is remembered and named. There is good reason to believe, that in these various ways the West will rally to the support and enlargement of this institution, and in time make good its hundred thousand dollars for every ten thousand drawn from the East, to give it foundation." Should one half of this be realized, it would be difficult to show a nobler investment.

And this, with the exception of a limited amount to Heidelberg and Wittenberg Colleges in Ohio, would complete the whole work of the Society in States east of the Mississippi. There will then have been planted in the four States of Ohio, Indiana, Illinois and Wisconsin, no less than nine institutions, Collegiate and Theological, under Christian influence, with an educational capital of more than a million of dollars, and in the midst of a population already nearly twice that of the entire nation at the time of the Declaration of Independence. At no distant day this will be doubled, and ere long doubled again, and at each successive period the accumulations of mind within the range of these institutions will open to them a continually expanding field of usefulness. But the amount now required by the Society for the completion of this great work, is no more than would be expended in the construction of less than two miles of railroad!

GENERAL RESULTS ACHIEVED AND TO BE EXPECTED.

4. The general results of Christian effort, at the West, furnish strong encouragement for the completion of the work now under consideration, inasmuch as they show conclusively,

that in the entire history of colonization and missionary enterprise, no expenditure of resources and effort has brought so rich a return. It is all important that this view of the case be held up before those, who have so long and so nobly sustained the various instrumentalities employed for the evangelization of the West. There is such a thing as looking on the *expenditure* and the *drain* till we lose sight of the *returns*; and such a thing as keeping the eye so exclusively upon the increasing wealth of the West, as to forget that the highest motives exist to continue the expenditure, at each and every point, whatever may be the pecuniary ability of the country, so long as results like those above indicated can be secured. To some minds an exhibition of the extent of that land, its immense natural resources, rapidity of settlement, and strides to wealth and power, furnishes *only* a demonstration that no possible reason can exist for extending further Eastern aid. It is forgotten, that in a most important sense the motives to such benevolence are strengthened in proportion to the force of this very exhibition. Those features of the country which render *pecuniary* investments so profitable, promise a like rich return for moral investments. The establishment of a school, the planting of a church, or the conversion of a given number of souls in the new States of the West, in themselves considered, might be no more important than the same on some lonely island in the Pacific, and yet their relations to other schools, and churches, and conversions, and the progress of Christian civilization in the world, be such as to render their importance immeasurably superior. The question, therefore, is not simply, whether given sections of the West have the *pecuniary ability* to sustain their own institutions, but, also, whether additional moral investments, all things considered, will yield equally rich returns. So long as they will, the pressure of motive to continue them remains undiminished.

It is interesting to notice how, in the history of the West, the age of *steam* synchronizes with that of *missions*; and the thunder of its progress Westward is no louder than the call upon all who love the kingdom of Christ, or their country, to send into the wide fields, which this great agency of civilization opens, all the creative and moulding forces of Christian society. The year 1826 was signalized by a somewhat remarkable coincidence, viz., the charter of the first American railroad, the organization of the American Home Missionary Society, and the founding of Western Reserve College. The first, inaugurating a system whose grandest developments are to be witnessed on our vast Western domain; the second open-

ing a channel of benevolence, whose influence upon the evangelization of that land has thus far surpassed, in scope and power, that of any other single instrumentality; and the third, constituting the first, in a series of institutions, destined to carry the light of Christian learning from the Alleghanies to the Pacific. The marvellous physical developments of the West are so well known, that they hardly need a description here; as connected with the agency of steam, first on the rivers and lakes and then on the land—it would be difficult to assign them any limit.

Railroads not only penetrate the unbroken forest, but strike boldly out over ocean-like prairies, and trains "put to sea" like Atlantic steamships, not only bearing to the opposite shore the emigrant, and all needed facilities for turning the wilderness into fruitful fields; but along the iron track itself, and over the broad expanse—before scarcely more capable of settlement than the bosom of the ocean—villages and cities spring up in rapid succession, and golden harvests wave. These physical and moral developments are not only contemporaneous, but *reciprocal* in their influence; and every where stand related to each other, more or less, as cause and effect.

If, then, we turn to the *moral* and *intellectual* progress of the West, during the thirty years now under consideration, it may not be found to have kept pace with the physical development; yet we shall every where meet with changes of the deepest interest. The statistics could not be gathered and combined without great labor, and were they in our possession, would fail to make an adequate impression upon the mind. No one can fully comprehend or appreciate them who has not been an eye-witness, and toiled through all their stages—shared in the sacrifice, and self-denial, and peril—felt the crushing weight of their anxieties and fears, as well as the exhilaration of success, and, moreover, carefully watched their progress, from the first feeble beginnings to their present state of advancement. We may, however, easily lay hold of facts, and make allusions, that will give some idea of the progress in question.

In the last Report of the American Home Missionary Society, we have embodied the results of its operations for these thirty years. The annual income has increased from \$18,000 to \$193,000; the number of laborers from 196 to 986. More than \$3,000,000 have been expended; more than seventeen thousand years of labor performed, at 4,300 stations, in thirty-six States and Territories; 1,000 churches, reared through its

instrumentality, brought to the point of self-support, and are now its patrons instead of beneficiaries, and some of them among the "most prominent and successful in the land;" and into churches receiving its aid 137,000 souls have been gathered. The Committee well say: "We gain but a very partial view of the results of this Society's labors, unless we pursue them into every department, and over every field of social, intellectual, and moral, as well as religious, enterprise. Nay, we must follow these streams just now bursting from their fountain-head, and in ever increasing volume, through all future time."

But, as another indication of the moral progress of the West during the period now under consideration, we may mention, that it has been distinguished above all others, in our history as a nation, for the founding of Christian colleges; the most of which have been established at the West. Of the one hundred and thirty-five colleges named in a previous part of this Report, ninety have been started during the last thirty years, while forty-five only were founded during the previous two hundred and six years of our national history. Allowing for all drawbacks arising from their infancy, and limitations of influence consequent upon an unnecessary multiplication of numbers, it must be conceded, that an intellectual and moral force has here been created of prodigious scope and efficiency.

The *creative and moulding power* of colleges is operative at the West, on a scale never before witnessed, and under advantages in many respects without a parallel. As the railroad imparts vigor to industry, develops the hidden stores of wealth, and gives to an awakened and renovated people the means of filling their lands with a thousand *minor* improvements; so colleges, as generators of educational power, "send a life-giving influence downward through all the grades of educational systems." So far as the mere work of *construction* is concerned, the services rendered to popular education at the West by these institutions could hardly be estimated. Many of them were started before any system of Common Schools existed in the States where they were founded, and their instructors and special friends have been leaders in all movements for the promotion of popular education. Some commenced their existence when ignorance, in respect to all higher education, was such that the representatives of the people for years rejected an application for a college charter, through their extreme jealousy of corporations. And some legislators gravely urged, that, if a charter were granted, the corporation

should be allowed to hold only a single quarter section of land, lest the few thousand dollars contributed by Christian men at the East, to aid the college in its infancy, should be employed in the purchase of new land, upon which tenants at will would be placed, and the institution thus be enabled to sway the political destiny of the State. The opposition, however, finally yielded to light thrown in through a Report prepared by one of the Trustees of the college, and adopted as their own, by the Committee on Education in the Senate. College officers, too, might be named in some of these States, who performed signal services when their Common School systems were framed.

These institutions are not mere passive existences, as multitudes seem to imagine, but centres of living power, which goes out upon society through the pulpit, the press, the bar, the bench, the school room, the Academic and Legislative Hall, and all the walks of literature and science. They produce a literary atmosphere, awaken an educational spirit, elevate all the learned professions, and like stationary engines at the head of inclined planes, lift society to their own level. It is worthy of mention here, that on the very territory which the above-named legislators feared would come under the power of a literary corporation, to the ruin of the State, a city of one hundred thousand inhabitants has since sprung up, which numbers among its booksellers a single house, who have the present year ordered from Eastern publishers 425,000 volumes to meet the demands of the fall trade; and during the last twelve months, more than half a million copies of the list of school books known as the "American Educational Series," have been sold by this same house. In view of these facts the Chicago Press says: "What a comment is this upon the social and moral condition of the great Northwest! Does it not show that the intellectual progress of our people fully equals the advancement of the West in material wealth and political power?"

At thirteen points, in eight States and Territories, this Society has already helped to plant this living, creative power, and in the changes already wrought in all the particulars above named, in the blessing of God vouchsafed to these enterprises, and especially in the effusions of His Spirit, resulting in the consecration of so many young men to the service of Christ, we have an earnest and a guarantee of a noble future.

In a similar way we might bring under review the progress of Sabbath school and Bible class instruction, especially as connected with the American Sunday School Union, whose

great missionary field has been the West; also the varied operations of the American Bible and Tract Societies, together with the efforts of all missionary and philanthropic associations, whether denominational or otherwise. Such a review would bring out results, calculated in the highest degree to encourage those who have been engaged in the prosecution of these various enterprises, and could not fail to inspire devout gratitude to God for the privilege of doing such a work. A good illustration of this has just been given to the public in the results of the Congregational Fund for building churches at the West, which, so far as mere figures are concerned, show five or six dollars developed there for every one contributed by the Eastern churches. A Western missionary testifies, that "the good done by this timely aid can hardly be estimated here on earth," and the committee for disbursing the fund express the belief, that "never since the great Apostle said to the Galatians, 'Bear ye one another's burdens, and so fulfil the law of Christ,' has there been accomplished, to this end, a work, for the means employed, of more eminent usefulness."

The same thing will appear if we look at the drain upon the older States, caused by emigration, and which has been so seriously felt in some portions of New England. According to the census of 1850, there were 925,838 people residing in the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, and Iowa, who were born in Pennsylvania, New Jersey, New York, and the New England States. To a very large extent this has been a *Christian* exodus. Multitudes of churches have lost devoted members, and in numerous instances their very pillars have been taken away, entailing feebleness, and in some instances, perhaps, bringing absolute ruin. A single Western church could be named, composed of only thirty-five members, of whom nine are now, or have elsewhere been deacons. Old homesteads, without number, have been deserted by the young, the vigorous, and the enterprising, for the growing West. But notwithstanding this drain, the East, *as a whole*, is stronger and richer than ever, and more able to push on all the grand enterprises which aim at the world's conversion.

And there has also been immense gain at the West. While the older States have given out in large measures their very life-blood, every drop of it has been infused into young empires—imparting vitality, promoting a vigorous and healthy growth, and multiplying on every hand the precursors of a noble manhood. Enfeebled churches have their compensation, some thirty, some sixty, and some an hundred-fold, in their off-shoots, planted in the wilderness, where they are

taking deep root, and already from thousands of centres, beginning to send out their "boughs unto the sea, and their branches unto the river." It would be difficult indeed to name an enterprise of benevolence or philanthropy, on all that wide field of effort, during the last thirty years, which was not, under God, mainly indebted for its existence and efficiency, to this *Christian exodus* from the older States. So also in respect to *national interests*, we can see that vast capital for good has been accumulated in the living hosts that are ready to do battle for the right, whenever any of the great principles which underlie the Republic are at stake.

But abundant fruits not only appear on the distant fields themselves—the *return currents* of benevolence are also beginning to swell the parent streams. For example, the receipts of the Illinois State Auxiliary of the American Bible Society, during the last year, were \$40,000; of which nearly \$30,000 were in *donations*. Not far from *one-twelfth* of the receipts of the American Home Missionary Society, during the same period, were from the four States of Ohio, Indiana, Illinois, and Wisconsin, and from that field the A. B. C. F. M. received about the same amount.

At the present time no such return currents flow from the distant West into the treasury of this Society, for the simple reason, that all funds raised by any Institution on that field go directly into its own treasury; and such is the stimulus to Western effort afforded by the Society, that in ordinary cases these funds are double or treble the amount furnished from the East. But let the work now under consideration be completed, and the friends of Christian learning in those States, instead of coming on this side of the Alleghanies for help, will furnish efficient aid to the Society, as it moves onward beyond the Mississippi.

A WISE ECONOMY.

5. It hardly need be said that a wise economy dictates this method of accomplishing this particular work. It has a definiteness and a scope which commends it very strongly to practical minds. The different Institutions to which it has reference have reached such a stage of advancement, and their conductors so well understand the measure of reliance which can now be placed upon the West, that the above estimates are not likely to prove delusive. We thus count the cost of these six towers, and trust that the friends of Christian learning, when they see how small that is, compared with the good to be achieved, will never allow us to be

taunted with the declaration, "These men began to build and were not able to finish." Individual men and individual churches, in great numbers, have the ability to carry any one of them to completion, and our hope and prayer is, that the Lord may so stir up the hearts of the lovers of learning, that the Society may be speedily enabled to lay the last topstone.

EDUCATION A DEBT TO FUTURE GENERATIONS.

6. It is all-important that the work now under consideration be finished at an early day, in order that the Society may throw its entire strength upon institutions between the Mississippi and the Pacific. We might consider this both in the light of an *obligation* and a *privilege*. Mr. George Peabody, of London, sent to the centennial celebration in his native town of Danvers, Mass., the following noble sentiment: "Education, a debt due from the present to future generations;" and by way of discharging that debt, he accompanied the sentiment with a donation of twenty thousand dollars, and at a subsequent period nearly doubled the amount. Paul was evidently a "debtor to the Greeks and to the barbarians, to the wise and to the unwise," not on the ground of any benefits received from them, but because he had the power to make known unto them the Gospel of Christ. The principle seems to be, that the possession of blessings, and ability to bestow them upon others, creates obligation, and especially so if existing relations are such as make us the natural channels of good.

✓ The relations of the parent to the child impose obligations which can rest upon no other human being. Very similar are those which the older States in this confederacy sustain to the new States and Territories at the West. They are *settled* at first principally by emigrants from the former. It is said that there is scarcely a Christian family in New England or New York, which is not represented by some near relative, resident within the circle of which Beloit College is the centre. And at a public meeting in behalf of this Society, held in the city of Boston, one of the speakers remarked, that if all in that crowded assembly who had relations, or particular friends in the West, were called upon to rise, very few probably would remain seated. Reciprocal ties, therefore, like a precious network, unite the old States and the new, in bonds at once sacred and indissoluble.

But when children start in life, parents differ very much, not only in respect to their ability to aid them, but also in

their views as to what constitutes the most valuable outfit. On a similar principle we can see very clearly the direction in which emigrants must mainly look for aid in establishing institutions of learning in the new States of the West. The character of their parentage may be inferred from a glance at the following table, constructed from the returns of the last census :

Total Whites over 20.	Foreign born.	Native Whites.	Total Whites over 20 unable to read or write.	Foreign Whites over 20 unable to read or write.	Native Whites over 20 unable to read or write.	Proportion unable to read or write.	
Virginia.....	412,428	10,607	402,821	77,005	1,187	75,868	1 in 5
New York.....	1,612,212	806,747	1,305,465	91,298	68,059	23,241	1 in 56
South Carolina	125,241	4,104	121,138	15,634	104	15,530	1 in 8
Massachusetts.	568,588	76,226	492,362	27,539	26,484	1,155	1 in 406
Georgia.....	217,744	2,798	214,946	41,200	406	40,794	1 in 5
Pennsylvania..	1,095,206	118,599	976,607	66,923	24,959	41,969	1 in 21
Kentucky.....	892,870	18,828	874,042	66,687	2,847	64,840	1 in 5
Ohio.....	890,898	108,505	782,393	61,080	9,623	51,458	1 in 15
Tennessee.....	316,209	2,719	313,490	77,522	505	77,017	1 in 4
Vermont.....	167,418	15,551	151,867	4,189	5,624	565	1 in 268

The abstraction of the foreign element makes the contrast between different States much more striking. Now how much encouragement in the work of establishing schools, and planting colleges in the new States; will emigrants find, if they return to ancestral homes where one-fourth, one-fifth, or one-eighth of the population over 20 years of age, are unable to read or write! No doubt there would be honorable exceptions. The experiment was once tried by the friends of one of our Western colleges, and, though to some extent successful, it was never repeated.

What if every fifth or eighth person on board the Mayflower, and in the early colonies of New England, had been unable to read or write! Then such zeal in the founding of a college as is described in the following language, uttered in Boston by a distinguished advocate of this Society, would have been unknown: "Two centuries ago, the University which has done more for the city, under her wing, and for this whole shore, than all the commerce of the sea, was anxiously soliciting the 'deep poverty' of the sisterhood of feeble colonies for bread, and sensibly grateful for the private gift of a 'pewter flagon,' or a few pecks of corn. The appeal was every where responded to; the colonies gave according to their means and beyond their means; heroic sacrifices were every where made; the prosperity of the new settlements was identified with that of the college; the feeling was general, it was strong, it amounted often to enthusiasm, that the great

objects of the emigrants, the establishment of a free State and the enjoyment of a free Gospel, were utterly impracticable without an institution for the cultivation of true learning, of profound, severe Christian science." Then, too, action like this would never have flamed out in living light on the dry pages of the colonial records at New Haven, viz.: "The proposition for the relief of poor scholars at Cambridge was fully approved of, and thereupon it was ordained, that Joshua Atwater and William Davis, shall receive of every one in this plantation, whose heart is willing to contribute, a peck of wheat or the value of it."

Such views and feelings made New England the early home of colleges and college-bred men—the home of schools and churches and an educated ministry—and we cannot wonder, that in the track of its emigration through the Middle States, and onward in the West, churches, and schools, and colleges should rise. Nor can we wonder that the sons of such a parentage should return to the noble old homestead for sympathy and aid in a work whose importance was among the first lessons which they learned. What would not Rome, as an educator, give to sustain such relations?

The very large proportion of liberally educated men who have gone out especially from New England, as ministers, professors, and teachers, to fill the pulpits and found and man the colleges of the West, and occupy the foremost ranks in the great army of educators, creates bonds of a peculiar character. Channels of influence are thus opened, through which the very highest power can be brought to bear upon that forming Society. To create and apply such power is the work of this organization, whose existence is a living illustration of the truth referred to in the beginning of this Report, that "God, in advancing his kingdom on earth, has" ever "originated fit powers and made them subordinate to his design; and that his people have been careful to erect, to confirm, and maintain these appropriate instruments; to rebuild them when decayed, to keep them strong and equipped with resources, and to use them, whenever occasion has demanded, to advance his dominion." By the blessing of God, his people, through the instrumentality of this Society, did rebuild them when decayed at the West; and if they can now be fully "equipped with resources," they will accomplish a work that will be felt to the remotest periods of our history as a nation.

But this equipment must be hastened, or opportunities will be lost such as never before were offered, and which no revolution of ages can bring back. This growing power which

has been described, great as it is, has not yet spread over more than half of our national domain. But the coming twenty-five years will probably see the whole, carved into States, demanding all the organizations and appliances of Christian society. The work of *centuries* will be compressed into a single age. The Society, therefore, should not linger on this side of the Father of Waters, but by one bold stroke complete its work, and, in conjunction with kindred organizations, pass over in full strength, as the Tribes crossed Jordan, and move onward toward the "Great Sea," Westward, till it shall have fulfilled its sublime mission.

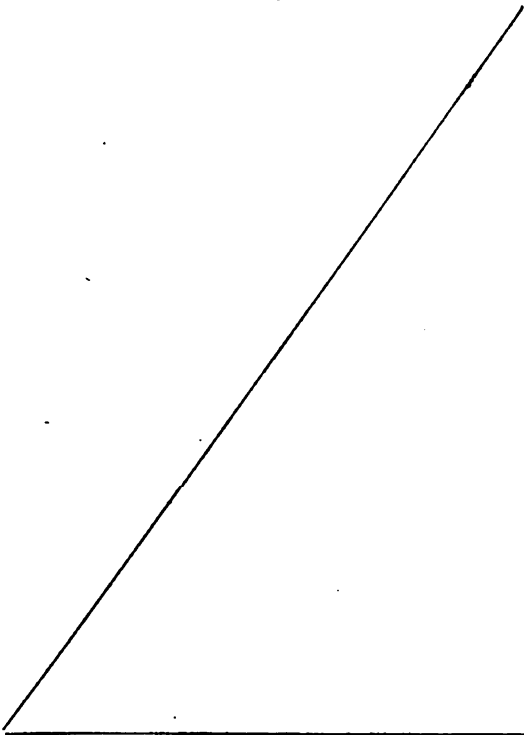
In behalf of the Board of Directors,

THERON BALDWIN,

Corresponding Secretary.

WITH B. C. WEBSTER, TREASURER.

Cr.

1856.			
Oct. 15	By Cash balance from account of twelfth year,.....		\$144 15
	" " received from Donations and Legacies.....		24,687 31
	" " " " Sales of Western Lands.....		169 04
	" " " " Premium Essay,.....		90 00
			
			25,110 50

I certify that I have examined the vouchers for the disbursements charged in the foregoing account, and also the footings, and find both entirely correct.

M. O. HALSTED Auditor

ORANGE, N. J., Nov. 10th, 1856.

DONATIONS.

Abington Centre, Mass.....	\$23 30	Brooklyn, N. Y., 1st Pres. Ch., A. Wes-	
North, Mass.....	6 60	son, for Wabash College.....	\$40 00
Albany, N. Y., 4th Pres. Ch. in full of		Church of Pilgrims, of which	
\$400, for Seelye scholarship in		\$250 for the College of St. Paul,	
Wabash Coll.....	68 00	Minnesota.....	307 73
Amesbury Mills, Mass.....	21 00	Plymouth Ch., on professorship	
Amherst, Mass., 1st Ch.....	32 85	in Illinois College, viz: E. A.	
2d Ch., B. Adams, \$20, coll. \$22,		Nichols, \$20, R. W. Ropes, \$25,	
of which \$30 to const. George		collec'n, \$249 45.....	294 45
Burnham, L. M.....	42 00	3d Pres. Ch.....	51 15
Andover, Mass., South Church, of		M. East, for endowment fund Ill.	
which \$30 to const. Rev. Geo.		College.....	2 00
Moore, L. M.....	64 00	Buffalo, N. Y., 1st Pres. Ch., in part	
Chapel.....	47 48	of \$400 for Thompson scholar-	
Auburn, N. H., in part to const. Rev.		ship in Wabash College.....	375 00
James Holmes, L. M.....	17 90	Westminster Ch., J. Ketchum,	
Beverly, Mass., Washington st. Ch.		for Wabash College.....	10 00
and Soc.....	45 57	North Pres. Ch., Ditto.....	55 00
Dane, of which \$30 to const. Dea.		Campello, Mass., Evang. Ch. & Soc.,	
Caleb Wallis, L. M.....	41 05	to const. Rev. D. T. Packard,	
Biddeford, Me., A Friend.....	25	L. M.....	30 00
Binghamton, N. Y., Pres. Ch. for		Canaan, Ct.....	15 75
Wabash Coll.....	82 00	Canterbury, of which \$3 03 is a	
Birmingham, Ct., in part of L. M.,		balance to const. Rev. Robert	
\$14 80, G. W. Shelton, \$10.....	24 80	C. Learned, L. M.....	21 34
Bloomfield, N. J., Pres. Ch., J. C.		Catskill, N. Y.....	60 44
Baldwin, \$5.....	5 00	Central Village, Ct.....	16 75
Two Friends, \$10 each.....	20 00	Chester, N. H.....	7 75
Boston, Mass., Central Ch., William		Charlestown, Mass., for endowment	
Ropes on permanent fund of		fund of Iowa College.....	368 11
Illinois Coll. \$200, and for Coll.		Chicopee Falls.....	15 64
of St. Paul, \$300.....	400 00	Chicopee Village.....	12 00
Pine st. Church and Soc.....	72 13	Clinton, Ct., Benevolent Association	
Shawmut, of which \$90 to const.		of Con. Ch.....	10 00
Rev. Charles Smith, Frederick		Cohasset, Mass., 2d Con. Ch. and Soc.	14 00
Jones, and William F. Richard-		Collinville, Ct.....	25 00
son, L. M.....	103 52	Conway, Mass., Rev. G. M. Adams, to	
Salem st. Ch. and Soc.....	51 50	const. Samuel Adams, of Cas-	
Old South " ".....	121 50	tine, Maine, L. M.....	30 00
Park " ".....	89 31	Connecticut, A Friend.....	100 00
Mt. Vernon " ".....	259 50	Danbury, Ct., 1st Ch.....	48 75
Bowdoin " ".....	77 00	Danvers, Mass.....	15 00
East Maverick Ch. and Soc.....	44 30	Danvers, South Ch. & Soc., to const.	
Essex st. Church, A. Kingman,		Mrs. D. T. Frothingham, L. M.	57 75
\$500, of which \$300 for Wit-		Darien, Ct.....	8 07
tenberg Coll., \$30 by Thomas		Dedham, Mass., Mrs. A. B. Burgess..	20 00
A. Ford, to const. himself		Derry, N. H., 1st Ch.....	45 25
L. M.; others, \$280 73.....	780 73	Derry Village, N. H., 1st Con. Ch.....	10 50
South, Phillips Ch. and Soc.....	44 25	Dorchester, Mass., in full of \$400, for	
Boxford, Mass., West Con. Ch. and		permanent scholarship in Wa-	
Soc.....	7 00	bash College.....	189 32
Braintree, Mass., to const. S. D. Hay-		Dover, N. H., in part.....	29 00
den, L. M.....	37 02	Durham, Ct., 1st Ch.....	9 32
Bridgeport, Ct., 1st Con. Ch.....	50 37	South Ch.....	5 00
Bristol.....	20 31	Ellsworth, Ct.....	7 51

Enfield, Mass., Benevolent Soc.	\$80 00	Jewett City, Ct., collection, \$7; S.	
Exeter, N. H., 1st Ch.	17 54	School, \$1; Rev. T. L. S., \$10;	
2d Ch.	21 71	H. T. C., \$5; D. P., \$3, to const.	
Farmington, Ct., 1st Ch.	54 23	Rev. Henry T. Cheever, L. M.	\$30 00
Fitchburg, Mass., 1st Con. Ch.	65 29	Keene, N. H., 1st Con. Ch.	43 94
Fitzwilliam, N. H.	10 00	Kingston, Mass., 2d Ch.	14 69
Framingham, Mass., to const. Rev.		Lawrence, Mass., M. Knowles, for	
Jos. C. Bodwell, L. M.	30 00	Wabash College.	100 00
Franklin, Mass.	31 19	Lenox, Mass., Samuel Belden, 3d and	
Franklin, N. H., Evang. Ch. and Soc.	14 62	4th payment on scholarship in	
Freedom Plains, N. Y.	5 00	Wittenberg College, \$26; col-	
Georgetown, Mass.	64 50	lection, \$28.	52 00
Granby, Mass.	32 95	Leominster, Mass., Evan. Cong. Ch.	27 15
Great Barrington, Mass., Francis		Lockport, N. Y., Pres. Ch., for Wa-	
Whiting, on scholarship in		bash College.	32 00
Wabash College, \$25; D. Len-		Long Meadow, Mass., Rev. Mr. Hard-	
vitt, \$20; D. W. Beckwith, E.		ing, \$5; Gents' Association,	
Beckwith, Mrs. P. B. Ives, R.		\$10; Ladies, \$7 10; collection,	
Taylor, Miss Kellog, G. L.		\$20, of which \$30 to const. Rev.	
Granger, and C. Hopkins, each,		J. W. Harding, L. M.	42 10
\$5; J. Sedgwick, \$3; G. Nun-		Long Meadow East, Mass., in part.	7 14
son, \$3; B. W. Pattison, \$2;		Lowell, Mass., Appleton st. Ch., Miss	
M. Rooster, \$2.	90 00	Osmer, \$100; others, \$117 50,	
Great Falls, N. H., of which \$30 to		for Wabash College.	217 50
const. Rev. George N. Anthony,		John st. Ch., of which \$23 for	
L. M.	45 50	Wabash College.	46 00
Greenland, N. H.	7 00	Kirk st. Ch., for Wabash College	44 51
Goshen, Mass.	13 00	1st Church, Ditto.	68 00
Greenwich, Ct., for College of Cali-		Madison, Ct., of which \$30 to const.	
fornia, Miss Sarah Lewis, \$100	100 00	Malden, Mass., of which \$30 to const.	
2d Con. Ch.	100 00	Rev. A. C. Adams, L. M., and	
" " George A. Palmer, first		\$30 by T. C. Whittemore, to	
payment on \$400, for perman-		const. Benjamin Whittemore,	
ent scholarship in Wabash		L. M.	66 68
College.	100 00	Manchester, Ct., 1st Ch.	25 00
1st Ch., balance to const. Dea.		Marblehead, Mass., balance.	20 00
Stephen K. Ferris, L. M.	10 00	Medway Village, Mass.	25 03
Griswold, Ct., 1st Ch.	25 06	Medway East, " to const. John S.	
Groton, Mass., Evang. Ch. and Soc.	23 03	Walker, L. M.	30 50
Groveland, Mass., to const. Alfred		Medway West, Mass.	24 06
Poor, L. M.	30 00	Melrose, " of which \$30 to	
Guilford, Ct., 3d Con. Ch.	15 25	const. Rev. A. T. Sessions, L. M.	46 76
Hadley, Mass., General Benevolent		Meriden, N. H., contribution, \$37 62;	
Soc., 3d Ch.	13 00	Senior Class in Kimball Union	
1st Ch. Benevolent Soc.	20 00	Academy, to const. C. S. Rich-	
Hampton, N. H.	20 27	ards, L. M., \$30; Middle Class	
Hartford, Ct., Centre Ch., T. S. Wil-		in Ditto, to const. E. F. Rowe,	
liams, \$100; T. Parsons, \$20;		L. M., \$30.	97 62
J. Trumbull, \$10; H. A. Per-		Methuen, Mass., to const. Geo. Foot,	
kins, \$10; L. Wilcox, to const.		Esq., L. M.	33 00
himself, L. M., \$50; collection,		Middlefield, Ct.	53 68
\$46.	236 00	Middletown, Ct., Westfield Soc. coll.	
Pearl st. Church, F. Smith, \$25;		\$19; James O. Smith, to const.	
E. Collins, \$10; J. Beach, \$10;		himself, L. M., \$30; same, in	
J. Hoamer, \$10; R. Mather,		full to const. Rev. L. S. Hough,	
\$10; collection, \$47.	112 00	L. M., \$13.	62 00
South Ch. collection.	24 00	1st Ch.	49 75
North Ch., for California College	73 00	Milbury, Mass., 1st Ch.	11 58
Harwinton, Ct., in part.	11 81	2d Ch.	12 30
Haverstraw, N. Y., Rev. A. S. Free-		Milford, Ct., 1st Ch.	25 00
man.	3 00	2d Ch.	11 00
Henniker, N. H., in part to const. A.		Monson, Mass.	31 04
D. F. L. Connor, L. M.; Dea.		Montgomery, N. Y.	30 70
Horace Childs, \$3; A. D. L. F.		Nashua, N. H., estate of Rev. J. M.	
Connor, \$10; J. R. Connor, \$5	18 00	Ellis, in full of temporary	
Hinsdale, Mass.	31 00	scholarship in Witt. Coll. \$25;	
Hollis, N. H.	41 33	to found permanent scholar-	
Homer, N. Y., Pres. Ch., Jacob M.		ship in Illinois, Wabash and	
Schemmerhorn, \$100, for tem-		Wittenb'g Colleges, \$500 each.	1,525 00
porary schol'sp; others, \$140,		Nashua, N. H., Pearl st. Ch., in full of	
for Wabash College.	240 00	\$400, for the Adams scholars'p	
Huntington, Ct.	3 81	in Wabash College.	40 00
Iowa, Prof. E. Ripley.	12 48	Natick, Mass.	44 55
Ipswich, Mass., 1st Ch.	55 50	Newark, N. J., 1st Pres. Ch., of which	
South Ch.	18 67	\$400 for the Stearns scholars'p	
Ithaca, N. Y., Pres. Ch., for Wabash		in Wabash College.	410 00
College.	34 00	2d Pres. Ch., for Wabash College	100 00

Newark, N. J., Central Pres. Ch., for temporary scholarship in Ditto	\$100 00	Northampton, Mass., 1st Ch. of which \$40 to const. Dea. John P. Williston, L. M.,	\$42 67
South Park Pres. Ch., for Wabash College.....	75 00	Edwards Ch. of which \$30 to const. Dr. Lewis S. Hopkins, L. M.,	36 66
New Bedford, Mass., North Ch.....	25 00	Northampton, N. H., Evang. Ch. and Soc-ty.,	21 50
New Britain, Ct., South Cong. Ch. and Soc.....	17 00	North Andover, Mass.,	16 81
New Canaan, Ct., in full to const. Rev. Frederick W. Williams, L. M.,	27 72	Northboro, Mass., Evang. Ch. and Society,	19 78
New Fairfield, Ct., to const. Rev. Aaron B. Peeters, L. M.,	30 06	Northbridge, Mass., bequest of Josiah Spring for theological professorship in Ill. Coll.,	2365 22
Newbury, Mass.,	20 10	Northford, Ct., Mrs. M. C.,	1 00
New Haven, Ct., W. S. Charnley, for endowment fund Illinois College,	100 00	Norwalk, Ct., 1st Ch., of which \$60 to const. Miss Juliet Betts and Miss Harriet Betts, L. M.,	66 00
College st. Ch.,	88 42	South Ch., to const. Dea. Daniel H. Naah, L. M.,	30 00
Yale College, Prvs. Day, \$20; Pres. Woolsey, \$20; Professor Goodrich, \$20; Prof. Salisbury, \$25; Prof. Dana, \$5; Prof. J. A. Porter, \$5; Prof. Gibbs, \$5	100 00	Norwich, Ct., legacy of Joseph Otis, to endowment fund for indigent students in Beloit Coll.,	2000 00
Centre Ch., Mrs. Salisbury, \$20; Wm. Bostwick, \$20; H. White, \$10; others, \$83.	143 00	1st Ch., Rev. H. P. Arms,	1 00
Timothy Bishop, \$20; G. Hallock, \$10; others, \$12.	42 00	2d Ch.,	41 55
New Ipswich, N. H.,	21 45	Main st. Ch.,	73 00
1st Ch.,	40 00	North Weymouth, Mass.,	17 37
2d Ch., to const. Rev. Wm. Russell, L. M.,	30 00	Orange, N. J., 1st Pres. Ch., in full of \$400 for White scholarship in Wabash Coll., \$214 50; C. M. Saxton, \$23; A. S. Marvin, \$100; C. R. Day, \$37 50.	377 00
From members of Appleton Academy, to const. E. T. Quimbey, L. M.,	30 00	2d Pres. Ch., a friend, \$10 50; T. B., for Coll. of California, \$10; S. Baldwin, for Coll. of California and to const. John M. Baldwin, L. M., \$30; in part of \$400 for Crowell scholarship in Wabash Coll., M. H. Baldwin, \$100; M. O. Halsted, \$20; Miss C. Wynans, \$10; A. Pier-son, S. Peck, A. Dodd, each, \$10; others, \$39.	369 50
New London, 1st Ch.,	68 00	Oxford, Mass., Cong. Ch. and Society,	31 00
2d Ch.,	51 00	Pelham, N. H.,	36 45
New Paltz Landing, N. Y., Lloyd & Milton Cha., in part to const. Rev. Michael F. Liebenan, L. M.	9 19	Pepperell, Mass., a bal. \$20; Ch. and Society, \$26.	46 00
Newport, N. H., in full to const. Rev. Henry Cummings, L. M.,	22 50	Philadelphia, Pa., 1st Pres. Ch., for Wabash Coll., Mrs. J. R. Gemmill, for per-nt scholarship, \$400; others, \$513, of which \$400 for the Barnes scholarship, in do.,	913 00
Newton, Mass.,	31 38	3d Pres. Ch., in full of \$400 for the Brainard scholarship in W. Coll.,	40 00
New York City, Broadway Tabernacle, \$61 50; for endowment fund Ill. College, Dea. Israel Minor, \$100; Wm. G. West (bal. of \$100), \$50; J. E. Smith, \$25; coll. \$61.	236 00	Calvary Ch., of which \$400 for the Jenkins scholarship, and \$100 for the Ladies' temporary scholarship in Wabash Coll.,	557 00
13th st. Pres. Ch., in full of \$400 for Burchard scholarship in Wabash College,	265 00	Rev. A. Barnes, for Coll. of St. Paul,	50 00
Madison sq. Pres. Ch., L. D. Common, Z. S. Ely, each \$100 for tempor. scholarships in Wabash Coll. J. C. Baldwin, \$100; G. D. Phelps, C. Bulkley, each \$50; W. H. Smith, \$25; J. Stude, W. E. Churchill, each, \$20; others, \$193, of which \$400 for Adams scholarship in Wabash College,	658 00	Pine Grove, Pa., to const. Caleb Wheeler, L. M.,	30 00
14th st. Pres. Ch., D. Hoadley, \$30; W. A. Booth, \$15; J. H. Ransom, \$3; Collection, \$64 81,	132 81	Pittsfield, Mass., 1st Cong. Ch.,	48 28
Anson G. Phelps, \$500; R. Bigelow, \$25; Rev. Wm. Patton, for Coll. of California, \$25; Rev. J. N. Lewis, \$10; A. S. Marvin, \$50; Edward Cray, \$20; James Wright, \$15; Rev. D. P. Noyes, for Coll. of California, \$10; do., a friend, \$25.	655 00	Plainville, Ct., to const. Wm. Cowles, L. M.,	34 28
Norfolk, Ct., for Wabash Coll., Mrs. Pettibone, for tempor. scholarship, \$100; col. \$70.	170 00	Pleasant Valley, N. Y.,	11 50
		Plymouth, Mass.,	11 58
		Plymouth, Ct., collection, \$7 75; Edwd. Langdon, bal. to const. himself, L. M., \$10.	17 75
		Plymouth Hollow, Ct.,	20 30
		Portland, Ct., 1st Ch.,	13 00
		Portsmouth, N. H., for Wabash Coll.,	109 00

Providence, R. I., for Ill. Coll., A. C. Barstow, Abner Gay, jr., L. P. Child, H. N. Slater, E. Carrington, Elisha Dyer, each, \$80; M. B. Ives, R. H. Ives, Benjamin White, D. Andrews, each \$30.....	\$480 00	Stoneham, Mass.,.....	\$15 51
Beneficent Ch.,.....	56 00	Succasunna Plains, N. J., (bal.).....	2 00
Richmont st. Ch., estate of John H. Mason, \$112 50; others, \$30.....	142 50	Syracuse, N. Y., 1st Pres. Ch. for Wabash Coll.,.....	66 00
Central Ch.,.....	60 00	Tewksbury, Mass., to const. Dea. James Bailey, L. M.,.....	30 00
High st. Ch.,.....	44 83	Thompson, Ct., Wm. H. Mason, Esq. to const. himself, L. M., \$30; individuals, in part to const. their Pastor, L. M., \$11 25,...	41 25
Randolph East, Mass., in part to const. Dea. Lewis Whitcomb, L. M.,.....	24 80	Topsfield, Mass.,.....	14 00
Reading, Mass., Bethesda Ch. & Soc. in full to const. Rev. Thomas H. Sweetser, L. M.,.....	20 75	Townsend, Mass.,.....	40 00
Ridgefield, Ct., collection,.....	18 00	Torrington, Ct.,.....	5 69
Rochester, N. Y., 1st Presb. Ch.,.....	25 00	Troy, N. Y., 2d Pres. Ch., of which \$173 in full of \$400, for the Smalley scholarship in Wabash Coll., and \$100 by Mr. Herrington for temporary scholarship in do.,.....	280 03
Rowley, Mass., Cong. Ch. and Soc., of which \$60 to const. Charles Proctor, M. D. & Joseph Hall, L. M.,.....	93 00	Utica, N. Y., 1st Pres. Ch., for Wabash Coll.,.....	116 00
Roxbury, Ct.,.....	8 00	Upton, Mass.,.....	30 70
Mass., S. H. W.,.....	5 00	Uxbridge, Mass., of which \$30 to const. Henry Capron, L. M.,.....	45 00
Saco, Me., to const. Rev. F. B. Wheeler, L. M.,.....	35 00	Vergennes, Vt., Miss A. E. F. Smith,.....	20 00
Salem, N. Y., Pres. Ch., for Wabash Coll.,.....	20 00	Wallingford, Ct.,.....	44 50
" Mass., Crombie st. Ch. and Soc.,.....	32 00	Warren, Ct., in full to const. Rev. M. W. Wakeman, L. M.,.....	15 00
Saybrook, Ct., 1st Ch. collection,.....	23 00	Warren, Mass.,.....	16 00
Bal. to const. Ozias K. Kirtland, L. M.,.....	7 00	Washington, Ct.,.....	20 38
Sharon, Ct.,.....	6 00	Waterbury, Ct., 1st Ch.,.....	56 00
Sheffield, Mass., in part to const. Rev. G. F. Hill, L. M.,.....	18 00	" 2d Ch.,.....	24 00
Shirley, Mass.,.....	2 00	Watertown, Mass.,.....	20 00
Shrewsbury, Mass.,.....	26 00	Westboro, Mass., Evang. Cong. Ch.,.....	75 50
Scotland, Ct., in part to const. Rev. T. Tallman, L. M.,.....	15 00	West Boylston, Ch. and Society,.....	25 30
Somers, Ct., for Iowa Coll.,.....	31 00	West Brookfield, Mass.,.....	11 00
South Abington, Mass.,.....	31 00	Westbrook, Ct.,.....	6 00
Southampton, Mass., (bal.),.....	2 00	Westfield, Mass., 1st Ch.,.....	28 00
Southboro, Mass., Pilgrim Ch., to const. Dea. Webster Johnston, L. M.,.....	30 00	Westminster, Ct.,.....	
Southbury, Ct., 1st Eccl. Soc., in part to const. Rev. Jason Atwater, L. M.,.....	12 63	West Newbury, Mass., to const. Rev. David Foster, George Hosam, Moses Carr, and Thos. Thurlow, L. Ma.,.....	116 85
South Dedham, Mass.,.....	13 75	West Stockbridge, Mass., G. W. Knifsen, \$5; others, \$2 12,.....	7 19
South Egremont, Mass., J. Bacon,....	1 00	West Vineland,.....	7 70
South Hadley, Mass.,.....	15 00	Westville, Ct., in part to const. Rev. S. L. Willard, L. M.,.....	24 00
South Marshfield, to const. Rev. Ebenezer Alden, L. M.,.....	30 00	Weymouth, Mass.,.....	19 63
Southold, L. I., a friend, \$5; Ladies of Pres. Ch. to const. Rev. Ephor Whitaker, L. M., \$30,....	35 00	Whitneyville, Ct.,.....	14 30
Southport, Ct.,.....	25 74	Wilbraham, Mass., Rev. J. Bowers,....	2 00
South Reading, Mass.,.....	54 25	Williamsburg, Mass.,.....	18 08
Southington, Ct.,.....	45 50	Williamantic, Ct., bal. to const. Rev. S. G. Willard, L. M.,.....	10 25
South Weymouth, 1st Ch.,.....	14 36	Wilmington, Ct.,.....	16 61
2d Ch.,.....	15 00	Winchendon, Ct.,.....	25 00
Springfield, Mass., South Ch.,.....	35 00	Windsor, Ct.,.....	37 00
1st Ch.,.....	11 42	Winsted, Ct., 1st Ch.,.....	9 50
Stamford, Ct., 1st Ch.,.....	53 00	Woburn, Mass., of which \$60 to const. John R. Kimball & Page Eaton, Esqrs., L. Ma.,.....	88 19
St. Johnsbury, Vt., E. Fairbanks, \$100; H. Fairbanks, \$100; others \$135, for Wabash Coll.,.....	336 00	Woodbridge, Ct., \$10 60; Dr. Goodhue, \$1,.....	11 60
Stockbridge, Mass.,.....	20 00	Woodbury, Ct., North Ch., bal.,.....	10 00
		Worcester, Mass., Union Ch. & Soc. \$38; I. Washburn, \$100,....	183 00
		D. Whitcomb, to const. himself and Ellen M. Whitcomb, L. Ma.,.....	75 00
			24,687 31

MEMBERS FOR LIFE.*

- Abbott, Rev. Joseph, Beverly, Mass.
 Abbott, Rev. J. J., Uxbridge, Mass.
 Adams, Rev. A. C., Malden, Mass.
 Adams, Rev. John R. Gorham, Me.
 Adams, Rev. G. M., Conway, Mass.
 Adams, Daniel, M. D., Keene, N. H.
 Adams, Joel, Townsend, Mass.
 Adams, Mrs. Daniel, Townsend, Mass.
 Adams, Rev. John R., Gorham, Me.
 Adams, Stephen, West Medway, Mass.
 Adams, Rev. Darwin, Dunstable, Mass.
 Adams, Rev. Nehemiah, D. D., Boston, Mass.
 Adams, Dea. Jonathan S., Groton, Mass.
 Adams, Benjamin, Amherst, Mass.
 Adams, Samuel, Castine, Me.
 Alling, Isaac A., Newark, N. J.
 Allen, Rev. Henry, Wayland, Mass.
 Anderson, Francis D., Londonderry, N. H.
 Anderson, Rev. C., Sennett, N. Y.
 Andrews, Rev. D., Tiverton, R. I.
 Anketell, John, New Haven, Ct.
 Anthony, Rev. George N., Great Falls, N. H.
 Appleton, Hon. William, Boston, Mass.
 Appleton, Thomas, Marblehead, Mass.
 Arms, Rev. Clifford S., Ridgebury, N. Y.
 Arms, Rev. Hiram P., Norwich Town, Ct.
 Armsby, Rev. L., Galena, Ill.
 Ashley, Rev. Samuel, Northboro, Mass.
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THE CHURCH AND THE COLLEGE.

A

DISCOURSE

DELIVERED AT THE

THIRTEENTH ANNIVERSARY

OF THE

Society for the Promotion of Collegiate and Theological
Education at the West,

IN THE

FIRST CONGREGATIONAL CHURCH, BRIDGEPORT, CT.

NOVEMBER 11, 1856.

BY EDWARD N. KIRK, D. D.

BOSTON:

PRESS OF T. R. MARVIN, 42 CONGRESS STREET.

1856.

"THE thanks of the Board were presented to the Rev. E. N. KIRK, D. D., for his interesting and instructive Discourse delivered before the Society, and a copy was requested for publication."

An extract from the Minutes of the Proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting at Bridgeport, Connecticut, November 11, 1856.

JOHN CROWELL, SECRETARY.

DISCOURSE.

MATTHEW v. 16.

YE ARE THE LIGHT OF THE WORLD.

EACH disciple of Christ, on reading this declaration, should say: "That is addressed to me; and this is one of my titles. I am denominated by my Lord, an illuminator of the world." For this is true of the Church considered as a body of men, as well as of the individual believers who compose that body.

The sacred history informs us that "God made the greater light to rule the day, and the lesser light to rule the night." The wisdom and beneficence of that ordination are very manifest. The right to do it, none can question. And if the sun and moon were rational creatures, none would doubt either their indebtedness for the privileges of that important position, or their obligation to obey Him who ordained them to their beneficent office. Nor will any true disciple of Christ hesitate to acknowledge the honor and favor conferred on him, in being appointed to reflect the light he gets from the Sun of righteousness, on a world lying in the darkness of unbelief. When either half of

our earth turns away from the sun, the shades of night overspread it; and the friendly aid of the moon and stars is required to relieve it from the horrors of utter darkness. So the human race, having turned by unbelief from God, the fountain of light, needs some reflector, some moral moon in its heavens, to catch and reflect upon it his life-giving beams. That reflector is the Church of Christ, or the true disciple of Christ; for he has the true light, the means of diffusing it, and the motives to induce this beneficent action on his part. By appointing his people to this office, our Saviour implies what he elsewhere states, that

I. THE WORLD IS IN DARKNESS.

Unbelief and prejudice, in the human heart, have extinguished the knowledge of God. The light of science may still shine, philosophy and literature may still be found relieving portions of the race from absolute barbarism; but the higher forms of truth are lost to mankind, as a race. When it is declared that "the light shineth in darkness," it means that men live in spiritual darkness, and cannot perceive the glory of Christ. We may contemplate this darkness,

1. *As it affects individuals.* On all the vital elements of truth, the cardinal points, on which hinge the salvation of man, every one is naturally blind. There is, in mankind, an utter ignorance of God, of themselves, of sin, of the way of return to God, and of the way of communing with God. Men know how to sustain their natural life, to gratify their earthly desires; but how to love God

and one another, how to prepare for a holy and blessed eternity, they know not. This darkness, then, carries its baleful effects beyond the individual man, and

2. *Most perniciously affects human society.* How can it be otherwise? It is a darkness that unfits man both for the station he occupies as a subject of God's moral empire, and for his place in the great social system. It is that form of darkness which leaves the selfish passions in the ascendant. Let us follow it, in one direction, and trace its effects. If men lived in the light of God's law, they would love one another; oppression, ambition, fraud, avarice, injustice would be unknown; every public man would be an honest public servant, placing the public welfare above personal interests. But is it so now? Look, for a reply, into our political condition.

Next to religious ignorance or error, there is no darkness more hurtful to man than that which obscures the vision of society in its relations to the government and providence of God. Wrong, contracted and low conceptions of the duties and responsibilities of law-makers, judges and magistrates, are incompatible with the long continuance of civil freedom and a high civilization. When the public interests are committed to men who have no conception of the magnitude of those interests, no true knowledge of God, no sense of their own responsibilities, the movements of the political world have come to resemble the fabled course of the sun's chariot, driven by one who had more self-confidence than wisdom. When we

remember that the permanence and prosperity of a free state depend on the wisdom, prudence and integrity of its leaders, and then turn our attention to public affairs, the sight is appalling.

Our own is a favored land ; and yet what we see here, in the higher walks of political life, alarms us. We look for high conceptions of statesmanship ; for lofty views of the design of civil government. But what is, in reality, the character of our public men ; what are their style of statesmanship, their qualities and qualifications ? In regard to many, the answer is humiliating. Intellectual and moral darkness reign in those very regions of society where moral light is indispensable. Are our statesmen political philosophers, men profoundly versed in the science of society and of government ? Have all our leaders seen that the organism of civil society is hardly a secular institution ; that it borders on the kingdom of Christ ; that it is almost religious in the purity and sublimity of its principles, and in the demand it makes for purity and loftiness of motive in its rulers ? Have they walked in the holy presence of justice, and in the light of her countenance learned to reverence the rights of the weak ? On the contrary, have not politics extensively come to be, with us, an article of trade ; of a trade whose principles disgrace a Christian community !

There are, of course, most honorable exceptions. I speak of that which is too prevalent. In our legislative halls, there is much moral darkness ; especially in the national legislature. Many there have never seen law-making as the solemn execu-

tion of God's will, nor themselves as the representatives of God. They regard law as the expression of the majority's will ; whereas it is the expression and application of eternal principles to temporary circumstances, not an expression of human will, but a supernatural emanation of divine authority and will. It is not then surprising, if they degrade it to be an embodiment of violence, avarice and ambition ; to be clothed with solemn forms ; and then, in mockery of justice, to be executed by her grave, revered, and high-minded ministers, in her august tribunals ! And the laws made by such men are sent forth to bind the conscience of a nation ; and even declared to be of higher authority than the law of God ; to be obeyed, even if in obeying them we must trample on his. Is there not darkness in the land, gross darkness on the people ?

And who can say that his ideal of patriotism is often realized in public men ; that the political principles which govern us, can carry us to a glorious future ? This may not alarm the man who intends to be merely a merchant, or a farmer, or any thing else, and to sink his manhood in his avocation. These are, indeed, rather prosperous times for money-making, and money-spending ; but it is a perilous period for those sublime principles on which a Christian society is built. Legislation has come down to a very low level. For a time, indeed, this process may not reach its crisis ; the people may continue to reverence law-makers and judges who are unworthy of their station ; since a reverence for law may be transferred, even to a Jeffreys. But, at length, a Jeffreys ends by

transferring men's contempt for his person to his office.

Our political history is but one of a thousand illustrations of that tendency to degeneracy which belongs to human society. "Men love darkness rather than light." The rulers, the law-makers, the leaders of society see every thing through the misty atmosphere of selfishness. And the people, while they see that the whole social machine is working irregularly, know not where the friction is, or what remedy is to be applied.

Fellow-citizens, we are not, as a people, prepared to inherit the noble patrimony of our own institutions. There is a degeneracy which shows that these institutions came from a higher source than the people who possess them. We have declined from the lofty position of our fathers, and of a noble ancestry in Great Britain. What a magistracy has England had! What a body of men was that which formed the Constitution of the United States! And the true masters of English law, the judges who rendered her tribunals sacred as temples of God, the eternal Judge,—what a lofty race! We have, indeed, preserved the integrity of our judiciary; but our magistracy and our legislative bodies have not retained the elevated character of those who distinguished the best days of English or American history.

We might carry our investigations, in the same manner, through every department of social life—especially our literature—and show how darkness there abounds; and what evils it is inflicting. But sufficient has been said to show the need there is

of light from heaven, to shine on the heart of man ; and, through individual man, on society.

What, then, fellow-disciples, are our relations to this darkness ? The Master replies : “ Ye are the light of the world.” In other words,

II. THE DISCIPLES OF CHRIST ARE APPOINTED TO REMOVE THE MORAL DARKNESS OF THE WORLD.

This principle, of course, needs some qualifications.

1. *We are bound to desire that it may be removed.* It is dishonoring to God ; degrading, and every way pernicious to man. This cannot be questioned. Then the benevolence which Christ inculcates, includes the most earnest desire that all religious error and spiritual delusion may pass from every intelligent being ; that all the errors and the ignorance which retard the improvement and happiness of man and society may be destroyed ; that every individual may receive the full advantages of the highest possible culture. And, if bound to desire it, then—

2. *We must employ the appropriate means to secure it, so far as they may be in our power.* The Christian is not, indeed, required to secure the spiritual illumination of every human being ; nor to remove all kinds of ignorance from any mind. But he is bound to secure, by his personal example, by his use of speech and writing, and by combined efforts with his fellow-disciples, the support of all religious institutions, and the distribution of the Bible and its truths as far as possible. Nor is this all. The providence of God has furnished his people with an

instrument of immense power for enlightening the race, for preserving human society, and for building up the kingdom of Christ. That instrument is

EDUCATION.

I am aware that an impression has extensively prevailed in the Church, that intellectual cultivation does not come within her province; that it is not demanded for the advancement of Christ's kingdom. This error must be totally eradicated from every Christian's mind. Education is one of the mightiest instruments of moral power put into the hands of man, either for good or evil. It has three departments, each of which belongs to the Church of God, as a portion of its artillery in contending against and conquering the Prince of Darkness. It expands the intellectual faculties, and so, multiplies each mind into a thousand or a million; it furnishes the mind with knowledge, which is power; it cultivates the moral faculties, and thus makes the man more complete in his manhood, and fits him for his place in the social sphere.

Now, each of these results of education the Church of Christ is bound to secure by the utmost zeal and exertion. She has no right to dispense with one of them, nor to leave them in the hands of those who walk not in the light of Christ's Word and Spirit.

If any think that intellectual culture is not needed, even directly in the service of Christ, we refer them to the whole experience of the Church. Although the modern form of educational institutions is not a thousand years old, yet we have evi-

dence, from the earliest scriptural records, of the alliance between high intellectual culture and true piety, as demanded for the higher service of the kingdom of God. Not to notice the proofs of this which are furnished by the poetry, the theology, and the historical writings of Job, David, Isaiah, Ezekiel and Daniel; not to notice the training of the Apostles in that peripatetic school of theology whose advantages must forever forbid all pretensions to rivalry, we pause at two points in the Sacred History, to observe that two of the most important positions in that Church and Kingdom were occupied by Moses, the Lawgiver, and Paul, the Apostle of the Gentile world. These men were appointed to be its leaders in two of its most critical periods. Moses was called to act as the ambassador of Jehovah in the court of Egypt, under one of its distinguished dynasties. He was appointed the general in the Lord's army, legislator, poet, prophet, mediator, judge, guide and viceroy of that chosen people in their perilous and arduous migration. In his person all the highest offices, civil and ecclesiastical, were combined. Paul was called to the apostleship at another transition-period of the Church, just as she was coming into being in an organic form, under the Christian system. To him it was given, by an extraordinary dispensation, to see the person of his ascended Lord, and to receive direct instruction from him. He was made chief preacher to the Gentile peoples, chief theologian to the Church, chief pastor, chief guide in practical matters, in all ages.

But both these men were peculiarly trained, by

a previous education, for these peculiar offices and services. The treasures of secular and sacred literature were theirs ; the culture of Egypt and Greece they respectively enjoyed—the very highest which their days could furnish. Egypt, at the time of Moses, was at the head of the nations in science, art, philosophy, and general culture. But Moses, we are expressly told, “was learned in all the wisdom of the Egyptians.” Of a studious mind, thoroughly instructed in theology by his parents, and living in highest favor at the court, he went to the colleges, both of Egypt and of Israel, such as they then were. And Paul’s position was made, in the providence of God, equally favorable. First studying in Tarsus ; probably, to a great extent, availing himself of all that Homer and Plato, that Archimedes and Hesiod could teach him. We say probably, both because the opportunity was furnished him, and his own inclination, seconded by the views of his parents, would lead him to do it. As to his opportunities, Strabo informs us that Tarsus ranked at that time with Alexandria in the number of its schools and scholars. And, after enjoying the advantages of that city for acquiring secular learning, he went to Jerusalem, to study sacred science at the feet of its great master. And when he afterward found it necessary to defend himself, on one occasion in Jerusalem, against disparaging views, he deemed it a sufficient evidence of his qualifications for his eminent position as a religious teacher and reformer, to say, “I am a Jew, born in Tarsus, yet brought up in this city, at the feet of Gamaliel, and taught according to the per-

fect manner of the law of the fathers." Thus these two distinguished servants of God and his Church shared, with the master spirits of pagan literature, the beneficial influences of that culture ; and then were taught in a school whose threshold Plato and Socrates never crossed ; though they seemed, humble and suppliant, to long for its teachings.

And to this we add, that if our survey of ecclesiastical history were extended to its connection with education, we should traverse a much wider field than that of merely training the clergy. We should see the history of human education in Europe for the last eighteen centuries, and in America for more than two centuries, to be almost identical with the history of the Church. We should point to every prominent educational institution, from which the leaders of the world have gone forth, trained for their work, and say, Behold a school founded by the Church of Christ, and conducted by her sons. Is she not the Light of the World ?

It must farther be considered, that dependence can be placed, even by the world, upon none others than the disciples of Christ, to secure the thorough education of the world. Much less can the Church throw off her responsibility on others. "Ye are the light of the world." That is your commission and calling. There may be other illuminators of the world ; scientific men, owning no allegiance to Christ, who will enlarge the boundaries of human knowledge ; historians, philosophers, journalists and teachers, beyond the pale of the Church, who will labor to instruct and elevate the minds of men

by the quickening and refining power of truth. Philanthropists, too, not of the Church, will be zealous and efficient supporters of educational institutions. Yet it remains true that, in a peculiar sense and to a peculiar degree, the Church and its members are the light of the world. Derogating nothing from the value of other men's labors, it is not presumptuous in a Christian to affirm, nor difficult for him to prove, that the Church is, and must be, the Earth's Educator. This affirmation is made with a distinct remembrance of the fact, that science can be cultivated in the absence of piety; that learning and genius flourish as well without, as within the sacred enclosure. But neither science nor learning constitutes education. They are but subordinate instruments in the great process of unfolding and moulding the human spirit.

That upon which I here earnestly insist, is;—that the real educators of mankind must be those who have the Christian spirit; and that to such must society mainly look for assurance that this great department of its interests will be thoroughly provided for. Man is not educated unless his moral and religious nature has been as fully developed as his intellectual powers. Therefore we want godly instructors. Nor has society a sufficient guaranty of patriotic zeal strong enough and pure enough for the vigorous maintenance of public education on this high ground, except in the piety of Christ's true disciples.

In view of these facts, what a field does our country open to Christian philanthropy! Indeed, we may ask, what wider, grander field ever pre-

sented itself to the eye of Christian zeal, than this expanding nation? The problem of raising this people to the summit of personal and national excellence, is one of the most magnificent the mind of man ever conceived, as a practical reality. How shall this scattered and numerous population, so free in action, so pressed with the allurements to a merely material development, so divided in opinion on all the higher questions of human duty and well-being; how shall this community, swelling with such fearful rapidity into additional millions, be properly educated? It is a question embracing interests so vast, that the soul with fear contemplates them as yet unsecured; as yet, in any measure, thrown back on our hands for a practical solution.

If it be a question of forming a pure national literature, by a profound inquiry after those sources of corruption which have infected that of almost every former age; by the infusion into it of the Christian element, more completely than has been done, even in our sterling old English literature; by securing a higher standard of excellence for those professions which most profoundly affect the character of the national mind and literature; especially the teacher's, the author's, and the journalist's vocation;—if it be a question of furnishing models to the new nations that are yet to spring up in the lands now debased by despotism, and that look for guidance to England, because she is Protestant and venerable; more to America, because she is Protestant and unencumbered by effete customs and institutions;—in each of these

aspects, the enlightened follower of Jesus must regard the subject as one of the profoundest interest.

We may then suppose every intelligent Christian to regard himself as, in his measure, bound to enlighten the world ; to secure the employment of all proper means for elevating and cultivating the human mind ; for instructing men in the truths of the gospel ; and for spreading the healthful influence of the gospel through society. This, therefore, implies that among her institutions, the Church of Christ is to place the whole system of educational forces ; and prominently, that permanent, expansive, and potent instrument, which we denominate, the College. I say, prominently ; because it combines, in an eminent degree, the entire range of educational power ; the intellectual, the moral, and the religious.

Let us then bring more closely to our view the College, first as a cultivator of the intellect ; by placing it in friendly contrast with the academy, on the one hand, and the professional school, on the other. The first aims only at making the pupil ready for study ; the latter, only at specific preparation for a particular line of action. The school forms the child ; the professional seminary, the artist ; but the College cultivates the developed manhood. This has probably led to the denomination of its course of study as "liberal." It has no contracted, utilitarian design. It looks beyond the specific adaptation of its pupil to a limited sphere of action, and seeks to bring the whole manhood into maturity, symmetry and strength ; to introduce



the soul to the infinite domain of Truth, and then it to ascend those dizzy heights, walk on those narrow paths, and sound those profound depths, where her treasures are deposited.

And while it is generally conceded that the intellectual influence of the College is very great, we discover, in a popular impression, the evidence that even in this respect our system of public education is not fully appreciated. I allude to the phrases so often repeated; "untaught men of genius," "self-made men,"—and to the prodigies performed by "self-educated men." I would ask whether there are, in fact, any such men. Who can tell what other bard struck from Homer's soul the poetic spark? Plato had his Socrates, and Socrates had studied in the schools of the very sophists whom he so vigorously assailed. We have seen a Shakespeare, who never entered within the lists of a College curriculum. But that man never learned his pure, vigorous English, among the uneducated associates of his youth. Oxford and Cambridge as really trained and taught Shakespeare, as if he had lived within their walls. We have never seen a Bunyan, that had enjoyed no benefit from other men's studies, and had not received the results of high cultivation, in one of the richest of living languages; a language more completely penetrated with the sublime theology of the gospel than any other. It is said that Bunyan had but two books in the prison where he wrote his dream. But is it forgotten that one of those books was the English Bible, the purest fountain of inspiration, of thought, sentiment and expression? And this

Bible (probably King James's version) was translated by Oxford and Cambridge men. Was Bunyan, then, self-educated? No man of active mind can breathe the same atmosphere with a Christian College, and not be taught and trained by it, more or less.

To estimate aright the moral influence of the College, we must observe that it takes its pupil from the family, and just at that critical period of his life when the youth is insensibly becoming the man. Other teachers having accomplished their work on him, for good or for evil; he now comes under new teachers and new influences, which will put the last moulding hand upon him. If the bad influences have been in the ascendant, here is generally the last hope of their being counteracted; if the good, here they receive a powerful impulse and confirmation. It is true, the family and the school have had a great work to perform for that youth before he enters into that peculiar community. But here a new set of moral forces meet him; more powerful than any thing that has gone before, because the intellect is now more quickened and expanded. No teacher, after the mother, can have so much power to mould his pupils, as the College instructor. And probably character never passes through a more severe crucible than in the companionship of these communities. And what is called the ruin of a young man in College, is often but the completion of a destructive course which College-influences have retarded; but for which they are not to be held responsible.

Every incentive in a Christian College, except

that intercourse with the vicious which belongs equally to each walk of life, is of a beneficial tendency. The personal character of the instructors is a power. Not to speak of the living—which we might do with much advantage to our argument—recall Appleton, Dwight, Mason, Olin ; lofty models of manhood, “living epistles” daily read by their admiring pupils. Think of the influence of their social and professional intercourse. It may, indeed, sometimes have become monotonous and dull, but it was always salutary ; restraining the exuberance of youthful levity ; quickening its torpid faculties ; reducing to order and method, its irregular tendencies. The mind is a vast storehouse of various powers, of which the lower and coarser would be developed by mere brute-necessity. The higher, the grander, those which make the crowning glory of humanity, demand a special, skillful, protracted cultivation. They must be brought from weakness to strength ; and when strong, must be rightly balanced. Who, then, shall do this ; and how shall it be done ? It must be done by men themselves highly educated ; experienced in the sublime art of educating ; supported honorably in it as a profession ; compelled to waste no power or time on the direct work of providing their temporal support. These men must be organized, in order to secure unity of effort in instruction and government. Each student must come to live with other students, in a temporary society ; for he must learn to live with man ; must feel the impulse of emulation ; and by this social and scholastic contact, endure the abrasion of offensive

peculiarities, gauge his own powers, and learn to estimate aright those of his fellows. There must, therefore, be a College-building, a scientific apparatus, and a library. There must be endowments for professorships, since College-education must always be so far a gratuity that the poor man's son may enjoy all its advantages.

The moral influence of the College, however, spreads out through society. There we see its effects on the literature of a country. When a thoroughly educated corps of religious men has in charge the youth of our land, founding their instructions on the truths revealed in the Bible, the highest security is given that the literature of that land will be mainly pure in tone, and healthy in its influence. If, on the contrary, the educators be infidel, or only semi-Christian, either an effeminate or a corrupting literature will prevail; and science itself, "of the earth, earthy," originating in matter and earth, will end where it began; debasing public sentiment, and stifling all the finer and nobler sentiments of the people. No form of civilization has ever perpetuated itself without the aid of institutions. But, institutions having originated from the very necessities of civilized life, must always reflect the peculiar image of that civilization whether pagan, infidel, or Christian. If the disciples of Christ are not sufficiently enlightened and benevolent to provide Christian Colleges, then the world will make to itself infidel Colleges; and then we shall have a godless society, for it is indisputably certain that the Christian College is indispensable to the perpetuity of Christian civili-

zation. Infidelity gains a complete social ascendancy when she has stamped science and literature with her own image, and has made science and Christianity mutually scornful and hostile.

Look still, in another direction, at the importance of a sound education in reference to the public interests. Civil polity, sound morality, true philosophy, and history, must be thoroughly taught wherever a high civilization and civil freedom are to be sustained. No nation can advance without the aid of the experience of other nations and other generations of men. The teachings of history are therefore indispensable to at least the leaders of society. Without them, each generation is but to stumble just where others stumbled, repeat ancient follies, and preserve a perpetual national childhood. How solemn and salutary are the warnings of history! She teaches, from every record of a departed nation, the absolute necessity of a national conscience and national faith. She shows that material wealth, and mechanical skill, and artistic refinement uncontrolled by these heavenly influences, only serve to decorate the sepulchre of a nation with such splendid mausoleums as now stand in melancholy grandeur on the plains of Greece, around the capitol of Rome, and under the earth-mounds of Babylon. Therefore society must secure to itself, by some means, the training of men who can bring the light of the past, and the light of spiritual principles, to shine on the ordinary walks of life, and on the great path of a nation's policy. There is not a dreary road to ruin, in which our beloved country is now exposed to

be led, that is not marked in blood-red characters on the records of the past.

But the Christian College is pre-eminently the place where this noble study of history is pursued; although, as yet, not with sufficient thoroughness. So that the College is a peculiar institution, which can be superseded by no other. In estimating its moral influence, we must observe its effect on the pupils; and thus see it affecting society through them. Whatever may be said of them, depend on this, Colleges never promote a corrupting influence on the public mind. Graduates may; but, in doing so, they are false to the lessons of wisdom imparted by the example and instructions of their teachers. Not a principle has been inculcated there which does not tend to elevate the man, and to make him a diffuser of good to the world. In all the course of his studies he has learned only the beauty of virtue, and the balefulness of vice, even under its most specious masks. It is through the educated men of the land, then, that the diffusion of right principles is to take place. And thus the Church is to accomplish, indirectly, much which directly she may not do.

Then it remains for us to notice the College as a means of promoting personal piety in the pupils, and of securing the ascendancy of Christian principles in the community. Let me here repeat, that we mean by a College, a Christian institution; one founded on the principles of Christ's gospel, and governed by them; aiming at the most complete development of Christian manhood; holding science and literature as mere instruments, to be

guided and sanctified by the truth of the gospel, to the accomplishment of that great end. We have no reference to a literature which eschews the redemption of Christ; or to the science which knows not God in Christ; or to the education that makes polished and powerful enemies to the cross of Christ. Nor in all this do we advance any new views; we merely tread in the footsteps of the fathers.

Not only did the founders of Harvard and Yale Colleges avow their aim to be the training of a godly ministry; but so fully was this intention carried out, that President Quincy thus speaks of Harvard University: "It is a remarkable fact, in the history of this College, that a literary institution, founded for the instruction of the whole people in general science," (a very subordinate purpose with its founders,) "should have been, from the first, spoken of and lauded and conducted, as though it had been a theological seminary." And it is true of the early American Colleges, that they were almost all founded by the Church, and for religious ends; making all that is secular, subordinate and subservient to that which is sacred. And to this view of their object corresponds their history. The history of New England is largely comprehended in that of her Colleges. Nor is it hazardous to affirm, that without them she would never have been what she is, nor have occupied her present lofty position, intellectually, industrially, and religiously. Not only have the Colleges of America been an essential means of training the pastors and higher teachers of the country, but

they have also been eminently owned of God in promoting a religious spirit among the leading classes of the community. In them, almost without exception, the religious benefit of our young men has been sought as distinctly, and perhaps as earnestly and successfully, as their intellectual improvement.

The College, viewed in one aspect, is not so sacred as the Church ; for in the one, many things are appropriate, which would desecrate the other. Yet while not so exclusively religious in all its influences, in its great aim it is equally so ; and always as religious as we choose to make it. What is the College ? We derive the name from pagan Rome ; but the institution is purely Christian. It is the beneficent dispenser of God's highest intellectual gifts ; the great gymnasium where the spiritual powers are trained ; the fountain of light for the teachers of mankind. It is the hospital where ignorance is cured ; it is the section of life's highway where experience and inexperience come together in the most living and effective intercourse ; nay, it is the consecrated place where all the masters of thought, from remotest ages and lands, meet together to enrich the youthful mind of the present generation. There, Homer's harp still sounds. There, Demosthenes still animates the soul to emulate his sublime eloquence ; and Cicero still teaches how to become mighty in defence of truth. All sages, philosophers, statesmen, heroes, historians, poets and orators, there live a deathless life ; to keep the world from gliding back to ignorance and barbarism. What is the Christian Col-

lege? The sacred place where Christian scholars teach, and govern, and counsel our young men; where the light of a godly example shines in the men whom our youth love to honor; where the worship of God is a part of the daily life, and where daily prayer lays all the hallowed interests of the beloved youth under the dew of the mercy-seat. In the Christian College, Moses comes before Socrates,—David before Homer,—Paul before Plato,—and Jesus Christ is on the throne. Over the sacred, classic inclosure, rests all day the cloud of a covenant-keeping God; and from its altar rises constantly the incense of interceding prayer.

The Christian College is, indeed, man's great instrument of general education. That is, it educates men of all classes, and for all departments of life, more highly and under better influences than any other institution. And it is only in so far as it is Christian, that it is the nourisher, educator, and defender of civilized society.

Noiseless, and apart from the stir of life, the Christian College is putting forth the magic wand that can paralyze those terrific forces which are constantly endangering the peace and stability of the state. Infidelity always seizes upon some false philosophy, some superficial, scientific reasoning; and with these, bewilders and perverts the unwary. Europe is now making large contributions to our native stock of arrogant and superficial skepticism. The pulpit and the press are the weapons to overcome it; but the forge and the anvil are in the College, and the armor-makers are there, in the retirement of those quiet halls, unobtrusively work-

ing out the deliverance of the state. Skepticism may never meet these moral engineers in the conflict, but she will feel their power in the blows of some well-trained arm, and appreciate their skill, as the allied armies met Todtleben in every earth-mound and bastion around Sebastopol.

Our argument must now be closed. We have deemed it the more necessary, because our circumstances call for a return to the noble views of the Pilgrim Fathers, if not to go beyond them. We understand them to have sought supremely the training of candidates for the ministry, while refusing to none the advantages of the same instruction. If, however, they did see the subject in its full proportions ; if they had the conviction that the Church in some future day, when her members should have come to be but the fraction of an immense people, must undertake to mould the thought and sentiment of that people by means of the profound, liberal, and Christian education of leading minds ; if the idea of the Church sanctifying the science and literature of a vast nation, by making the College Christian, and the Christian College the controlling educational institution, was adopted by them, then a strange degeneracy in public sentiment must have taken place. For, it is certain that Christian men, including ministers and prominent laymen, had come to regard the College as a merely secular institution, and of questionable advantage to the kingdom of Christ.

An enlightened Christian benevolence, then, will prize the elementary and the professional schools.

But between them, on its own peculiar ground, alone and indispensable, stands the College. It alone trains the manhood of man, while it aims to make it a sanctified manhood. Not a study there pursued is useless to the man, the Christian, or the citizen. A learned teacher, in defending a part of the curriculum, said, "The question of such knowledge to a man, involves the question of the utility of being a man at all."

Our argument is closed, and it leads us to this practical conclusion, that we, the disciples of the Lord Jesus, must put our hearts, minds, hands, and purses to the execution of this vast enterprise; to secure the founding of Christian Colleges throughout our beloved country. We cannot throw the responsibility on others; especially as we are called only to lay foundations—others will build on them. And now we have an organization, by which it can be effectually done. "Ye are the light of the world." Your task is, to illuminate that world.

Look, then, before we leave this high point of observation, at the peculiar condition of the Western States. While their circumstances are indefinitely more unfavorable to a healthful state of society than was found in the land of the Pilgrims, there is no such spirit there as founded the Pilgrim Colleges. The wisdom of the fathers is not found in the sons. They need Colleges, but know not, as a people, their own necessities. The few who do appreciate their wants, are those whose cry reaches us across prairies and mountains: "Come over and help." A little Spartan band is there, contending with peoples and influences which swarm

from the East, like the Persian armies on the Grecian shores. Which shall prevail? Or rather, shall we leave the feeble, who are our allies, and Christ's servants, to contend against such outnumbering hosts, without that mighty agency which secures to the East its civilization? This people are a part of ourselves, growing into a manhood that will speedily be strong; but whether good or bad, is a question that God has given, to a great extent, to be answered by Eastern Christians.

✓ The materializing tendency of Western life is conceded on all sides. To this is added the imported skepticism of England and Germany; the most powerful in the latter case, because connected with the highest cultivation. But give us the Christian College, starting as it did in New England, with the very first forthgoing of society, and, under God, we may arrest the pernicious invaders. Give us the College, and we have secured the common school; and the higher Christian modes of instruction in select schools will follow.

✓ In regard to the German neology, and the German settlers, including already a very large proportion of the white people of the West, we have enlisted men from their own ranks to fight our battle. Our Wittemberg, and Heidelberg, and German Evangelical Colleges, represent the three German forms of Protestantism, and therefore meet the various sentiments of that important part of our population. And shall we not then fix these institutions on ample and secure foundations?

But the main consideration to excite our fears, is not the transient phases of an immigrant society,

nor the rush of adventurers to rich lands and gold regions ; it is not the rude chartism of one country, or the beer-befogged skepticism of another ; it is the calm, shrewd, steady, systematic movement of the Jesuit order now attempting to do in California, and in the Mississippi valley, what it once did in Austria ; by the unobtrusive, unobserved power of the College, to subvert the principles of the Reformation, and to crush the spirit of liberty. ✓

There, Brethren, there our great battle with the Jesuit, on Western soil, is to be waged. We must build College against College. If the musty atmosphere of a Jesuit School suits the freeborn Western youth ; if the repetition of scholastic modes of discipline can captivate the child of the prairies, then we may fail in the contest. But all experience has confirmed our anticipation, that America is a field on which the open, manly, Christian discipline of a Protestant College must annihilate the rival system of jesuitical instruction. In one of our Reports it is justly said : "We are persuaded that, so far as the higher institutions are concerned, the single cluster of Colleges aided by us, has already, and is destined to have more power over American society, than all the institutions of a similar class of which Rome can boast, on the field over which our operations extend." This remark applies, however, only to the Mississippi valley. On the Pacific side, they are in advance of us ; and we must overtake them there. ✓

The specific work directly before this Society, and by the hand of Providence pressed most urgently upon us, is to finish our work east of the Mis-

issippi, that we may carry our concentrated forces to meet the enemy on his own chosen battle-field, west of the great river—especially in the Pacific States—and drive, by an honorable competition and a Christian warfare, the Jesuit College and the Jesuit School, that last hope of Rome, forever from the soil sacred to truth, to godliness, to civil and religious freedom.





COLLEGES: THEIR PLACE AMONG AMERICAN INSTITUTIONS.

AN

ADDRESS

BEFORE THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST,

DELIVERED IN BRIDGEPORT, CT.

NOVEMBER 12, 1856.

BY

PROF. WILLIAM S. TYLER,

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A D D R E S S .

COLLEGES : THEIR PLACE AMONG AMERICAN INSTITUTIONS.

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"LET me make a nation's ballads," some one has said, "and I care not who may make their laws." Give *me* the *education* of the *leading minds* in a nation, and I will shape *both* the laws and the ballads. On the other hand, show me how the children and youth of a country have *been* educated, and I will tell you what the people are, and how they must be governed. Government—according to the most profound philosophical thinker of antiquity, not to say of any age—government is an arrangement; and the best government is that which is best adapted to the materials to be arranged; and these, again (the materials to be arranged), being for the most part the several classes of the people, must receive their "form and pressure" mainly in the process of education. In other words, all good government must be based on education; as is shown by the same philosopher in his masterly treatise on Politics, which is also the best tract on Education which has come down to us from ancient times.*

Nor is bad government less essentially founded on education falsely so called, since the most absolute despotism can not be maintained till the duty or the necessity—usually *both* the

* See Aristotle's Politics, B. viii.

duty *and* the necessity—of submission are first drilled into the people. The same is equally true of literature and religion.

The Chinese have been governed for ages, nominally by the Emperor and the Mandarins, but really by those doctrines of Confucius which every Chinaman is taught, at home and at school, to reverence as at once his ethics, his politics, and his religion. The teachings of the Brahmins underlie and prop up, or rather overlie and press down, all those hard and heavy strata of superstition, oppression, and social as well as moral degradation, which have so long crushed the bodies and the souls of the millions in India. If you would understand the bigoted attachment of the Jews to those traditions which, in the days of our Saviour, made void the law of God, and which have ever since led them to reject the gospel of Christ, look into the colleges in their sacred cities, and see the venerable rabbis, with their white flowing beards, surrounded by scores of bright-eyed and sharp-featured youth, who sit at their feet, as Paul sat at the feet of Gamaliel, and pore over the ponderous tomes of the Talmud, as if they were the very oracles of God. Scattered as they are over the face of the earth, and subject to every form of government, from the extremest despotism of the Old World to the most ultra-democratic state of the New, wherever they are, the rabbis are the real rulers of the Jews, the Talmud is the scepter of their power, and the seats of government are the colleges at Tiberias, Damascus, and Jerusalem.

Would you find the seats of power and centers of influence in Mohammedan countries, visit Cairo, for instance, or Constantinople. But go not up to the palace of the Pasha or the seraglio of the Sultan, neither pass through the crowded and busy bazaars, glittering with the wealth of the Orient. But thread the narrow lanes and dark passages and crooked, filthy streets, till you emerge into an open square beneath the shadow of that ancient and most sacred mosque. Pass beneath that splendid portal of Byzantine or Saracenic architecture. But first put your shoes from off your feet, for the ground on which you stand is holy ground. Now enter this open court, if, peradventure, they will admit your infidel feet, even when shod in consecrated slippers. It is paved with costly marbles. In the center is a marble fountain. Here and there are tombs

of Moslem saints. It is inclosed by lofty Saracenic arches. On one side is the mosque. The remainder of the vast pile is the sacred college. There are scores of teachers. The pupils are counted by hundreds—perchance by thousands. They study the Koran, the whole Koran, and nothing but the Koran, on the principle so oracularly pronounced by the conqueror of Alexandria as the reason for burning the books of the Alexandrian Library, that if their contents were the same as those of the Koran, they were unnecessary; if not, they *ought* to be burned. There you discover the secret of the fiery fanaticism of the Moslems, as well as of that inflexible obstinacy which, refusing to bend, must inevitably break—which, incapable of adapting itself to the spirit of modern civilization, must be ground to powder beneath its irresistible march.

The Universities of Germany and the British Isles were the cradle of the Reformation; and the schools and colleges of the Jesuits are the strongholds of the Papacy wherever it has a footing, whether in Europe or America.

Who but the prophets were the reformers of Israel in the successive periods of her degeneracy and corruption? Indeed, from the age of Samuel to the Captivity, what *is* there of excellence in the character of the Israelites, of grandeur in their history, of inspiration in their writings, of purity and perpetuity in their influence on the world, for which they were *not* indebted, under God, to the schools of the prophets?

The world of art owes its *beau-ideal* of beauty, especially in the human form, to that happy union of physical and intellectual culture which the Greeks developed in their public games and in their gymnasia. And it is much to be regretted, that, with their ideas of æsthetic culture, we have not also borrowed more or less of their physical education. It would supplement admirably that one-sided development which, in our age and country, is stimulating the brain at the expense of the health and even the life of literary men.

But the Greeks were not all alike in their systems of education, any more than they were in national character; and in their respective educational systems, we see the type, if not the cause, of their national diversities as well as of those common features which characterized the race. Those Spartan boys who were so fortunate, or so unfortunate, as to escape

the legalized and inspected system of infanticide which spared only children of the most robust frame, were taken from their parents at the age of seven, and brought up as the children, or the property, of the state. They sat at a common table, ate the plainest food, were inured to every hardship, and trained in the severest gymnastic exercises ; while all books were eschewed, and mental culture almost entirely discarded. In a word, they were put into a military school, and educated expressly to be, what they were, a nation of citizen soldiers.

V At Athens, on the other hand, education was broad, liberal, genial, and various as the character and tastes of the people. Under the three-fold division of grammar, gymnastics, and music, to which was afterward added philosophy, itself a department of very wide scope, Athenian youth were trained in one of the most comprehensive and complete systems of education the world has ever seen. And the unrivaled perfection of Athenian poetry, eloquence, and art resulted from the unrivaled perfection of the training, first of the poets, orators, and artists themselves, and secondly, of the people who sat in judgment on their productions. In Athens, however, as in Sparta, the moral element was not duly cultivated ; for which reason the ancient Greeks, with individual exceptions, were more remarkable for their genius and taste than for their virtues. The same is true of the modern Greeks ; and the University at Athens, now, is not a Christian school, though in other respects it is not unworthy of the city of Minerva.

In all her early history, Rome was a duplicate of Sparta, as in education, so in the organization of the state and the spirit of the people. For ages gymnastics and war were almost the only arts, politics and soothsaying almost the only sciences, in which noble Roman youth were instructed. At Rome, however, education was more domestic than at Sparta. It was also more moral and religious. The conscience was educated. Hence Roman virtue is as proverbial as Roman law.

Time forbids us to dwell on the illustrations which might be drawn from the nations of modern Europe, though in them, too, it were not difficult to trace a marked correspondence between the system of education, especially the higher education, and the character and history of the people. Suffice it here to advert to the manifest connection between the speculative

idealism of the professors in the German Universities, and the practical pantheism and rationalism of the German preachers and people—between the purely mathematical and physical science and positive philosophy of the French schools, and the downright atheism and socialism of Frenchmen—and yet once more, between the literary and theological conservatism of the English Universities, and the conservatism, social, political, and religious, which is, perhaps, the most remarkable characteristic of English history.

It is not needful here to discriminate nicely between cause and effect. You may say, if you choose, that the educational system is the effect and expression, rather than the cause, of the national character. Or you may set it down as partly cause and partly effect, the educational system and the national character mutually acting and reacting upon each other. Or, again, you may ascribe them both, as effects, to some more remote cause or influence, too subtle, perhaps, to be detected. Still, the great fact remains written on the page of universal history, that there is such a correlation, such a mutual action and reaction—if you choose to conceive it so—between the educational system, and the character, history, and literature of nations.

It becomes, then, a question of great interest, What is the educational system which has sprung up in the virgin soil of the New World? Is it truly American? Is it Republican? Is it Christian? Is it worthy of an enlightened and free Christian people? Does it harmonize with our political and religious institutions, and does it tend to perpetuate them?

In regard to the *Common School* system, which exists in New England, and is rapidly extending itself over the Free States, the immediate response will be in the affirmative. It is distinctively American; not less dissimilar to the much vaunted Prussian system of primary education, in the variety of knowledge and the degree of discipline which it imparts, than it is unlike that of other European countries in its universal diffusion among the people. The Prussian system, as now administered by the government, is too much like the also much vaunted system of oral instruction in the Southern States. It educates the people to be the tools of despotism. It feeds them with milk, and not with strong meat, and is

designed to keep them in perpetual childhood, that it may hold them in perpetual vassalage. The American system, on the contrary, first makes them *men*, and thus fits them to be citizens, and, in a limited sense, sovereigns. It is truly republican, because it opens the way for every aspiring youth to rise to the highest office in the gift of the people, and, what is better, qualifies every child to act well his part in whatever station of life. And though not perhaps Christian to the full extent that might be desirable, it is not what by its enemies it is slanderously reported to be, unchristian and Godless. It recognizes the law of God and the Gospel of Christ. It admits, and usually provides for, the reading of the Scriptures, prayer and hymns of praise, and such practical religious instruction as will meet with the common approval of all Christian sects.

But how is it with that higher education which educates the leading minds of the country, and so is in some respects more important than even popular education ; or rather is, in some sense, comprehensive of popular education ? Is that equally suited to the character of our people, the genius of our institutions, the wants of our country and our age ? What is the precise place and relation which colleges hold among American institutions ? This is the question which invites your consideration in what remains of this article.

Here it should be premised, that colleges *do* hold a place, and that no doubtful or insignificant one, among our established institutions. They began to be planted by our Pilgrim Fathers when the continent was almost an unbroken wilderness. They have grown with our growth and strengthened with our strength. They have increased in number, wealth, and power, until they are counted by scores, not to say hundreds, and their resources are reckoned by millions, while their influence is felt to the remotest extremity of the Union. The youngest State on the Pacific is now building its college under the shadow of the primeval forest, with the assistance of the "Society for the Promotion of Collegiate Education in the West," as the oldest State on the Atlantic reared its now ancient and venerable university with help from the mother country. Buildings have been erected, libraries and museums have been established ; funds, and, what is more, toils, and tears, and prayers, and sacrifices, have been invested ; and, most of

all, great and good *men* have been educated in them, till we may be sure the people will not let them die. Moreover, they stand in such intimate connection with the other schools and the churches of our land, that no radical change can take place in them without a revolution in our political and religious, as well as our educational institutions; and our colleges are likely to be *radically* reformed then, and not till then, when our churches and our States are revolutionized. Colleges are a fixed fact in our history. They may be set down among our established institutions.

At the same time, it must be acknowledged that their right and title to such a place is not unquestioned. They have their enemies, as have also our primary schools, who spare no means to excite popular prejudice against them, as antiquated and behind the spirit of the age—as anti-republican and opposed to the genius of our institutions. The best answer to such charges is a simple statement of the facts.

1. In the first place, then, let it be observed, that American colleges are, for the most part, voluntary, and not state, institutions, established and maintained, not by the government, but by the free, voluntary efforts of the intelligent Christian public.

American colleges bear a general resemblance to the English colleges, from which they sprung; not, however, without important modifications, which bring them into nearer conformity to the genius of our institutions, into closer connection with the wants and wishes of the people. They are *both*, as the word *college* imports, chartered *societies*, empowered to hold property and to govern themselves. But the English college has only one house, so to speak, and only one department in its government. Legislative, executive, and judicial functions are all exercised by one body. The purse and the scepter are in the same hands. Those who subsist on the foundations also appropriate the funds. And that one body thus combining all powers in itself, resides in the college, consists of the Fellows and older members of the society, and has little or no dependence on, or connection with, the people. The Parliament, however, claims the sovereign right to interfere in their affairs, to annul their laws and statutes, and change their constitution at pleasure.

The American college, on the other hand, within its chart-

ered limits, is independent of the civil government. The Legislature of the State has no more right to interfere directly in the government of a college, without its consent, than it has to govern a church without its consent. But the colleges are most intimately connected with, and dependent on, the *people*. The people, by voluntary subscriptions, usually contribute largely to the funds. Representatives of the people hold the law-making power, and the power of the purse. As in the government of the several States and of the Federal Union, so in that of the colleges, there are two bodies—the Trustees, who make the laws, dispose of the funds, and exercise all legislative functions—and the Faculty, who execute the laws and impart the instruction. The latter, of course, reside in the college, subsist on its funds, and devote their time to its service. But the former are dispersed through the community which they represent and from which they are chosen, thus forming a connecting link—a magnetic chain of reciprocal influences, by which light flashes from the college to the community, and life streams back again from the community to the college, so that while the college redeems the community from the curse of ignorance, the community preserves the college from an undue tendency to monkish corruption and scholastic unprofitableness. Our colleges, like our churches, are thus saved from the caprice of political parties and the chilling embrace of the state, one or the other of which has brought ruin on the few institutions that have been established or usurped by the state; instead of which they are nourished on the warm bosom of the intelligent Christian public—nourished with that affectionate interest which we feel only for those objects that have cost us, personally, more or less of care, and toil, and sacrifice.

To pass over other advantages and peculiarities of the voluntary system that prevails in this country, it is the only one that harmonizes with our religious institutions. In a country where there are so many different denominations of Christians and no established religion, there is no other way of providing for that decided religious influence which is indispensable to the safety and well-being of the young men in our colleges. There is an important difference between primary and collegiate education, which advocates of state institutions too often overlook. While in attendance on the primary school, the boy ordinarily re-

mains at home, is under the daily watch and care of his parents, and enjoys their moral and religious instructions. But when he goes to college, he leaves the parental roof, becomes a member of a distinct and peculiar community, and for four years (and those the most important years of his life) he breathes *its* atmosphere, and drinks in its social and moral influences. Under these circumstances, few parents are willing to risk the character and happiness of their sons in a college which is hostile to religion, or even indifferent to it. Other things being equal, the great majority of parents, whether professed Christians or not, will choose to send their sons to that college which, without too palpable a sectarian influence, sustains the highest character as a truly Christian college. And that can not be a state institution.

With intuitive sagacity, not, however, without some additional light derived from experience, the people of the United States, especially the enlightened Christian public, have seen the incompatibility of state colleges with the genius of our institutions, and have taken the work into their own hands. Foregoing the resources of the State, rather than relinquish the idea of a truly Christian education, they have endowed the colleges with the riches of their liberality, and the greater riches of their love and confidence. The people, and not princes—the masses, and not the aristocracy only—the laity, and not the clergy only—the many, and not the few, have been the founders of American colleges. Not the government, but the people have built them with their own hands, and cherished them in their own hearts. They are the *people's colleges*—not that one only which has assumed the name in New York, but Harvard and Yale, and Williams and Amherst, and Marietta and Beloit, and Wittemberg and California College—they are *all* the PEOPLE'S COLLEGES. And the people will soon have a college in Kansas, unless all freedom, and with it all light, be trampled out there, under the iron heel of despotism.

The wisdom of the voluntary system in the higher departments of education, not to say the necessity of it in our age, is demonstrated by the history, not only of our own, but of the dissenting colleges in Great Britain. English dissenters have been driven to the necessity, not indeed the legal, but the moral and religious necessity, of establishing colleges of their

own. And they have founded them with the same zeal, they have built them up with the same spirit of liberality and self-sacrifice, and they now cherish them with the same lively sympathy which the Christian public in America have manifested in their colleges, and which results only from a voluntary, personal interest in Christian collegiate education. The Independent colleges in London, Birmingham, and Manchester (not now to speak of the Baptist and Methodist colleges) have well-chosen sites, beautiful grounds, and tasteful edifices, (more so, I am happy to say, than the factory-like rows of four-story brick walls which too often disgrace the sacred name of college in America). They reckon among their presidents and professors some of the best scholars and authors in the British Isles. And their pupils are winning their full proportion of literary honors wherever they come in competition even with those of Rugby, Eton, and Westminster. Such teachers as Dr. Harris and Dr. William Smith, Dr. Vaughn and Dr. Davidson, no less learned and more enterprising than the professors at Oxford and Cambridge, may well turn out scholars equal to theirs—nay, scholars who unite the learning of Germany with the good sense and the faith of English Puritans.

2. In the second place, colleges are Christian institutions.

There is a natural affinity between true knowledge and true religion, as there is between light and heat, or between truth and goodness. Christianity not only seeks light, but creates it. It first says, Let there be light, and there is light, in the soul and in the community, where by nature all was darkness and chaos; and when the new moral creation is far enough advanced, when the fourth day has come, it establishes schools and seminaries of learning, the greater and the lesser lights in the firmament. Even such Christianity as exists in Catholic countries recognizes the necessity of an educated priesthood, and founds colleges for their education. *Protestant* Christianity produces an intelligent laity, and an intelligent laity demands an educated clergy. Again, Protestant Christianity demands an educated clergy, and an educated clergy produces an intelligent laity. As the result of this mutual action and reaction, the whole church is prepared to co-operate in the establishment of schools for the education of ministers of the

gospel. That Apostle to whose pen we owe nearly half of the New Testament, and to whom we Gentiles are especially indebted for the preaching of the gospel, was a man of vast and varied learning, educated in the best schools of his age. And from his day to our own, the church has maintained a succession of theological schools (not always of the highest order), and thus perpetuated more or less perfectly the apostolical succession of learned and pious ministers of the New Testament. It was for this express purpose that college after college was lighted up at Oxford and Cambridge, like lamp after lamp in the golden candlestick. It is for the same purpose that light after light has been set in our Western firmament, till the whole hemisphere is belted with a galaxy of stars. *Christo et Ecclesiæ*—to Christ and the Church—is the motto of the first American college, and with few exceptions, from first to last, they have all been founded in the same spirit. They have been founded by the people, as we have already remarked, but for the most part by Christian people, who have always been the foremost to appreciate the blessings of education, and to provide, at whatever sacrifice, the means for its attainment. Wise and good men have bequeathed to them their property and the richer legacy of their prayers. The churches have contributed to their support, as to that of their own pastors, deeming it the part of wisdom not only to sustain a present ministry, but to provide for its perpetuation.

The trustees are generally among the most enlightened of the Christian public. The presidents and professors are Christian men; many of them Christian ministers, whose praise is in all the churches, at the same time that their names shine bright in the history of literature and science. In some, the majority of the students are pious; and upon an average there is a much larger proportion of professors of religion among college students than among young men in the community generally. Revivals of religion are more frequent in the aggregate of the colleges than in the aggregate of the churches. Many are born into the kingdom of Christ there, who are baptized, not only into the church, but for the ministry and the missionary work; and their names are enrolled among the captains of the sacramental host. Few are the young men who can spend four years in our best colleges and go out into the world

without at least an intellectual conviction of the truth of Christianity. The study of such works as "Butler's Analogy," and "Paley's Evidences," grapples the intellect, if it does not move the heart. The Bible, critically studied in the original, shines all the brighter in contrast with the darkness of the best heathen morality ; and in the blended light of science and of revelation the God of the Bible is seen to be the God that made and governs the universe. If there is any place in the world where "the golden beams of truth and the silken cords of love twisted together" *should* draw all with a sweet violence to Christ, a truly Christian college should be such a place.

A truly Christian college were a great Christian family, gathered every morning and every evening about the family altar to offer the daily sacrifice and ask their daily bread ; assembled every Sabbath to converse with the Most High in his sanctuary, and to hear what he will say unto them from the lively oracles ; and employed all the week in studying, directly or indirectly, the works and ways of God—in doing and preparing to do his holy will. With all the advantages of the monastery for study and devotion, it is free from the temptations of the monastery to indolence and vice. Carried out in accordance with the ideas, and in the spirit of our Pilgrim Fathers, it would be the genuine *Protestant religious community*—its library a shrine where, as my Lord Bacon says, "all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed"—its chapel a Christian sanctuary, with arches ever resonant of spiritual worship, and altars ever fragrant with the incense of cultivated minds and holy hearts—its lecture-rooms and halls the scene of a more than ascetic discipline for the duties of active life—its private apartments cloisters sacred to useful study and true devotion—and its motto, written not only on its seal and over its portals, but in the foreheads and the hearts of the students, Dedicated to Christ and the church.

Such is the *beau-ideal* of a Christian college, and if it can be realized any where, it is in these United States. We are free from the despotisms, and the hierarchies, and the church establishments, and the prescriptions, and the thousand other hindrances and restraints of the Old World. We have in our favor the room and the wealth, the freedom and the enterprise, the practical

wisdom and the Puritan piety of the New World. Let the professors and pious students toil for it, and the trustees watch for it, and the ministers preach for it, and the churches give for it, and all pray for it, and by the blessing of God it shall be ours. The *beau-ideal* shall be real, and a constellation of Christian colleges shall shine on these Western shores, such as never gladdened the eyes of the Wise Men of the Eastern continent. And then shall be fulfilled the prophetic vision of the poet-philosopher, who left his home and all his preferments in the British Isles to found a college in the New World, when it was almost a wilderness :

“ Westward the course of empire takes its way ;
The four first acts already past,
A fifth shall close the drama with the day ;
Time's noblest offspring is the last.”

3. Colleges are charitable institutions. A well-furnished and well-manned college is an expensive establishment—more expensive than the public can well imagine. It should have ample and beautiful grounds, and tasteful as well as convenient buildings. For the buildings and the grounds teach when the professors are silent, and mold the tastes and the habits of the students none the less certainly because they are unconscious of the influence. Such lawns, and walks, and groves—such halls, and cloisters, and chapels, as those of Christ Church or Magdalen College, at Oxford, ‘imbue every student educated there with their silent, and in most respects healthful influence ; and there is more money invested in *them alone*, than in all the colleges of America.

But grounds are only the foundation, and buildings the mere shell of a college. It must have laboratories, and cabinets, and museums, and libraries, and professorships, and scholarships, and prizes—in short, there is scarcely any limit to the number and variety of necessary expenditures, still less to the amount of money that may be *usefully* expended, in the establishment and maintenance of a prosperous college.

Poor as our colleges are, if they were to charge the students such a per-centage on all the money invested in them, as would make it a good pecuniary investment, the tuition would be swelled to a sum so enormous as quite to exceed imagination, and to close their doors entirely against the entrance of

any but the sons of the most wealthy. In fact, the charges for tuition where they are highest, are less than half the bare cost of tuition alone. The other half (and it is very much *more* than half of the *whole* cost) is, of course, a gratuity to the students, and, so far as they are benefited by it, to the public. And since they are voluntary, and not state institutions, the means for bestowing this gratuity must be supplied by some form of private or public charity.

There are those who deem this an unwise and unnatural arrangement—who maintain that education, the higher education at least, like the trades and professions, should support itself. But education, like religion, can not safely be left to take care of itself. It does not follow the ordinary laws of trade. The supply is not equal to the demand. To leave it to the natural course of events were to starve the poor, to rob even the middle classes of the proper nutriment of their minds, and to deprive the country and the church of their ablest servants—the world of its richest benefactors. This were surely as unpatriotic and anti-republican, as it were unphilanthropic and unchristian.

No, let the rich man give his thousands, and the substantial yeoman his hundreds, and the poor widow her two mites—let the whole community and the whole country, and especially the whole church, send in their offerings, of whatever kind, as they did in the foundation of Harvard College, and as they have done in building many a college since, from precious jewels and rare books to pewter spoons and cheap salt-cellers—let them send them all in to the colleges, and *they* will transmute them into food for hungry minds and starving hearts—they will transfigure them into spiritual riches and heavenly treasures—they will distribute them, not only among all classes in our own land, but among the suffering poor in Europe, and the hundreds of millions in Asia, that are perishing for the bread of life. Can there be a charity more divine? It is a two-fold charity—a charity first in the community, and then a higher charity in the college. And it is thrice blessed—blessing the community, the college, and the world, but blessing most of all, may we not say, the original donors, inasmuch as it so enhances the value of what they give, and ultimately sends back their carnal things in spiritual form, and in double

measures into their own bosom. Of such charity it may be said with emphasis :

“ Kind wishes and good deeds, they make not poor !
They’ll home again full laden to your door.”

4. Colleges are partially endowed institutions, and partly sustained by fees for tuition. This is certainly the universal practice. It seems also to be the established theory of American colleges, and we are inclined to think it is the true theory. It harmonizes in principle with the plan on which our other educational and religious institutions are supported, not to claim that it stands on the higher ground of conformity to the law of nature and of God.

He who ordained that the preachers of the gospel should live by the gospel, also intended that all who sow spiritual things for others should reap of *their* temporal things. It is a great law of mutual dependence, which is for the benefit of both parties, and it can not be violated in its essential principle with impunity.

Then there is that other great law, a law of our nature, which imparts to the voluntary plan a vitality that never can be breathed into state establishments ; to wit, that a thing which costs us nothing is worth nothing ; or to state the law in a positive form, we feel a lively personal interest in that, and that only, in which we have personally invested something, whether it be of time, or toil, or money.

It is for these two reasons that *common schools* and *churches* which are supported wholly by funds, die or drag out a lingering existence, which does not deserve the name of life. On the same principle, it is not good that colleges should be so endowed as to be made independent of the students, and of the intelligent Christian public, by and for whom they were established. It is not good for the students, because they will prize higher, and improve better, opportunities which cost them something. It is not good for the public, because it tends to weaken their interest in the higher departments of education ; and to be personally interested in higher education is a sure way to be better educated, as to be zealous in the support of religious institutions often proves the highway to personal religion. Neither is it good for the college, because it presents temptations to intellectual sloth and scholas-

tic seclusion, not to say monastic corruption, which human nature, at its best estate, may be too weak to withstand.

On the other hand, colleges should not be entirely dependent on the fees for tuition, nor on the casual contributions of the friends of learning and religion. The former were to turn them into aristocratic institutions, to which the poorer classes could have no access. The latter were to deprive them of that stability and permanence which is essential to their prosperity and usefulness. Perpetual streams can flow only from perpetual fountains. If we would secure a perpetual supply of educated men for the service of the church and the state, we must provide for permanence in the colleges.

Our colleges are not in any very immediate danger of dying by plethora. "Died by starvation," is more likely to be the verdict. To look at them, no one would suspect college officers generally of very high living. We doubt not, most of them would live longer, as would also our ministers, if they could live better, travel more, and take more wholesome recreation. But this is not their complaint. It is the want of suitable and sufficient food for the mind, and what is a still more cruel privation, the want of tools wherewith to do their appropriate work.

The library of our oldest and richest university is utterly inadequate to the necessities of the professors. It can not keep up with the current issues of the press at home and abroad, still less procure the standard works of former generations. What shall we say, then, of other libraries? All the college libraries in America would not begin to make a Bodleian. The Bodleian library often receives larger additions in a single year than the library at Cambridge in a quarter of a century. Fifty thousand academical dissertations, by the learned men of foreign universities, were added to it in 1826. In 1841, a single donor (Rev. Dr. Mason), besides a large collection of Egyptian papyri, bequeathed to it the sum of £40,000 (\$200,000), to be expended at the discretion of the trustees.

A like deficiency exists also in scientific cabinets, museums of antiquities, galleries of art, and all the other apparatus of education. Here is room for thousands and hundreds of thousands to be expended at once on our colleges, without in the least endangering their proper dependence on the public.

Let the salaries of the officers depend, in part, on the tuition. It may apply a useful stimulus, and keep alive their sympathy with the living world around them. But do not also oblige them to go without food for the mind, or to work without tools. Fill up the empty shelves of the libraries, and if, as is very likely, the *shelves* are wanting, provide both the buildings and the books. Build and furnish museums, where our noble youth may see copies, if no more, of those antiquities and works of art which now can be seen only by foreign travel, and which are indispensable as illustrations in literature and science. Found scholarships for the support and prizes for the incitement of the young, and fellowships for the maintenance of men who will devote their lives to the advancement of learning. A hundred Lawrences, and Willistons, and Astors might rise up at once, and pour their treasures into this single channel, and still there would be room. Less affluent friends of learning and religion may also combine their charities in this department, and be sure that it will be an unmixed good, blessing themselves and the colleges, while, at the same time, they render a priceless service to their country, the church, and the world.

5. American colleges are at once conservative and progressive institutions—schools of ancient, and, at the same time, of modern wisdom.

Though in some sense the successors of the monasteries, they are only so far secluded from the world as to afford a tranquil retreat for study and devotion. No walls of brick and stone, or of social and legal restrictions, separate here between the students and the community. The commons hall and table, which still exist in the English colleges, are generally abolished in ours. The students board, for the most part, in well-ordered families, and with all the advantages of a cloistered life for retirement, as well as for association with each other and their teachers, they enjoy also the refining and purifying influence of the best society.

The course of study, though based on the solid foundation of ancient wisdom, is built up, in due proportion, of modern literature and science. The first two years are chiefly devoted to the study of the mathematics and the Greek and Latin classics, partly as affording the best discipline for the mind, and

partly because historically and essentially they lie at the foundation of all modern science and culture. During the remaining two years, the languages and literature of the most cultivated nations of modern Europe, and the several branches of physical and metaphysical science, come in for a large share of attention, in such manner as to combine the most valuable results of modern advancement in learning with a varied and wholesome mental discipline. At the same time, so far from retrograding in those studies which are justly denominated classical, and which must always form the basis of a truly liberal education—partly by higher requirements for admission, and partly by improved text-books and methods of instruction—the standard of *classical* attainment has been constantly rising, while the curriculum has been growing larger and more comprehensive.

In our colleges, ingenuous youth draw inspiration from bards of every age; from him who sung the war of Troy to his equal in fate and in renown, who mourned a *Paradise Lost*. Here they sit at the feet of lawgivers of every nation, from Moses and Solon to the Pilgrim Fathers in the *Mayflower* and the writers of the *Federalist*. Here they listen to the orator who “fulmined o’er Greece;” here also to the kindred eloquence of the expounder of the American Constitution. Here they converse with Socrates and Plato; here also with Locke and Stuart. Here the elements of Euclid are studied with the *Mecanique Celeste* of Laplace; and the entities of Aristotle’s *Physics* with the realities of modern physical science. Here history teaches by example in the pages of Thucydides, and in the scarcely less classic volumes of Prescott. The genius of the past and the spirit of the present take the student by the hand on either side, and conduct him in the path of wisdom, and he must break away from their guidance before he can stray far into the extreme either of radicalism or ultra-conservatism.

The same progressive conservatism characterizes not only the entire internal regimen of our colleges, but their whole influence on society. As in education, so in politics, morals, and religion, their motto—consciously or unconsciously adopted, and more or less perfectly carried out—their motto, as *manifested* in their general tendency and influence, is, “Prove all

things; hold fast that which is good;" a motto which, more than almost any other prudential maxim, we, as a people, need to have stamped on our private and our public affairs.

6. A brief statement of the relation in which colleges stand to other schools and seminaries, is necessary to complete our view, and will also show still further their indissoluble connection with all our individual interests, as well as with the welfare of the nation.

In the first place, they are our *highest educational* institutions. Standing at the head of those schools, whose object is to discipline the mind, develop the faculties, and form the habits, and lying at the foundation of those whose province it is to prepare men, when thus educated, for the practice of the several professions, the college is at once the key-stone of our educational system and the corner-stone of our professional seminaries. It furnishes teachers and examiners, guardians and guides for academies, high schools, and common schools, and it supplies pupils for schools of law, medicine, and divinity. For the one it prepares materials, to the other it imparts form and spirit; and thus, in a great measure, it gives character to both.

It teaches the teachers, preaches to the preachers, and leads the leading minds of the community. Thus, indirectly, the colleges make our laws and administer our government—preach in our pulpits and teach in our schools—plead in our courts of justice and visit us in our sick-rooms—lecture to us in our halls, and speak to us in books and newspapers, at our fire-sides.

So long as well-educated men, and Christian men—the graduates of Christian colleges, who will walk in the light of history, and in the light of the Bible—hold the reins of moral and political power, the republic is safe. But let men without either discipline, learning, or experience, rash experimenters, violent partisans, radical reformers, reckless pilots—let such men be placed at the helm, and our noble ship will soon be run ashore and dashed to pieces.

Again, as we have no university in this country where the whole circle of knowledge is taught as it is in the European universities, American colleges are obliged to supply the deficiency. This is done, partly by introducing the modern lan-

guages and the modern sciences into the regular college course, to a much greater extent than is done in the purely classical system of the English colleges, and partly by establishing university courses and special schools of science and philosophy. Thus, without forfeiting their character as educational institutions, they readily adapt themselves to the practical wants of the people in this practical age. They have thus contributed, in large measure, to make a science of agriculture, of manufactures, of navigation, and the mechanic arts. Thus our colleges stand in the same vital connection with our business and our material interests as with our literature, politics, and religion. Their influence is seen in every harvest that is gathered in from our fields, in every stock of goods that is manufactured in our shops and garnered in our warehouses; in every cargo from India or China that is landed on our shores; in the steam-press which prints the daily newspaper in the city, and the steam-car that carries it to its readers in the country; last, not least, in the almost miraculous achievements of that wonder-working power which has already annihilated distance, and practically almost transmuted the baser metals into gold, and which bids fair to realize at once the alchymist's dream of a universal solvent, and the Revelator's vision of a new earth, in which there shall be no more sea.*

✓ Again, American colleges are obliged to supply our lack of scientific collections, museums of antiquities, and galleries of art. We have, in this country, no British Museum or National Gallery, no Louvre or Jardin des Plantes, or Bibliotheque Imperiale. Our botanical gardens, and mineralogical cabinets, and zoological museums, so far as we have them, are connected with our colleges. The most and, with a few exceptions, the best of our libraries and antiquarian halls are also in our colleges. They answer there a two-fold purpose. While they are invaluable auxiliaries in the education of the students, they also educate the masses. What intelligent farmer, or farmer's wife and daughter, in Berkshire County, but has been instructed and refined by a visit to the botanical garden at Williamstown? How few of the inhabitants of Old Hampshire but have, some time or other, read the history of the

* Professor Morse made his experiments on the magnetic telegraph in the New York University.

pre-Adamite earth in the Zoological cabinet at Amherst, and in imagination visited other worlds with the ærolites in the mineralogical museum? What literary man in all Massachusetts has not been, more or less, enriched by the treasures in the library of Harvard College? And if such be the interest which the people now feel in our colleges, such the benefits which they derive from personal visits to them while they are in their infancy, with what three-fold and four-fold pleasure and profit will our whole intelligent population go on pilgrimage to these American Cambridges and Oxfords, these Republican Louvres and Bibliothèques, these Protestant Vaticans and Capitols, these Christian Meccas of the mind, when venerable with age, rich in all the treasures of learning and art, and sacred in all the associations of cultivated and sanctified intellect, they shall become worthy of the great and free people by whose own hands they were established!

This suggests a topic too large to be brought in at the close of a long article. We had thought of making it the subject of our whole discussion. It might have been better, perhaps, if we had. We should then have given fewer thoughts; but we should have demanded less time and patience. We refer to the indirect teaching—the incidental influence of colleges. The readers of this JOURNAL will remember an admirable address delivered at the anniversary of the noble college in a neighboring city by a professor in the venerable University of a sister State, and entitled “Unconscious Tuition.”* Not the professor only, but the college, is the unconscious teacher of untold multitudes. What reflections have been awakened in many an uneducated mind by a casual visit to college walls—what thoughts and aspirations stirred by the distant sight of a college, like a city set upon a hill, whose light can not be hid! Every educated man is, directly or indirectly, an educator of the masses, especially of his neighbors and associates, whether in private or public life. Those self-taught men, of whom so much is said in our day, are, in fact, taught by the schools, though at second-hand. The books in which the Learned Blacksmith studied so many languages were the product of the universities.

* See Professor Huntington's article on “Unconscious Tuition” in this JOURNAL AND REVIEW for January, 1856. Vol. L, page 181.

Franklin owed much of his science and his cultivated taste to the college-taught men by whom he was surrounded. He was born in Boston, and brought up among the graduates of old Cambridge. Emmanuel College in Cambridge was the nursery of the Puritans. It was founded in 1585 by Sir Walter Mildmay. "Coming to court," says Fuller, "after he had founded his college, the Queen, Elizabeth, told him : ' Sir Walter, I hear you have erected a Puritan foundation ? ' ' No,' saith he, ' far be it from me to countenance any thing contrary to your established laws. But I have set an acorn, which, when it becomes an oak, God alone knows what will be the fruit thereof.' " We know, in part at least, what has *been* the fruit thereof. The magistrates and ministers, the political and spiritual guides of our Pilgrim Fathers, were educated on that Puritan foundation ; and the Pilgrim Fathers and their descendants have been the educators of the New World.

Shakspeare inbreathed the spirit of the classics from the very atmosphere of Queen Elizabeth's court, which was saturated with it ; and he reproduced the old Romans in his Coriolanus and Julius Cæsar with no less truth than he represented the English in his Henry V. and Richard III.

Henry Olay was disciplined and polished by habitual association with the best educated men of the Republic in its best days, when the Alumni of Harvard and Yale, of Dartmouth and Nassau Hall, of Columbia College in N. Y. and William and Mary's College in Va., were its leading statesmen.

The knowledge which is now abroad among the people was born in the cloister. The children of our laboring classes understand more or less of the law of gravitation. But they are not aware that they are indebted for the discovery to a professor of mathematics in Cambridge University, who " solved the problem of the universe in a tower over the gateway of Trinity College." St. Paul's Church in London is not only the monument of its architect (Sir Christopher Wren), but the world's teacher of that style of architecture, which he originated while he was Professor of Astronomy at Oxford.

The heresy which Galileo was compelled to retract is taught in our common schools as the alphabet of astronomical science ; and the doctrines of Geology, which now startle the learned by their boldness, and horrify some of the clergy with their

heretical tendencies, will ere long be familiar to the multitude as household words. The fountain gushes from the heights of Parnassus, but the stream flows by the dwellings of men; they walk by its banks and drink of its salutary waters; it fertilizes their fields, it disdains not to turn their mills; it bears health to the city and beauty to the country; none of all the dwellers in the valley but reap more or less of its benefits, and even those who have pitched their tents upon the hillsides too high to share its direct uses, if any such there are, enjoy the goodly prospect.

Nor is the propagation of moral and religious influences from these consecrated heights less certain and wide-spread. The doctrines of the Reformation first make their appearance in the universities; and in a single generation the light shines in the remotest corners of Europe. A few students at Oxford renounce the world and enter upon a holier life; and not only a new sect springs into existence, and soon pervades the masses in England and America with its influence, but new life spreads through the Establishment and all the *old* ecclesiastical organizations. Three or four members of Williams College, after prayerfully considering their duty to the heathen, devote themselves to the preaching of the gospel in foreign lands; and the goodly tree of American Missions springs up, refreshing by its shade the churches at home, attracting the admiring gaze of Protestant Christendom by its fair proportions, and sending forth its fruits and leaves for the healing of the nations. Those numerous revivals of religion which have been enjoyed at Amherst College have been felt around the globe. The last entry in the journal of the martyr of Sumatra, Henry Lyman, is of a season of prayer for the outpouring of the Spirit on American colleges, as the nurseries of American Missions; and especially on that college where, during a powerful revival in his senior year, he consecrated himself at once to the life of a Christian and to the work of a missionary among the heathen. A simultaneous revival in all our colleges, such as has been experienced in some of them, would send forth laborers enough to reap the harvest of the world. Intellectual and moral influence flows *down*, like water, through all the gradations of society. It may be more or less checked by natural or artificial obstacles, but, sooner or later, it can not fail

to find the lowest level. In a land of free schools, free churches, and a free press, it flows through open channels to every part of the community, as the blood is sent from the heart to every vein and vesicle of the body.

Scarcely any thing in America is more distinctively American than the relation between the colleges and the common people. The people have made the colleges what they are, and the colleges have, in no small measure, made the people what they are. All classes have contributed to the establishment and the support of colleges, and all classes have reaped the benefit. This is especially true in New England. And it will be true, wherever the sons and daughters of New England go—wherever a similar influence prevails. It is the duty and the privilege—it is the *mission*—of New England to extend the same characteristic over our whole country—to aid our Western brethren especially in founding and improving their colleges, as we received aid in laying the foundations of ours.

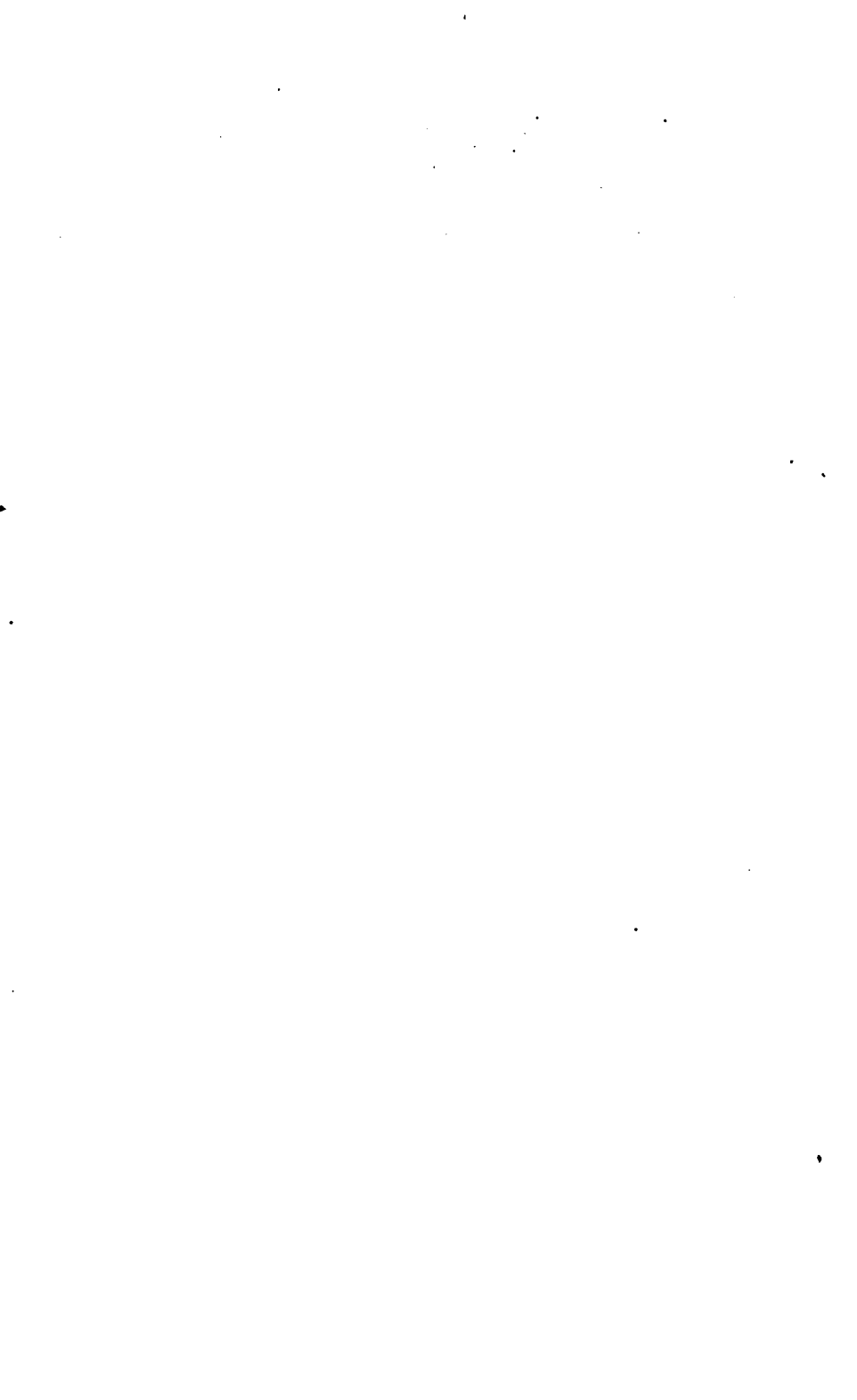
We might send them educated men from the East, though the supply would not be likely to equal the necessity, nor to be the best adapted to the market. We might take their sons, and educate them in our own colleges, though comparatively few would, in fact, thus seek an education. But they want the colleges themselves, and that not merely for the education of their sons, but for their reflex influence. They want the colleges themselves in their midst, that they may see them in the distance and be stirred to generous aspirations; that they may visit the libraries, cabinets, and museums, and be instructed in the works of men and the works of God; that they may see and hear and associate with the teachers and other educated and educating men that are gathered there; that they may go up to those delightful literary festivals, the annual commencements, where not only the graduating class exhibit the results of their discipline, and the alumni of former classes enjoy the reunion of brothers in the halls of Alma Mater, but teachers and pupils and the uneducated multitude together hang on the lips of the ripest scholars and the ablest orators in the land. They need the colleges in their midst, most of all, I had almost said, that they may *foster* them by their charities and sympathies and prayers, and by fostering them and sympathizing with them, be lifted up into their at-

mosphere of Christian light and love. In short, the new States want colleges in their midst for the same reasons that the old States do, as a conservative power in politics, as a safeguard of religion, as a vital element in society, as an indispensable part of the true American system.

And as the co-operation of all classes is needed in the establishment of new colleges in the new States, so is it required in the perfection of the system in the old States. Long as the catalogues of our colleges are, and boastful of their educational advantages, a catalogue of their wants would be far longer and more truthful. There is an imperative demand for more external beauty as well as more internal resources—for more to minister to health of body and the cultivation of the taste, as well as to the discipline of the mind and the culture of the heart—for more completeness in the whole system, as well as a higher standard in the several departments that, with a pure heart and a sound mind in a sound body, our young men may be prepared to serve God in their generation. Many a single tower or gateway at Oxford has had more money, more taste, and more of a sort of pious zeal expended on it, than a whole college in America. Oxford was the work of hierarchy, of aristocracy, of royalty. Let all classes of the American people combine their wealth, their wisdom, and their piety—let a purer zeal, and a truer taste, and a wiser expenditure of money be brought to bear on our colleges, and a better Oxford shall be a center of stronger attraction, a brighter focus of learning and religion, in every State from the Atlantic to the Pacific.

An ancient philosopher was once asked why he visited the courts of kings, as if it was beneath the dignity of a philosopher to be thus dependent. "To give what I have, and to get what I have not," was his answer, thus implying that the wisdom which he imparted was more than an equivalent for the money which he received. Even so the Western College Society, and the institutions which it represents, appear before the sovereign people—the Christian people especially of our land. They ask for what they have not; but we confidently aver, that what they have, and what they give, is more than an equivalent. They acknowledge and rejoice in the more than princely wealth and power and liberality of their benefactors; but they promise to bestow upon them in return

those treasures of wisdom and heavenly influence of which God has made them the depositories. Florence gave the lie to the prejudice, that republics can not cherish the fine arts. Be it the glory of our land to show how a free Christian people can cherish a well-adjusted Christian system of popular and collegiate education !









FOURTEENTH
ANNUAL REPORT

OF THE
SOCIETY FOR THE PROMOTION
OF

Collegiate and Theological Education at
the West.

NEW YORK:
JOHN F. TROW, PRINTER, 377 & 379 BROADWAY,
CORNER OF WHITE STREET.
1857.



ABSTRACT OF PROCEEDINGS

CONNECTED WITH THE FOURTEENTH ANNIVERSARY OF THE
SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEO-
LOGICAL EDUCATION AT THE WEST.

THE Board of Directors met in the Lecture Room of the 14th Street Presbyterian Church, in the City of New York, on Tuesday, the 27th of October, 1857, at 11 o'clock, A. M. Present during the meeting, Hon. J. C. Hornblower, President; Rev. Drs. C. A. Goodrich, T. H. Skinner, A. Peters, L. Bacon, J. H. Linsley, J. F. Stearns, A. D. Smith, R. W. Clark, R. Palmer, and J. P. Thompson; Rev. Messrs. H. G. Ludlow, and J. F. Tuttle; Hon. S. H. Walley; and William Ropes and Henry White, Esqrs.

The meeting was opened with prayer by the Rev. Dr. Palmer, who was also appointed Secretary.

The minutes of the last Annual Meeting of the Board and of the Consulting Committee were read and approved.

The reading of the Annual Report, as drawn up for the consideration of the Board, was commenced by the Corresponding Secretary. The Treasurer's Report, accompanied with the certificate of the Auditor, was also presented, and referred to a Committee for general examination.

The Report of the Committee appointed last year to visit Iowa, Yellow Spring, and Webster Colleges, was submitted by the Rev. Dr. Stearns, and embodied a large amount of valuable information. A letter from the Rev. Dr. Patton (then in Europe), the other member of the Committee, was also read, stating that there was an entire agreement between them as to

the facts to be reported, and giving his views in respect to the true policy to be pursued by the Board.

The Board then adjourned, to meet the following morning at nine o'clock.

Public services were held in the evening in the Fourteenth Street Presbyterian Church. Prayer was offered by the Rev. Dr. Clark, of Brooklyn.

The Rev. G. L. Prentiss, D. D., the regularly appointed preacher, having been unable to perform the service, Prof. Henry B. Smith, of Union Theological Seminary, consented to repeat his Address in behalf of the Society, delivered last May in the City of Boston. The following Abstract will exhibit its scope and spirit:—

The Church, the State, and the School, are the three permanent interests of human society—corresponding to man's eternal welfare, his temporal well-being, and his training for time and eternity. Education, in its widest scope, is the process by which the successive generations are trained in, and by, and for the State and the Church. Its function is like that of the sap in the tree. Each historic nation must have a system of education adapted to its peculiar position and exigencies. The general theme of the address, viz.: the education of a Christian commonwealth, was considered under the heads—What is Education? What is the teaching of history as to Education? What is the Education which our country needs?

Man alone can be educated; hence man alone has the instinct of immortality. The possibility of education is given in man's moral and spiritual nature; its necessity springs from the fact that the race exists as a series of generations. Each mature generation is to train its children to be its successors in the great drama of human life and destiny; this is the debt which it owes to posterity.

The scope of education is wide. It is carried on by the family, by society, by the press. The State must educate all, unless it is to succumb to some other influence. The Church must educate if the Church is to abide and thrive.

What marvels are wrought by education may be seen in the comparison of the helpless infant with the perfected scholar, statesman, artist, and Christian; the rude Sææ of Bokhara with the modern Saxon; the vagrant in our streets with the intelligent classes in our public schools.

Thus Education is both a *transmitting* and a *transforming* agency. It transforms through that which it transmits. Its moral and spiritual aim and ends are consequently the chief points of view in estimating the value of any theory of Education. That education is a discipline of the powers, and that every man must be self-educated, no one contests. But the vital question still remains: By what and for what is man to be educated?

As is a man's theory about human nature and destiny, so must be his theory of Education. A materialist will wish to exclude all subjects that look beyond material and present. The Pantheist would have all education conducted according to his system of philosophy. Many of the objections to our collegiate system are based on the fact, that our colleges have

generally been on the side of Christianity. The central question about colleges is simply this: Shall our highest institutions transmit the highest culture of the past, and the blessed influences of the Christian faith?

Education with us must be universal: this springs from our very character as a republic with universal suffrage. It cannot be borrowed from any past models; no system that has hitherto existed can be matched with our needs. Though our system is less definitely wrought out than that of many other countries, yet nowhere is the spontaneous impulse to general culture so widely diffused. In the last fifteen years we have added three colleges a year to our list—now we have 144, while in 1800 we had only 25; we have 46 Theological schools—in 1800 we had none. We have not the critical learning of older institutions, but we have a more diffused education. The system is immature, but it is the immaturity of a giant. Our progress must be on our present basis, and to meet the needs of a people advancing at the rate of 1,000 men per day, and 100 miles a year, planting towns in the wilderness. If we as a people are to carry on civilization and Christianity another stadium in its onward course, then must we have institutions commensurate with our unfolding destiny.

This is the voice of history to us. Every great nation and era has had its own system of culture, which has given to it its influence. Thus it was with Greece; thus with Rome. Four times has Christianity been in the struggle of life and death, and four times has it been carried through, under God, in part by means of systems of instruction adapted to its need. All of our early colleges were for Christ and his Church.

The question with us is this: How can we, on the basis of a general education given by the State, superadd the highest Christian culture in the best institutions? This must be done chiefly through the benevolence of our churches.

Hence the need of a liberal patronage of the Society for the Promotion of Collegiate and Theological Education at the West.

The thanks of the Board were presented to Prof. Smith, for his Address, and a copy requested for publication.

Wednesday morning, 9 o'clock.

The Board met according to adjournment. Prayer was offered by the Rev. H. G. Ludlow.

Professor W. G. T. Shedd, of Andover Theological Seminary, was appointed to deliver the next Annual Discourse, and the Rev. G. L. Prentiss, D. D., of New York City, his alternate.

The reading of the Annual Report was finished.

The Report of Drs. Stearns and Patton was then taken up, and the Committee thanked for their faithful services. The various questions involved in this Report were discussed by different members of the Board for several hours, and the fol-

lowing preamble and resolution offered by the Hon. S. H. Walley, were adopted, viz. :—

Whereas, the Directors of this Society feel deeply impressed with the idea that the funds contributed to its objects are to be sacredly applied in the most judicious and discriminating manner, to uphold deserving and necessitous institutions, which may solicit the aid of the Society, therefore,

Resolved, That in view of the existing state of feeling in reference to the two Colleges in Iowa, whose claims have been laid before this Board, it is inexpedient to make appropriations at the present meeting to either Iowa College or Yellow Spring College; but that a Committee be appointed to report at a meeting of this Board to be held at their call within three months, upon the respective claims of these two colleges for the aid of this Board.

The Rev. Drs. A. D. Smith, L. Bacon, and J. F. Stearns, were appointed this Committee.

Adjourned to meet at 6 P. M.

The Board met according to adjournment, Rev. Dr. Goodrich in the chair; and Rev. Dr. Thompson, Secretary *pro tem*.

The Report of the Committee appointed last year to consider the expediency of changing the name of the Society, and of securing an act of incorporation, was submitted by Henry White, Esq. The Committee were of the opinion that the advantages of the present name so far outweighed all its disadvantages, that any change was inexpedient, and they could not recommend an application for an act of incorporation at the present time. The Report was adopted.

The publication of the Western College Intelligencer was referred to the Consulting Committee.

The case of Webster College was referred to the same Committee, who are to report at the special meeting of the Board to be held within three months. This Committee were also instructed to prepare a schedule of appropriations to be submitted at the same meeting.

The consideration of the Annual Report was finished, and the Report adopted and ordered to be presented to the Society. The Committee appointed to examine the Treasurer's account, reported recommending its approval. The Report was adopted. A statement was made by the Rev. Charles Kenmore in

reference to Carbondale College in Southern Illinois. The Board then adjourned to attend the

ANNIVERSARY EXERCISES.

These were held in the Fourteenth St. Presbyterian Church. The Rev. Dr. Goodrich, of Yale College, one of the Vice-Presidents, presided, and opened the meeting with prayer. An abstract of the Annual Report, embracing that of the Treasurer, was read by the Corresponding Secretary.

The Rev. D. W. Poor, D. D., of Newark, N. J., moved the adoption of the Report, and remarked that—

He was but advocating the renewed espousal of a cause already entrenched in our deepest convictions, and which starting in a special exigency, had grown up, and now stood equal among the foremost of the benevolent enterprises of the day, in its claims upon public attention and support.

The principles upon which the Society proceeded were simple and self-evident:—1. That Christianity is the only safe and healthful educational power in the world. It is pure, absolute truth—truth in its most broad and comprehensive sense—hence capable of embracing, sanctifying, and rendering subservient to the best uses all the legitimate objects of human study. The establishment and support of such institutions as the Society aided, was therefore the appropriate work of the Church. 2. The object of the Society was one of *prudence*. Colleges are a shaping power in society. In them are reared those who are to wield the destinies of the country, and they give caste to the popular literature and science, making it potent for weal or woe. They cannot occupy a neutral ground between good and ill. If they are not for God they must be against him. This point was illustrated by a reference to the histories of the universities of England, France, and Germany. 3. The Society aims at producing through these institutions a *sufficient and efficient ministry*. It therefore claims to be doing most important work for the Church. Without Colleges and Seminaries scattered all over our land, it were in vain to expect an adequate and suitable supply for those churches into which all Christian communities immediately crystallize, wherever they spread; colleges are feeders to these churches, and must accompany them as they spread in numbers, sufficient to meet their wants. But to plant such institutions of learning, and get them into working order, required an amount of means which new communities could not afford. There existed therefore the same necessity for this Society as for the Home Missionary Society.

Dr. Poor maintained that these principles and aims could not be enforced too frequently or too forcibly, and that it was for the want of a distinct apprehension of them that the claims of this Society, as was to be feared, did not touch the conscience of the Church so pungently, as do those of other evangelical associations.

He believed that the Society had adopted the true theory of evangelization. It assumed the work of founding and supporting colleges, not with the simple and partial aim of furnishing a full supply for the ministry, but with the broader one of providing all the means needful for ele-

vating and sanctifying learning of every kind; making all thorough education subservient to the interest of the Redeemer's kingdom.

Dr. Poor concluded by an earnest and forcible advocacy of the claims of the Society.

The Rev. Dr. Bacon, of New Haven, also addressed the audience. His subject was the relative position and influence of the institution of civil government, of the Church, and of the College. He began by dividing the various benevolent societies, now in operation, into two classes, as those which *organize*, and those which *organize nothing*. The Society for the Promotion of Collegiate and Theological Education at the West belongs to the first class. Its work is to organize permanent influences in the shape of permanent institutions. Nothing is thoroughly done for the welfare of the country where nothing is permanently organized—where no deep foundations are laid to be built upon in the future—where no seed is sown to reproduce itself, and to be itself the seed of other harvests.

The aspect of society in the oldest and most perfected portions of the country, as in the New England States, discovers three institutions whose combined influences make the life of their civilization. The first is the civil government, or republican and democratic freedom. This is the first great American institution. It is popular freedom shaped into the form of constitutions, and perpetually acting upon the people; not only for their restraint, which is the aim of despotic governments, but also for their incitement, which is the aim only of free institutions. The second is the Church, an institution which, though it perhaps influences and is influenced by the State, is nevertheless independent of it. The influence of the Church, with its Christian Sabbath, and with its ministration, the word of God, is inestimable. The third institution is that of the College—the spontaneously erected system of institutions by which the highest intellectual culture of the people is secured. The College is related to the State and to the Church, but, like each of these of each other, is independent of both. These three great institutions act upon the entire mass of society—their influence is felt everywhere and every day.

The influence of a college is not to be estimated simply by its influence upon a certain number of students who graduate from it. Their influence upon the world after they have left its walls, is also to be taken into account. The classes in Harvard and Yale are not the only men whose intellectual and moral character is moulded by the influence of these institutions. At the last commencement at Yale, in the meeting of the Alumni, a distinguished Senator from one of the Western States who happened to be there, claimed to belong to Yale College, although he had never been till then inside its walls. But, he said, that his father and grandfather had graduated there, and that in that sense it was his Alma Mater. What there was in that man's intellectual and moral development, and so in his capacity for usefulness to serve his country, was in no small measure owing to that institution of learning. Even the minister of his native town, and the teacher of the academy to which he went in his youth, were graduates of the same Old Yale. A college influences the whole community.

In reference to colleges for the West, the speaker said that since he could remember, there had never been any lack of them in number, or rather in the number of institutions which were *called* colleges. There are now more colleges in any one Western State than in any two Eastern States. The trouble has always been, not that there were not enough, but that there were too many. They have been almost as numerous as those

Western banks, which go by the uncouth but well-known names of "Wild Cat" and "Red Dog." The effort has been not to increase the number of these institutions, but to improve their character, and to render them sources of moral and intellectual influence upon the community. Not a few have been thus elevated. They have been assisted by the Society; but their permanent endowments have been chiefly secured in their own immediate field of usefulness; and the time may not be far distant when every prominent seat of learning in the West will be in a condition of vigorous self-support. There will always be feeble churches, for the reason that "the poor ye have always with you," but there would not always be poor colleges. A college, to be useful, must be strong; and to be strong, it must be assisted until it is able to do without assistance. Every encouragement should be given to efforts for the permanent endowment of well-devised institutions of learning in which Christianity shall be honored, and through which it shall more effectually blend itself with the literature, the law, the history, the poetry, the eloquence, and all the forms of thought of a free and Christian people.

The Annual Report, an abstract of which had been read, was adopted, and ordered to be published under the direction of the Consulting Committee.

After the exercises were concluded, the Society proceeded to the election of officers for the ensuing year. The following officers were chosen:—

PRESIDENT.

Hon. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

VICE-PRESIDENTS.

Rev. N. S. S. BEMAN, D. D., Troy, N. Y.
 Rev. O. A. GOODRICH, D. D., New Haven, Conn.
 JOHN M. ATWOOD, Esq., Philadelphia.
 Rev. EDWARD N. KIRK, D. D., Boston, Mass.
 Rev. RAY PALMER, D. D., Albany, N. Y.
 Rev. WILLIAM PATTON, D. D., New York City.
 Hon. S. H. WALLEY, Roxbury, Mass.
 Rev. ELAM SMALLEY, D. D., Troy, N. Y.
 Rev. T. H. SKINNER, D. D., New York City.
 Rev. A. PETERS, D. D., " "
 HENRY C. BOWEN, Esq., " "
 Rev. J. H. LINSLEY, D. D., Greenwich, Conn.
 Rev. J. P. CLEVELAND, D. D., Lowell, Mass.
 Rev. J. LEAVITT, Providence, R. I.
 Rev. H. G. LUDLOW, Poughkeepsie, N. Y.
 Rev. JOSEPH ELDRIDGE, D. D., Norfolk, Conn.

DIRECTORS.

Rev. ALBERT BARNES, Philadelphia.
 Rev. THOMAS BRAINERD, D. D., Philadelphia.
 Rev. J. F. STEARNS, D. D., Newark, N. J.

M. O. HALSTED, Esq., Orange, N. J.
 Rev. WILLIAM ADAMS, D. D., New York City.
 Rev. ASA D. SMITH, D. D., " "
 Hon. T. W. WILLIAMS, New London, Conn.
 Rev. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "
 Rev. HORACE BUSHNELL, D. D., Hartford, Conn.
 Hon. A. C. BARSTOW, Providence, R. I.
 WILLIAM ROPES, Esq., Boston, Mass.
 Rev. R. W. CLARK, D. D., Brooklyn, N. Y.
 Rev. EMERSON DAVIS, D. D. Westfield, Mass.
 IOHABOD WASUBURN, Esq., Worcester, Mass.
 Rev. J. P. THOMPSON, D. D., New York City.
 Rev. GIDEON N. JUDD, D. D., Montgomery, N. Y.
 Rev. J. H. TOWNE, Bridgeport, Conn.
 Rev. R. S. STORRS, Jr., D. D., Brooklyn, N. Y.
 Rev. WILLIAM HOGARTH, " "
 FISHER HOWE, Esq., " "
 Rev. J. F. TUTTLE, Rockaway, N. J.
 Rev. JOHN CROWELL, Orange, N. J.
 ANSON G. PHELPS, Esq., New York City.

CORRESPONDING SECRETARY.

Rev. THERON BALDWIN, New York City.

TREASURER.

B. C. WEBSTER, Esq., New York City.

RECORDING SECRETARY.

Rev. JOHN SPAULDING, New York City.

The Society then adjourned to meet on the last Tuesday in October, 1858, at such place as shall be designated by the Consulting Committee.*

The new Board of Directors met, and appointed Rev. Drs. Peters, Stearns, and Thompson, M. O. Halsted and B. C. Webster, Esqrs., the Consulting Committee for the ensuing year, and M. O. Halsted, Auditor.

The Board then adjourned to meet on the last Tuesday in October, 1858.

* NOTE.—At a meeting of the Consulting Committee held November 17, 1857, a letter was read from the Rev. Emerson Davis, D. D., pastor of the First Congregational Church in Westfield, Mass., inviting the Society to hold its next Anniversary in his church. The Committee decided to accept of his invitation.—*Secretary.*

FOURTEENTH REPORT.

"THERE is no one thing of greater concernment to these churches," said Increase Mather, "in present and after times, than the prosperity of that Society. *They cannot subsist without it.*" The churches here alluded to, were those of New England, and the "Society" upon which they were so dependent, was Harvard College. When this language was uttered, neither the American Board of Commissioners for Foreign Missions, nor the American Home Missionary Society, nor the Bible, nor the Tract Society, had any existence. Indeed, more than a century stretches between that period and the organization of any portion of the cluster of missionary and benevolent associations which distinguish the present age. The support of this Christian college was pre-eminently the missionary work of that day; and the declaration of Mather, that the churches could not "subsist without it," is well substantiated by the fact, that of a complete list of New England ministers about that time, and containing one hundred and sixteen names—one hundred and seven were graduated at Harvard. The churches themselves were alive to this matter, and show by their contributions and other manifestations of interest, that they fully indorsed the above-named declaration of Mather. ✓

This intimate connection between the prosperity of Christian colleges, and that of churches, exists alike in every age, and yet it is only in particular conditions of society, that its reality and importance are fully understood. Its true basis is in the *demand of the Church for an educated ministry*. In the case under consideration this demand was real and urgent, and its supply hopeless, except by the founding of an institution where young men could be trained. The argument, therefore, went directly home to the understanding and the heart of every one who loved the prosperity of the Church, and its power was essentially increased by the very efforts and sacrifices

that were rendered necessary for the attainment of such an object.

The special demand in this case was created by the emigration of our fathers to the wilderness, and the necessity that was upon them of laying the foundations of society, where they could not avail themselves of a supply of ministers from institutions already in being. And it is the advance from ocean to ocean of the tide of emigration thus set in motion, together with the effort to plant the Gospel in foreign lands, that has given special urgency to this demand down to the present day. But the Foreign Missionary movement is comparatively modern, and through long periods of our history, the progress of emigration into the wilderness was so slow, that the wants of the new society, in respect to an educated ministry, could be met from Institutions already established in the older States. Consequently, neither the demand for new Institutions, nor the influence of efforts for the founding of them, operated to produce a lively and pervading sense of their importance.

The interval between the founding of Harvard College and that of William and Mary, was fifty-six years. Then followed Yale after an interval of eight years, and the college of New Jersey, forty-six years later. Indeed, twenty-six colleges only were founded for a period of a hundred and sixty-four years. The intimate connection between their prosperity and that of the churches, had not changed in the mean time, but then they had become so much a part of the regular machinery of society, that their agency was in a great measure overlooked, and very much in proportion as that went out of sight, a sense of their importance declined in the churches.

But after the year 1800, the tides of emigration began to quicken and spread, and the number of colleges regularly increased, till no less than thirty-six were commenced during the ten years ending in 1840, or ten more than were founded for the hundred and sixty-four years preceding 1800. Causes aside from the love of Christian learning, and zeal for the extension of the Kingdom of Christ, no doubt had much to do in stimulating this growth, but the leading cause, after all, was the vast expansion of society in the wilderness, creating new and urgent demands. Multitudes of Christian men and women borne off in the great exodus, were thrown into circumstances similar to those in which Mather uttered the sentiment above quoted, and where its truth was forced upon them by the living realities with which they were surrounded. This was especially true of Home Missionaries sent out for the express

purpose of laying the foundations of Christian society. They have ever felt that these foundations would be fatally imperfect without the Christian College. The resolution recently adopted at the meeting of the American Board of Commissioners for Foreign Missions, in reference to Oahu College, is but an expression of the results of experience the world over. It is in these words: "Resolved, that in the opinion of this Board, to give to Oahu College an efficient support, is the most economical and effectual method, with the blessing of God, of perpetuating the results of Missionary labor on the Sandwich Islands, and of extending Gospel institutions over the islands of the Micronesia group."

SIGNS OF PROGRESS.

Under similar views, appeals have been made for the last twenty-five years to the friends of Christian learning, and to the churches at the East, for aid in establishing such institutions at the West. With what success these appeals have been attended, is shown by the institutions now in operation between the eastern limits of the State of Ohio, and the Pacific Ocean. During the last fourteen years, this work has been systematically prosecuted by this Society, and as the results have accumulated from year to year, they have served to justify the strong testimony to its usefulness once given by a distinguished professor in one of the institutions aided, viz.: that "its name will go down to posterity as among the most important agencies which have given permanence and power to the institutions of learning, destined most richly to bless this Western World."

No little progress has been made during the last year, and yet circumstances have prevented that measure of success in respect to the "Final effort in behalf of the institutions in States east of the Mississippi,"—which was anticipated at the last anniversary. In regard to this effort, however, it may be said:—1. That it has met with a very general approval. The reasons assigned for it in the last Report, are believed to have carried conviction to the mind whenever they have been attentively considered. Notwithstanding the constantly increasing strength of feeling among the Eastern Churches, that the older States of the West ought now to take care of their own Institutions—yet the estimated cost of putting those east of the Mississippi in a position where they could dispense with further aid, has generally been regarded as quite insignificant in comparison with the results that would be achieved—and

that the expenditure would consequently be most wisely made. The following resolutions adopted by the Third and Fourth Presbyteries of New York and the Presbyteries of Newark and Hudson, may be given as a specimen of public conviction:—

Resolved, That the present effort of the Society to complete within two years its work, so far as institutions in States east of the Mississippi are concerned, is eminently wise, and demanded alike by the interests of collegiate education on both sides of the Father of Waters.

Resolved, That, in view of the importance of the interests involved, it be recommended to the several churches under our care, to aid in this work according to their ability.

A resolution of similar import was adopted by the Association of New York and Brooklyn.

2. As an interesting item of progress it may be stated that Wittenberg College, one of the six institutions east of the Mississippi, has received in full the amount assigned to it by vote of the Board, and will consequently be no longer upon the Society's list. In our last Annual Report some account was given of the beneficial results, especially those of a pecuniary character, that had been secured to this institution through the aid of the Society. The following communication from the Rev. Dr. Sprecher, president of the college, will furnish additional details, as well as show how the aid furnished is appreciated by the conductors of the institution:—

In the name of our Prudential Committee I communicate to you the following statement in regard to the benefit we have received from the Western College Society.

1. We could not have established the College without such aid. At the time it was originated there were only about twenty ministers on this territory, with their feeble churches, in sympathy with the views for the promotion of which the institution was designed. It would have been impossible for them to keep the several departments of the institution in operation. By the timely aid of the Society this has been accomplished. Its annual appropriation, added to the income from tuition fees, enabled us to keep the institution in comparatively vigorous operation from the beginning.

2. The result has been, that 51 young men have entered the ministry from the Theological Department; 39 have taken a regular course and graduated in the Collegiate Department, and 461 have been matriculated, and have taken a partial course.

3. In the mean time the institution has been enabled to create great resources for the future. It has had time to raise up friends who will not fail to see it well endowed. Instead of the 20 ministers and their feeble churches with which it commenced its existence, it has now associated with it more than 100 zealous ministers and about 300 young but growing churches. These are bound to it by the closest ties of sympathy, and will grant their hearty co-operation. In this consists the great value of the Society, and the peculiar adaptedness of its plan to the accomplish-

ment of its great objects; that it supports a college during the time it has few other resources, and thus gives it the opportunity to raise up its own friends and create its own resources. No man can calculate the amount of good that may be done by this supplying of the seed from which a harvest may be reaped, the proceeds of which will be sufficient to sow hundreds of fields.

SAMUEL SPRECHER.

SPRINGFIELD (OHIO), Aug. 1st, 1857.

3. The following tables will show the present state of this effort as compared with last year. The following amounts were then voted to the six institutions, viz:—

Marietta College,	\$20,640 20	
less (already received),	16,140 20	\$4,500 00
Illinois College,	22,000 00	
less (already received),	5,530 78	16,469 22
Wabash College,	25,000 00	
less (already received),	7,128 83	17,876 67
Beloit College,		21,700 00
Heidelberg College,		2,500 00
Wittenberg (balance),		500,00
		<hr/>
To be provided for,		\$63,545 89

The legacies and pledges alluded to in our last Report, and which it was supposed would bring the above amount "within \$50,000," have not as yet been realized. The total amount paid to these several institutions during the year (including \$128 49 paid to Wittenberg College in addition to the above balance of \$500) is \$9,145 45. The five colleges still upon the list will accordingly stand thus:—

Marietta College,	\$4,500 00
Illinois "	16,299 45
Wabash "	14,898 48
Beloit "	17,386 00
Heidelberg "	2,500 00
	<hr/>
	\$54,528 98

Additional subscriptions to the amount of some \$5,000 have been obtained during the year. A large-hearted liberality was manifested by some individuals and churches, and arrangements were in hopeful progress at other points, where still greater results were anticipated, but all these, for the time being, have been arrested by the financial pressure.

The amounts above specified, or originally voted to the institutions in question, were based upon estimates made by themselves, and fixed no higher than was necessary on the existing scale of expenses to bring the income in each case to an

equality with the outgoes. Delay, therefore, in the receipt of these funds will result in an inevitable deficiency in current expenses, and lead to renewed embarrassment. The President of Illinois College writes: "The income for the past year fell short of the expenses by about \$600. Had your Society been able to secure us the annual income of \$20,000 even at six per cent. interest, since the time when I made the estimate that this was the sum necessary to render us independent of Eastern aid, we should have had no deficit and no debt to-day exceeding our good available assets."

A similar state of things exists at Wabash College, notwithstanding a large increase of resources since aid was first rendered by the Society. The value of buildings and permanent funds were then \$17,000, now \$62,000.

The income from tuition has more than doubled, and yet, in consequence of a necessary increase of instructors, enlargement of salaries, etc., Prof. Hovey says: "We are as much pressed for *means* now as before, i. e. to meet current expenses. If, however, the College can receive the assigned amount at the end of the two years, or within the time fixed upon to wind up the labors of the Society in States east of the Mississippi, we hope, with proper exertion, to place it free from debt, and with very nearly sufficient income to meet current expenses." Similar things may be said of Marietta and Beloit Colleges, and they furnish an argument of great force for the speedy and full completion of this particular branch of the Society's work.

AGENCIES.

The only agents in addition to the Secretary, employed throughout the year, have been the Rev. J. Q. A. Edgell and the Rev. Dennis Platt. In May last the Rev. Ephraim Adams resigned his agency for the purpose of resuming his labors in Iowa. Temporary service has been performed by others, and in a few of the larger churches the co-operation of Western college officers was secured. The Society acts at a great disadvantage, not only from the nature of the subject with which it has to deal, but from the smallness of its force as compared with that of our leading benevolent organizations. Still, the general summary of results given below furnishes the most convincing evidence that the divine favor has been upon the enterprise, and any amount of good accomplished, in view of which the friends of Christian learning may truly and greatly rejoice.

RECEIPTS AND EXPENDITURES.

The receipts of the year from all sources have been \$18,085 45; cash from the account of the previous year, \$407 64; making the entire resources of the year, \$18,493 09. The expenditures of the year have been—disbursements to Colleges, \$12,141 21; salary and expenses of Secretary, rents and expenses of office, \$2,168 85; anniversary meetings of the Society and Board, and expenses of committee to visit the West, \$275 90; salaries and expenses of agents, \$3,360 20; printing, \$522 53; other expenses, \$24 40.

Funds consecrated to the purposes of the Society, and payable during the year, and which were sufficient to increase the receipts by not less than 20 per cent., have not as yet been realized, in consequence of the severity of the financial pressure.

The total amount called out for this object from New England and the States of New York, New Jersey, and Pennsylvania, since the efforts of the Society commenced, probably exceeds \$350,000. Very much of this amount has gone outside of the treasury; but it was secured, nevertheless, through the influence of the great common movement, and all for the benefit of some one of the Institutions aided by the Society; and if we were to add an equal amount for the West, (which would be a very low estimate,) it would nearly reach three-fourths of a million. It would be impossible to estimate the *entire results* of this movement, but we may give one interesting view of their extent and importance by grouping the testimony given from time to time by the conductors of the Institutions aided.

1. *Western Reserve College*.—Soon after the organization of the Society the President remarked that he had often, at the hour of midnight, lain upon his bed revolving in his own mind the best method of winding up the affairs of the College, without having dared to list it to an associate in office. This College was the first to reach a point where it could dispense with the further aid of the Society.

2. *Lane Theological Seminary*.—The relief [furnished by the Society] was of inestimable importance to this Institution. That Society has done, and is doing, a similar work for many of our Western colleges. Its name will go down to posterity as among the most important agencies which have given permanence and power to the institutions of learning destined most richly to bless this Western World.—*Prof. ALLEN*.

3. *Marietta College*.—When I contrast the condition of Marietta College to-day with its state when your noble Society was first organized—its treasury empty—its friends discouraged—its faculty ready to flee before the poverty which was coming upon them like an armed man, I am ready to exclaim, What hath God wrought! and to thank him for suggesting to

the minds of his servants so excellent a device for saving our missionary institutions at the West from bankruptcy and suspension, if not from absolute wreck. Tell the patrons of your Society what you well know to be true, that the few thousands bestowed during the last ten years upon Marietta College, through its instrumentality, have *saved it to the Church*. —*Pres. SMITH, 1858.*

4. *Wabash College.*—The limited, but timely aid received from this Society has been *the salvation* of the College; for, without this assistance, the Faculty could not have been sustained, nor the Institution carried through the period of its greatest embarrassments. —*Prof. MILLS, 1853.*

5. *Illinois College.*—We feel that it is a privilege to record the fact that *the Collegiate Educational Society has saved this College from extinction, and placed it in a position of great promise of lasting usefulness.* —*Pres. STURTEVANT.*

6. *Knox College.*—The Trustees of Knox College "record with respectful gratitude to the Directors of the Society," their "high appreciation of the assistance they have rendered the College, in aiding the funds when low and embarrassed."

7. *Wittenberg College.*—We could not have established the College without such aid. —*Pres. SPRECHER.*

These results clearly indicate what might have been achieved had the Churches universally come to the aid of the Society. In New England, and the States of New York, New Jersey, and Pennsylvania, (which constitute the proper field of the Society,) the number of Churches connected with the two denominations which co-operate in it, exceeds twenty-three hundred. Those which have contributed to the Society embrace, no doubt, the larger portion of the pecuniary ability of the two denominations, and yet there are hundreds of the Churches alluded to above, that have not as yet contributed the first dollar to its funds. Moreover, the entire number of those which have contributed in any one year, has probably never exceeded four hundred.

The Society, however, has furnished essential relief even to those Churches that have done nothing in its behalf. The effect of its organization has been to shut off almost entirely independent efforts in behalf of individual colleges, and consequently for fourteen years it has held its shield over them, and they have all therefore had "rest" from appeals for aid from Western Colleges.

LEGACIES.

The increase of legacies forms a very interesting feature in the history of this Society. For many years after its first organization almost nothing was realized from this source. It may have been owing in part to the fact that, for awhile, it was uncertain whether the organization would have any thing more than a very temporary existence. But then as years

may intervene between the consecration of property by will to a benevolent object and the death of the testator, a Society in the natural course of things must exist some time before much can be expected from this source.

The *sources* from which legacies have thus far been received furnish a highly suggestive commentary upon views which are sometimes entertained in respect to the relative claims which different benevolent objects have upon Christian men in making their wills. In the opinion of some, colleges may safely rely upon those who would never think of giving to any strictly religious object; and yet, perchance, when about to lose their hold upon all earthly possessions, might be induced, perhaps, by way of atoning for the past, to set apart a portion of their substance for the benefit of Literary Institutions. So far however as is known, not a dollar has ever come to the Society in the shape of a legacy given by the class of persons above designated. Without exception, these legacies have come from praying men and women, and evidently originated in a sacred regard to Christ and his Church. If our Christian Colleges must rely upon those who have lived worldly and even ungodly lives, and would never think of devoting their property to strictly religious purposes, they may well despair of help. To take them from the bosom of the Church, and turn them over to such sustenance, would be to doom them to inevitable starvation.

PRESENT CONDITION OF COLLEGES.

Marietta College.

From a historical sketch of this Institution published during the last year by President Andrews, we make the following extracts, showing what has been done in respect to funds, and what it is proposed to do at the West:—

The first money subscribed was in 1833. At a meeting held at Marietta in February of that year, the sum of \$7,000 was pledged, which was increased in a few weeks to \$8,000. During the next year a like sum was subscribed in Marietta and Harinar; making \$16,000 in the first two years. Nor did their benevolence exhaust itself with these first efforts. From time to time it has been repeated, till the benefactions to the College of these twin towns have exceeded \$80,000. And the population of the two does not now exceed 6,000.

The last general effort to raise funds at the West was commenced nearly ten years since. By the first of August, 1843, \$25,000 had been subscribed, on the raising of which sum the subscriptions had been conditioned. Two years after a further sum of \$15,000 was given; \$9,000 of which was for the library. Within the last two years, a Prize Fund of \$4,000 has been endowed, and the sum of \$6,000 given for general pur-

poses, both by one of the Trustees; also quite recently a donation of \$500 has been made to the Library.

It will be seen that Marietta College has been receiving donations from time to time as its exigencies required. God has raised up friends for it, and thus has it been sustained. It is doubtless better for it that it has had to struggle with difficulty and with want. Amid all these it has never yielded to the temptation to lower its standard of scholarship, or to adopt measures of financial policy which would injure its literary character. It has kept clear of the whole system of cheap scholarships, regarding their influence as injurious both to financial and literary prosperity.

The present property of the College is not quite \$90,000. Of this, about half is unproductive, consisting of grounds, buildings, Libraries, Apparatus, and Cabinets. The income from the remainder—a considerable part of which is in the form of subscriptions,—is insufficient, with the fees from tuition, to meet the annual expenditures. For the last two years the deficit has averaged \$2,000 a year. While Marietta need not be ashamed of what she has done, it is clear that the work has been done with small means. Very few Colleges have an *endowment* of less than \$100,000. Kenyon estimates her property at about \$250,000, of which \$144,000 are of the nature of endowment.

At the last meeting of the Trustees it was resolved that an effort ought to be made, greatly to increase the funds of the College. The first want is increased *endowment*; that the annual income may equal the expenses. The *Apparatus* needs enlargement, especially in Astronomy. At present there is no suitable place for the large and valuable collection of books belonging to the College. A *Library edifice* is much needed. Also a building for the accommodation of the Preparatory Department. And another building, partly or wholly for dormitories, should be erected soon.

In the infancy of the College, most of the donations were in small sums. That men would give their thousands and tens of thousands to an Institution whose success was yet future, and whose existence even was problematical, could hardly be expected. And yet the subscription lists show that 50 persons have given in sums of \$500 and upwards; of whom 25 have given \$1,000, and upwards. The aggregate donations of two gentlemen are about \$30,000.

Douglas Putnam, Esq., of Harmar, has offered to give to Marietta College \$20,000, provided \$80,000 additional shall be raised. Will not the friends of the Institution at once subscribe the amount necessary to secure this most generous donation? Cannot two individuals or families be found who will endow two Professorships of \$15,000 each? And with such a liberal offer from one person, we ought not to stop with the sum prescribed as the condition of that subscription, but aim to make provision for all the wants of the College. It is very desirable that the *endowment* fund should not be less than \$100,000; to reach which would require the sum of \$50,000. For the other purposes mentioned, at least one-half as much more would be required.

Wabash College.

During the past year a history of this Institution has been prepared by Prof. E. O. Hovey, in which the spirit of faith in which it had its origin, its early struggles, the vicissitudes through which it has passed, and the results thus far reached, are graphically set forth. The following summary is given:—

Eighteen classes have been graduated, embracing an amount of well-trained and sanctified intellect, which has done much, and will do more, to bless the Church and the world. Of the one hundred and eleven graduates, eighty were hopefully pious, thirty-three of whom were converted while connected with College. Forty-two are ministers of the Gospel. More than one hundred have been teachers in common and select schools or Academies, and four are Professors in Colleges of our own State. Many of the graduates have occupied, and now occupy important stations of influence in the learned professions, and in the several departments of civil and commercial enterprise; in this State, in other States of the Union, in the British Provinces, in South America, in India and in Turkey. Honorable testimony might also be borne of the usefulness of a large number of those who, through limited means, late commencement of study, or the flattering allurements of business, have taken but a partial course.

One of these is a missionary in Micronesia; several are in California; several have figured in our halls of legislation and our temples of justice.

The religious history will be given in another part of this Report. The following interesting account of the Institution, published in the *Congregationalist*, is from the pen of the Rev. H. M. Storrs, of Cincinnati, who attended the last commencement:—

What I have to say comes unprompted, from my own head and heart. I wish that to be fully understood by your readers, many of whom have been contributors to that College, and cannot but be interested to hear from it. Many of whom, too, I can but hope will become more interested in it, and lend it an increasing help.

Crawfordsville itself, the location of the College, about thirty-five miles in a line northwest of Indianapolis, is on elevated ground amidst a most charming country.

And the College buildings, amidst the original forest on a square of twenty acres, around which most of the Professors live, suggest stability and future greatness. It would add greatly to this hasty note to relate the disappointments, difficulties, vicissitudes, hopes first deferred, then wonderfully attained, and the strong resolves and triumphs of unconquerable faith in a few devoted Home Missionaries and friends of a religious education, through which and with which all things there have been accomplished. The unwritten history of these Western colleges, my Eastern friends, have chapters in them that make the lip quiver; and your heart grows exultant, too, and throbs with a queer delight as you listen to the wife of some one of these Home Missionaries telling this story of faith—well, our God bless them—and he *will* bless them.

It has been our notion to think lightly of Western Colleges. And some deserve it. They are doubtless empty-headed. They have the *name*—“*Stat nominis umbra*.” But Wabash College at Crawfordsville, is not among these. It is a College. It has a *President*. Its Professors are *Professors*. Its men are *men*; large, living men. And its students are *students*. And all this was manifest on Commencement Day—a better Commencement I never attended.

More thought, more forcibly and truly expressed, more thoroughly their own or more finely *carried over* into the mind of their audience, I never heard from an equal number at such a time, whether at Cambridge, Dartmouth, Amherst, or Williams or Yale.

Let those friends at the East and West who have so nobly aided this College, and those whose hearts are yet prompted to aid it, be well assured of its high and highly useful position in the rank of Letters and the Church of Christ.

Surely the friends of Christian learning at the East will not abandon such enterprises at the very point of their completion.

Illinois College.

The Trustees are now engaged in an earnest effort to raise \$50,000 on their own field. The time limited for its completion is next June. In alluding to hopes entertained in respect to the endowment of the College, President Sturtevant, in a recent letter, says, "I know nothing so much wanted in the West as just such a college as this would be if thus endowed, sobered by long and heavy strokes of adversity; thoroughly trained in the school of experience, and standing on a foundation upon which the rains have descended and the floods come without being able to shake it. This is a necessity of this State. May God, in whose name we laid these foundations, and to whom this hill is more sacred than any grove of antiquity ever was to the divinity worshipped in it, grant it may be even so."

"We opened our new building on the 10th of September, and dedicated the new chapel on the 27th. It proves all we hoped or expected. It is, indeed, a new era in our history. We have 107 students, and shall probably reach from 110 to 120 for our Catalogue. Our machinery is moving on with a power quite unequalled hitherto."

Beloit College.

The 8th of July last was a day of great interest at this Institution, ten years having elapsed since its corner-stone was laid. The following extracts from an able Address, delivered on the occasion by Prof. Emerson, and from a Report presented by the Faculty and Trustees, will suffice to show the origin of the Institution; the principles upon which it was founded, the ends for which it was established, and its rapid growth.

If the inception of any enterprise may be characterized as truly Christian, such, we think, was the beginning of Beloit College. It was no individual, local, or partisan enterprise. Neither was it a hasty or ill-considered movement. It was the result of united, diligent, and prayerful study of men who, under the several forms of Presbytery Association or Convention, held the one Pilgrim faith, in all the region between Lake Michigan and the Mississippi River.

We find the incipient enterprise first assuming form in the communing of a few brethren who had gone up to a convention of North-western

ministers and churches at Cleveland, Ohio, in June, 1844. Consultations commenced there, and continued during the homeward voyage upon the Upper Lakes, resulted in a convention of nearly sixty ministers and delegates from Wisconsin, Northern Illinois, and Iowa, which met at Beloit in August of the same year.

This Convention resolved, that the exigencies of that region required the establishment of a college. A second convention, held in October following, carefully reconsidered and reaffirmed this decision. A third was held in March, 1845, at which were present "forty-two ministers and twenty-seven laymen, representing all the Presbyterian and Congregational ecclesiastical bodies" in that region.

So deliberately and prayerfully did the Presbyterian and Congregational churches of Wisconsin and Northern Illinois, who were one in the faith of the Pilgrim Fathers—determine and covenant to unite in planting for that region the Institution which most peculiarly expresses the great heart and hope of the pilgrims—a Christian College.

See how this North-West has grown great since that day when you laid that corner-stone. What cities have sprung up upon Lake and River—what villages throughout all the interior—what harvests are to-day waving all over the fields, bending with the bounty of God. Oh! if we could but join, as one full heart, in this work of God, out of this very harvest might be brought enough to present a fully developed College, as an offering to the Lord of the harvest.

No College year, except the second, when there were none in college who were not in the revival of the preceding year, has passed in which we have not rejoiced in the hope that some souls among the members of the Institution had learned the true wisdom.

The Faculty and Trustees, in their Report, say:—

As in the original selection so in all subsequent appointments, the design has been to have in the Board the various sections of the country and the two kindred branches of the Church of Christ, which have been from the first united in the enterprise, represented in due proportion. Prayerfulness and singleness of aim have marked the deliberations of the Board, and its action has been characterized by singular unanimity. With gratitude we record the fact that no jar or discord of any kind has ever occurred among the counsellors of this College. In an unsectional, unsectarian Catholic spirit the members of the Board have heartily joined to build up, in the best manner possible, an Institution for imparting a thorough liberal education in literature and science, and the common faith of the Gospel.

A regular succession of graduates has been kept up since 1851, making in all thirty-three. There have been for a longer or shorter time connected with the first six classes sixty-nine, more than one half of whom have, for various reasons, left before completing the course;—add to the whole number just given forty-six, who have been connected with our present undergraduate classes, and we have a sum total of one hundred and fifteen young men who, within the first ten years, have enjoyed more or less benefit from the regular College course of instruction.

The whole amount of voluntary contributions received or *pledged* thus

for the establishment and support of the College is \$125,000, of which \$64,500 have been drawn from the East and \$60,500 from the West. Of that contributed in the West \$29,000 are from citizens of Beloit. Of the whole amount raised \$24,000 have been laid out upon the site and buildings, and \$16,000 have been consumed in current expenses. Only about \$40,000 are now productive.

The Society at the East closes its yearly appropriations for our benefit with an effort now in progress to secure for us in that quarter the sum of \$20,000. They have undertaken this on the assurance that the friends of the College in this region will rally their energies at the same time to put the Institution on an independent basis.

Iowa College.

Prof. E. Ripley writes:—

The Faculty of Iowa College have been instructed by the Trustees to ask of the Collegiate Society an appropriation for the ensuing year much larger than we have ever asked for before of your Society: but we think the circumstances in which we are placed *fully justify* us in doing so—nay more, they imperatively demand it. We see not how we shall keep the wheels going during the year unless this sum is granted and *paid* us by the Society.

The fact that considerable donations have been made during the past year, may have led our friends abroad to suppose that our more pressing wants would be relieved at once; but this is far from being the case. The donations of Mr. Smith, of Philadelphia, and Mr. Willeston, of Northampton—the former of \$300 and the latter of \$500—have both been funded in some form; and at the highest legal interest in the State, could yield us but \$80 per annum. The large donation from Mr. Kendric, of Burlington, of \$15,000, is for a specified object—the endowment of a scientific department, and could not ordinarily be diverted to the use and benefit of the College proper. And what is more to the purpose—not a cent of that donation has *yet been received, and we know not when it will be.*

Our debts are some \$15,000, upon which we pay interest annually at 10 per cent.; for macadamizing the street west of the College grounds, we shall be called upon by the City authorities for nearly \$1,000; and the City Council are making us trouble and expense by their persistent efforts to force a street through our grounds. But it is not necessary, perhaps, to dwell upon these particulars. It may suffice to say that the sum for which we ask is some \$300 less than the deficit for the ensuing year, fixed upon by a most careful estimate of our income and expenditure; and that, too, of the \$900 voted by the Society last year, but not yet received, is fully made up. Our expenses for instruction the ensuing year from increase of salary of former teachers, and from an additional teacher will be \$1,500 above those of last year for the same purpose. We also rent an additional building for our boarders, at an expense of \$525 per annum.

In respect to the present efficiency and future prospects of the Institution, we may not be the proper persons to speak, but we think its friends have reason for encouragement. We believe the Institution is doing the proper work of a college, that its graduates compare favorably with those of the older Institutions at the East. I know not that I can say any thing more to show that our wants are pressing. That God will help us in some way we have a *general faith*, so to speak, but we see not how, unless through the Society.

German Evangelical Missouri College.

In renewing their application for aid, the Rev. L. Nollau, in behalf of the Board of Directors, says:—

The President, Professor Binner, resigned during the year, and Prof. Irion is President *ad interim*, and the Rev. J. Riggenbach, a graduate of the Basle University, has been elected Professor. The number of students of theology in the year past was from 15 to 17. Three of them entered the ministry, and at present there are 14 students at College preparing themselves for the ministry.

The Lord has favored us with his grace and blessing. The resignation of Mr. Binner was a painful event in the history of our College, but it has passed, and we hope some good will come of it. The students have been zealous of studying, and have not given any reason for dissatisfaction. The Collegiate Department has not yet been opened. Building is a hard task in the Western country. The house is now nearly finished, and we hope will be ready for the reception of students by the 1st of April next. We want \$2000 in the month of December, which sum must be paid; and there is no prospect yet that we shall get the money here. But I hope we will be enabled by the Lord, with whom is both silver and gold, to meet our liabilities, though we cannot see yet how.

The Theological Department is, by the books, \$650 short. I paid the Steward monthly, and therefore was obliged to borrow money. In the winter time we get more, even the most, donations and collections for the Seminary.

Your heart and sympathy are with our enterprise. Let it continue so until the Lord calls you to rest. We need your aid, and I dare say our work is not unworthy to be fostered and sustained by the Society. We make application for \$1000, provided the Lord shall grant you what you vote to colleges.

The gentlemen of your Committee who visited St. Louis in May last, proposed to us not to open a regular college, but only a Preparatory Department connected with our Seminary, and to send the young men from it to Webster College to finish their course. Our Synod took the proposition into consideration, but resolved to try to execute our original plan, because we received donations to the building fund expressly asked and given to establish a regular college, so that we feel in duty bound to so many friends to try to start a regular college. If we do not succeed, then we are obliged to give up that plan.

College of California.

Several communications have been received from the Rev. Henry Durant, testifying to the value of the aid already furnished by the Society, and expressing entire confidence in reference to the ultimate success of the enterprise. The acorn has indeed been fairly planted, and there is no reason to doubt that the oak will in due time be seen to tower. As the project for the establishment of a University on a large scale, which originated with the Rev. Dr. Bushnell, was dependent upon his acceptance of the Presidency to which he was appointed, no serious attempt has been made to carry it into

execution. It seems to be the general opinion, however, that a change of location from Oakland is desirable for the college proper. Extensive explorations were made by Dr. B. when in California, but the site which seemed to find most favor at the time, has since changed owners, and will be lost to that object. Another site has been examined, and may be chosen, which Mr. D. describes as remarkable for "inherent beauty, advantage of position, diversity and adaptation of surface, richness of soil, extent of gardening country around it, temperature, proximity to clay, and sandstone for building, and for shrubbery and timber."

Mr. Durant also says:

As soon as we have secured the *site*, we are to be put in possession of several thousand dollars, for building purposes. And we shall proceed forthwith to make ourselves ready, with every prerequisite, for the reception of a Freshman Class in one year from this present Fall. We shall then announce our plan to that effect, and take measures to secure the preparation of a class in our own school, and in other schools, against the appointed time. We think it best to defer the formation of the *first class*, till we have the prospect of a considerable number, and of such young men as will make a point of doing credit to the class and to College—who will enter with a purpose on their part, to set the pattern to those who come after them—or to sound the key-note for succeeding classes.

Under a previous date, Mr. D. wrote:—

As to the propriety of the Society's expending money on our present operation—this is identical with the propriety of having such an operation at all. We should be obliged to disband the School without it, or at least in its Collegiate aspect and bearing. In the Latin I have ten pupils. A number of these are on their way to a *University* course.

Pacific University.

President Marsh, under date of March 1st, 1857, writes to the Society:—

The year has been one of trial to me, for many reasons. The Indian war, which in its consequences has been injurious to all interests, has been especially prejudicial to us. Difficulties such as at the West must necessarily occur, where discordant elements are brought into juxtaposition, have been detrimental to the cause in which I have been engaged; but these are in the list of things to be expected. The prospect of the failure of your support, far more than my own embarrassment in consequence of the delay in the payments of the past year, has weakened my hands and darkened the prospects of the institution. From the action taken a year ago, I could not avoid the conclusion, that for some reason the Society had lost confidence in its own resources, and that the directors themselves had fears, at least, that they could not meet the wants of this and other institutions dependent upon them. I did not despair, however, but hoped that my fears were groundless, as they were undoubtedly in part due to my state of mind. I have now received your Report [for 1856], and thank God and take courage.



In consequence of the state of our affairs, Prof. Shattuck has been unwilling to enter upon his professorship, and I have been left with two college classes on my hands. They are small, it is true, but requiring no less labor on that account. Yet their instruction has been a comparatively small source of anxiety. Alone I am hardly expected to exert that controlling influence over the young men that shall keep them in what shall seem to them an arbitrary course of study. They have not had in early life that training that teaches obedience, and their circumstances have tended to increase natural self-confidence. They are all young men of fair talents, one or two of them of great promise.

I think that we have raised the standard of education in the country, and more than many would have admitted as possible. In the class that enters this Fall, there will be a son of one of our missionaries, and that class I shall hope to see graduate. The prospects of the country are brightening, and if we can only hold on, we shall see the fruits of our undertaking.

I wish I could write any thing that would lead Eastern Christians to appreciate the magnitude of the work to be done at the *West by foreign help*, if done in any way. I asked a gentleman in New York to do something for us, and his reply was that money was abundant in Oregon, and the people there quite able to build and endow all the schools they needed. This is true, but the conclusion that they should therefore be left to do for themselves, or do without the various institutions essential to the well-being of society, must be absurd to any one who will reflect upon or acknowledge the first principles of Christian charity. The truth is, the Eastern States must settle the question, whether these vast commonwealths west of the Mississippi are to be Christian or not. *They will not become so of themselves.* The tendency here, without salutary influences from abroad, is to barbarism.

Among all conceivable instrumentalities, what can compare with institutions such as this to educate young men; not merely to teach them the sciences, but to give them *the training* that shall give them just views of their duties and of society in which they are to act, and have a direct tendency, so far as human instrumentality can, to make them Christians?

The Rev. G. H. Atkinson subsequently wrote:—

I have your favor of January 5th, giving notice of the annual appropriation to Pacific University. We are grateful for this continued and increased aid. But for it we could not sustain our collegiate department at all. The want of means has operated to prevent our employing other teachers, as we desired, and this has discouraged some of our promising students. The Prof. elect, E. D. Shattuck, Esq., is now turning to the law. But we have appointed, since your appropriation, Rev. H. Lyman, a graduate of Williams College, to the professorship of mathematics. Uniting with President Marsh, who has labored on faithfully, he will give more character as well as more strength to our faculty. Bro. Lyman has been long and favorably known in Oregon. You will remember that he was the second Home missionary here. His qualities as a guide and teacher of youth are superior, and while we hope much from his proposed union with President Marsh in the work, we trust that the Collegiate Society will also see cause for continued confidence in our humble endeavors to establish a Pacific University.

An intelligent gentleman, himself a graduate of Williams College, said

to me a week since: "I regard your college as more firmly established than ever before. If you live through present trials, I think you can go on. You have helped to build institutions, and you know what their first struggles for life are."

At our last meeting, three weeks ago, we voted to sell land enough to pay all old debts, and to contract new ones only as we could pay at once. This, we trust, will be done before our next meeting in August.

Under a recent date, he says :—

The past year has been one of unusual trial for want of teachers. Our two classes could not be retained by a single teacher, and in the Spring the students left to engage in other pursuits. A class of students are now coming forward who are younger, and who will be retained probably through a whole course. The additional professor will render the college classes much more stable.

The Rev. T. Dwight Hunt, writing to the A. H. M. S., says :—

The men whom you have sent hither give themselves wholly to their work. Their hearts are in it. It is their life-work. Oregon is their home and their field: and their ambition is to make it worthy of the father-land. They have made a good beginning. Slowly, but surely, they have laid good foundations. In the large towns, as well as in rural districts, their influence is important. They and their little churches are prominent among others. They have planted a college, with the son of President Marsh, of Vermont, at the head of it, which promises to be *as powerful for good on the Pacific, as any similar institution has grown to be on the Atlantic*. They have started into life and active usefulness three academies, that will be centres of light and truth long after they shall have gone to their rest.

No regular reports have been received from Heidelberg College, and the College of St. Paul.

REVIVALS.

Under this head we are permitted to furnish the following details :—

Beloit College.—The winter term in the college commenced in the first week of the month of January. At the outset of the term the minds of some of the Faculty, and of the pious students, were separately moved to earnest desires for the revival of God's work in our little community. Soon the regular chapel exercises seemed to be marked by peculiar interest. The services at morning and evening prayers, without any change of method, lost something of that dull formality which is apt to steal over such regular exercises, and gained a fixed attention and thoughtful interest on the part of the students as a body.

The truths presented in the Sabbath lectures seemed to find willing ears, and to be received with serious regard. Within three weeks of the beginning of the term, two or three members of the Preparatory Department were awakened to the concerns of their souls, and soon found peace in believing. These indications gave some stimulus to Christian hearts, but there was no general development until after the college-fast in February. Meantime the Baptist and Methodist churches in the city had

commenced some special efforts for the advancement of religion, which were marked by the presence and power of God. Members of other churches participated in them, and caught something of their spirit.

The day of fasting and prayer for colleges was a precious day to our whole community. It was made the occasion of establishing at one of the churches in the city a morning prayer-meeting, which has been continued with interest ever since. Christians of the various churches in the city joined with those connected with the college in public meetings at the college, and in the Presbyterian church. The interest which had been accumulating for weeks, found free and fit expression. Among the members of college, the fires which had been growing in intensity, yet pent up in individual souls, burst out and flowed together in mutual united action, producing not so much a bustling excitement, as the earnest activity of souls deeply moved, and thoroughly engaged. It was observed on the Fast day, that the irreligious students absented themselves from the services more than is usual on such occasions. This was interpreted, however, as an index of troubled thoughts on their part, and so prompted more fervent prayer and greater personal effort.

The results soon appeared in a pervading solemnity, and thoughtfulness, and when, a few days after the Fast, an appointment was made for an inquiry meeting, some twenty or more presented themselves at once, as seeking the way of salvation. The power of the Holy Ghost was manifest in the deep convictions of many hitherto impenitent ones, and a thorough heart-searching among Christians. The interest continued and increased through four or five weeks, to the end of the term. Those professors of religion who had previously maintained a consistent walk, obtained new experience in the divine life. With many, old hopes, groundless or doubtful, were given up, and Christ was sought anew. Christians seemed to love one another, and were very faithful with their impenitent companions. There was not one who was not often, and most affectionately, entreated to yield the heart to Christ. And over the new-born ones there was such a joy, as lighted up the countenance with a glow. The result of some former seasons of the kind produced a fear, lest the work should be superficial, and effort to guard against that danger. At the close of the term there were from thirty to forty cases of conversion which appeared bright and promising.

The vacation intervened, and on the commencement of the present term some solicitude was felt, lest the gracious influences which had been enjoyed might be withdrawn. But it was soon manifest that the Holy Ghost was still present, and his precious work we have reason to believe is still advancing. It appears not so much in the conversion of the impenitent as in the confirming and maturing the Christian life of those, to whom the elements of that life were before imparted. General prayer-meetings and class-meetings are well sustained, and the leading thought in all seems to be "to follow on to know the Lord," to look upon the work as but begun, and to reach forth with earnest aspirations after higher attainments. At the same time we find several of those who have not yet found peace, thoughtful, and deeply exercised. One happy effect of the work is, that the purposes of many are set to consecrate themselves to the service of Christ in the work of the Christian Ministry, with a high appreciation of the sacredness of that office, and the heart-work as well as the head-work essential to a fit preparation for it.

We trust that this season of refreshing from the presence of the Lord, will make a new era in the history of our College, making the religious element henceforth more than ever ascendant, and controlling in all our

work, and so identifying the institution more closely than ever with the kingdom of Christ.

A. L. CHAPIN.

Beloit College, May 20, 1857.

Iowa College.—Prof. E. Ripley writes:—

There is a most healthful religious feeling pervading the institution, and during the year our hearts have been cheered by several hopeful conversions. The daily prayer-meeting, of some four years' standing, is still kept up with unabated interest and profit.

College of California.—Rev. Henry Durant, under date of May 1st, says:—

There is such a spirit of study as I have never seen before, and what is more interesting far, a seriousness with some of the pupils much deeper than an earnest love of study. It began to make its appearance before the close of the last session. I have introduced a daily devotional exercise into the school, which heretofore was confined to my family, and also a Bible lecture on the Sabbath. Yesterday I had the unspeakable joy of being asked by one of the more advanced pupils, 'What he must do to be saved?' Another seems to be earnest to become a Christian, and I am hoping (with what emotion you may imagine), that the Lord is about to visit us with the operations of His grace. Pray for us, I beseech you, and interest others in our behalf.

Marietta College.—President Andrews, in his historical sketch of the Institution, gives the following statistics, which show how the power of God has been manifested there from year to year:—

In a sketch of the College, prepared by Dr. Smith, and published in the Central Christian Herald in 1850, he says: "When the first President was inducted into office, he was solemnly charged by the organ of the Board, who officiated in the ceremony, to manage the Institution for 'Christ and the Church.' It was then a religious enterprise, strictly so, undertaken by religious men, who could not have been induced to encounter the trials and sacrifices which must of necessity be met in building up the Institution, by any motives less solemn and urgent than an earnest desire to promote the welfare of the Redeemer's kingdom." He says also, in speaking of the results up to that time, (1850,) "During the history of the Institution, seven distinctly marked and some of them powerful revivals of religion, have occurred, besides several other seasons of unusual religious interest. In regard to these, as no particular record of them has been preserved, the writer is not in a condition at present to furnish an accurate statement touching their dates or statistics. It is believed, however, that no young man has yet passed through the College course without having his attention summoned by special manifestations of the Divine presence, to the great interests of eternity."

Since the date of that article there have been two or three revivals, the last of which, in the spring of the present year, was one of the most interesting the Institution has ever experienced. At the present time about three-fifths of the students are hopefully pious. Of the 182 gradu-

ates, about 100, as nearly as can be ascertained, were pious at the time of entering College, and about half of the remainder were converted during their College course.

Eighty of the Alumni have pursued, or are intending to pursue a course of Theological study. Twelve or fourteen are laboring in Ohio. Three are missionaries of the American Board; Rev. J. F. Pogue, at the Sandwich Islands; Rev. Ira M. Preston, in Africa; and Rev. J. G. Coffing, about to sail for the South Armenian Mission. One is preaching the gospel in Oregon. Twelve of the eighty have been called to their rest. Two of these, Rev. Isaiah N. Ford, of Jackson, and Rev. A. Bardwell, of Hanging Rock, were faithful and successful laborers in the Synod of Ohio.

Wabash College.—The following extracts from Professor Hovey's History of the Institution, furnish cause for devout gratitude to God:—

The religious history of this Institution is fraught with much interest. Quite a number of the students, it is believed, were brought to a proper knowledge of their spiritual relations and interests, and to yield to the great sanctions of religion, by a personal consecration of themselves to the service of God in Christ, during the first few years in the history of the College.

In the year 1838, there was a very deep and special interest in religion. The Spirit of God, for many weeks, evidently pervaded the Institution. The number of students in attendance, in the winter of 1838, was upwards of ninety, of whom thirty were professedly pious when they entered the Institution; of the others about thirty became hopefully the subjects of renewing grace, most of whom have since given evidence of sincere and devoted attachment to the cause of Christ. For its extent, power, and distinctly marked cases of special interest, this revival of religion will long be remembered.

Several of the subjects of this work of grace have, for some years, been successfully preaching the gospel. Seasons of religious interest were also witnessed in 1840 and 1841, in which a number of the students were hopefully converted. In 1843 there was a revival of uncommon power. Several young men of correct general deportment and high intellectual promise, but who had hitherto stood aloof from spiritual religion, were brought to bow to the sceptre of Christ's righteousness, and to cast their influence into the scale of piety. Others of a more reckless character, and whose religious advantages had been extremely limited, were made to experience the terrors of the law, and the sweet consolations of the Gospel.

Since 1838 the annual concert of prayer for Colleges has been uniformly observed in College, and almost invariably with special evidences of immediate answers to prayer; and in connection with a large number of these concerts, powerful revivals of religion have occurred.

In 1851 the President observed, that "No class has ever graduated here without having enjoyed from one to four revivals of religion, and four-fifths of all its Alumni have gone forth from their Alma Mater the enrolled servants of the living God."

In 1854, '55 and '56, there were many tokens of the Divine influence, and a goodly number in each of those years gave evidence of their conversion to God, and publicly professed their attachment to His cause.

But aside from these special and more obvious visitations, there have been very marked isolated cases of conversion of great interest. One

youth came from the counter of a tippling shop: he soon bought a Bible, yielded to its instructions, and for many years has been a herald of the cross.

Another, who from a Roman Catholic family had swung off to infidelity, after witnessing the triumphs of religion in President Baldwin's death, embraced his sustaining faith and became a follower of Christ.

And another, who, from his roving from a far distant home, came to College for only a temporary residence, when walking to and fro in one of the halls alone, and much agitated, he was asked if he was sick, he said "No, but I have a soul to be saved or lost." Soon after, joyful in hope, he was teaching an ignorant Catholic family to read the word of God. But personal considerations forbid detail.

Several hopeful conversions have occurred during the last year, but no *special* revival.

ENDOWMENTS.

In our Eleventh Annual Report an account was given of the origin and object of the English Universities and Colleges, together with the immense provisions for the promotion of learning possessed by them in the shape of Scholarships, Fellowships, and other endowments. The consideration of the practical workings of these endowments was deferred for a future occasion. The subject however furnishes lessons of great practical value, and moreover assumes a very high importance in view of the vast scale upon which the work of securing endowments is going forward in this country, and it has direct bearings upon the operations of this Society. We propose therefore to consider it under four aspects, viz.:

I. The comparative risks incident to permanent funds in Colleges.

The *indispensableness* of endowments in our collegiate system, we trust, was conclusively shown in our Tenth Annual Report. Indeed, aside from the *principles* of the case, if any thing can be settled by *experience*, this point has been set at rest. Such a thing as an attempt to establish a College without endowments is believed to be unknown in any country. It hardly need be remarked that no possible safeguards against perversion can place funds absolutely beyond any contingency. Still there seems to exist in the popular mind extensive misapprehension in reference to the *comparative risks* incident to such foundations. The chief objection to endowments is their liability to *perversion*, and while dwelling upon this danger the fact is entirely overlooked by multitudes, that in case of the *immediate expenditure* of funds, we as really commit them in *trust* to others. We trust the first recipient of our bounty,

and then all influence that goes out beyond him upon the great surface of human society is exposed to its fluctuations, its conflicting winds, and cross and counter-currents. In either case, therefore, the same general uncertainties exist.

By way of illustration let us suppose a case. An individual interested in the education of young men for the ministry, and afraid to commit any thing to a Board of Trust, selects a given number of beneficiaries, and expends at once what he has to give—and thus stakes every thing upon that one expenditure and says to himself, perhaps, "now that is safe." But what is his security? He obviously has none except in the character of the particular individuals aided, upon what they shall actually accomplish while living, and in the influences for good which they shall set in motion. But there is no absolute certainty even in reference to those who receive the gift. The disappointments in respect to young men selected by the donors themselves, or their chosen representatives, have been so numerous and grievous, that the reaction upon our Education Societies from this source has been at times almost fatal to their success. In these cases a sense of obligation to benefactors exerts more or less restraining and stimulating influence; but after we have passed the first step all responsible relation to such benefaction ceases, and with it all security for good from that source. And beyond that point there is no *supervision* of the trust, no law regulating its transmission, no knowledge of any relation to the original benefaction, and, of course, no watchful community to utter a condemnatory voice in case of perversion. And then, when we have reached the second and third steps in the series, how rapidly do the difficulties multiply of so tracing the influence, as even to decide whether or not there is any existing perversion.

Suppose, for example, that the generous donors who erected the foundations in St. Peter's College, Cambridge, England, six hundred years ago, had expended the whole of their benefactions at once for the benefit of "poor students," what finite mind could now go out into the infinite complications of human society, and apply such powers of analysis as to decide whether the perpetuated influence of those young men (if indeed it should exist at all) is still at work in accordance with the wishes of the original donors? Not so, however, with those foundations. How easy to compare their present administration with the original statutes, and thus detect any perversion. Now nothing would be more natural than that the simple inability to *detect* any thing wrong should lead to

the assumption that there was none in reality. Indeed it can scarcely be doubted, that to this source is traceable very much of the increased security for good which is felt in reference to immediate expenditures for educational purposes, as compared with *foundations* placed in perpetuity under Boards of Trust. Moreover, a single case of perversion will make more impression upon the public mind than a thousand instances of unswerving and protracted fidelity in the execution of such a public trust.

But in running a parallel between the two cases, it should be remembered that the *income* of a given foundation, as expended year by year, stands upon ground precisely similar to that of the *principal* when immediately expended. And this income, at the rate of six per cent. only, amounts to the principal every sixteen years and two-thirds, or to six times the principal each century. The difference therefore at the close of the first named period, between a thousand dollars expended at the beginning and a like sum *funded*, would be, that in the former case the whole was paid out at once and set to work; while in the latter it was paid in instalments covering sixteen years and two-thirds. Moreover, in the case of immediate expenditure, where the first recipients of the bounty prove unworthy, the whole succession of influence fails. The preservation of a foundation, on the contrary, enables those to whose management it is committed to renew the experiment year by year, and thus set in motion multiplied trains of influence, and thereby increase the *chances*, at least, of ultimate good. The foundations of St. Peter's College, during six hundred years, have been paid out thirty-six times over. There is no doubt that a foundation, when perverted, may become very potent for evil, but then this is a concession that it may become equally potent for good if *not* perverted. The motives therefore to *risk* the trust would remain in all their force, even if the *indispensableness* of endowments could not be proved. The Royal Commissioners, in view of all the perversions at Oxford, so far from having their confidence shaken in endowments *as such*, regard it as a matter of the highest moment that they be greatly augmented, especially in the shape of Scholarships.

Moreover, this view of the case is strengthened by the uncertainties attendant upon the ordinary transmission of property. There can be no doubt that where an individual commits funds to a Board of Trust, whose members are in sympathy with his objects, and fill their own vacancies, and are sworn under the sanctions of law to administer the trust with fidelity,

and prevented by peculiar legal provisions applicable to such cases from alienating the funds, and acting, moreover, under the watchful eye of the community, we have a vastly higher degree of security against the contravention of expressed wishes and the defeat of cherished objects, than there can be in the ordinary committal of property to heirs.

There is also a much more protracted *control* of property secured. Our perpetual leases guarantee the *use* of property so long as "grass grows or water runs," and our deeds convey in fee simple to ourselves, our "heirs and assigns for ever." But with all the stability that characterizes property in England, it seldom remains in one family more than two centuries. This fact has been urged with great force against the limitation of the Oxford foundations through all time, to the kinsmen of the founders. It is held also to be in the face of two other facts, viz., first, that it is a principle of English law that perpetuities are abhorred; and second, that the statutes of mortmain, which forbid the alienation of property to uses where it would contribute nothing to the national revenue, were not relaxed for the benefit of particular families, but for great public purposes.

Changes in the possession of property were so rapid among the Jews, that in order to maintain the integrity of families, tribes, etc., as well as prevent excessive accumulation of wealth on the one hand and the entailment of poverty on the other, Moses enacted that there should be a readjustment once in fifty years, when they should "return every man unto his possession."

And here the following views, once presented by a distinguished advocate of this Society, deserve an attentive consideration. "In the mutations and fluctuations of opinion, perverted Christian institutions founded in faith and prayer, after awhile always come back purified and better than ever before. The spirit of the founders of an institution is a permanent spirit. It never quite dies out and is always ready to be resuscitated. The promise is not more sure to parents in the training of their children, than is the providence of God in regard to the pious founders of institutions of learning."

It must be admitted that educational foundations themselves may sometimes be lost through the mismanagement of those to whom they are committed. Such loss, however, is so *rare* that objections from this source are not very formidable. The foundations of Oxford, as a general fact, have been preserved. And those of St. Peter's College, Cambridge, date as far back as 1257, and have consequently been steadily operat-

ing for 600 years, through all the wars and revolutions and social changes of that eventful period. Very few losses of this character have been known in the history of our own country.

II. We may consider endowments as affected by the inevitable changes which, in the course of ages, occur in human society.

Whatever evils or uncertainties may attend them, they must be regarded as a *necessity*, and the question of chief importance to be settled in reference to them, is, how they can be made least liable to objection. It is supposable that they may become so extensive as to make institutions entirely independent of the living and successive ages upon which they are called to act. Or they may be so bound by *restrictions* as to make colleges *necessarily* things of the past; effectually moored in the stream, whose ceaseless current sweeps boldly into the future. There is no doubt a golden medium both in respect to the *extent* of endowments and the safeguards that we should attempt to throw around them.

Three things are very apt to be assumed by founders, viz.,

1. Their own perfect competency to decide for all time as to the best possible disposition of the avails of their benefactions.
2. That if the foundations ever fail to answer their original intent, it will be in consequence of some moral obliquity on the part of those to whose trust they are committed.
3. That their own security against such perversion is in proportion to the variety and minuteness of the restrictive phrases employed in framing their statutes. The Oxford founders, for example, do not appear to have had any misgivings as to the unchangeable fitness of their injunctions. They consequently made no provisions for any modification, and were anxious only to secure them from being tampered with. To this end, in some instances, they filled from five to eight octavo pages with solemn oaths, under whose awful weight every individual must come, who used or touched the sacred trust. An oath is still taken by the members of King's College, Cambridge, to observe an enormous code of College laws four hundred years old. The wisdom of the restrictions imposed by those ancient founders, we are now enabled to examine in the clear light of history.

In reference to this subject the "Oxford University Commission" say, "Nearly 600 years have elapsed since the statutes of Merton College were framed, and within this period the constitution of the monarchy, of Parliament, of society

at large, of the church, and of the university, have undergone infinite changes. If the letter of the founder's wishes be our guide, notwithstanding these changes, such a body would run a risk of being a public wrong; "and they moreover declare their belief that "if all obsolete and impracticable enactments in the statutes should be annulled, but a small portion would remain, and that the restrictions imposed by founders are now not only unsuited to the present state of the empire, but really defeat their paramount objects."

A specification of some of the changes here alluded to will not only be interesting in a historical point of view, but eminently suggestive in respect to endowments in our own country.

1. Changes at the Reformation. The leading consideration which in that age induced benefactors thus to devote their property was, the benefit which perpetual prayers and masses for the dead were believed to secure for those on whose account they were offered. Consequently, in fourteen of the colleges in Oxford, such masses and prayers were enjoined by Roman Catholic founders. But at the Reformation all such observances were prohibited by Parliament, and have not been practised since the days of Queen Elizabeth.

2. Changes in respect to *study*. Each individual upon a foundation was bound by the statutes of his college, after completing his course of seven years in the arts, to proceed to one of the higher faculties, generally that of theology. This occupied eleven years, making eighteen in all, devoted to minute and prolix scholastic systems, during which time they must reside in Oxford.

The degree of B. A. could then, as now, be taken at the end of four years; but in consequence of changes in the course of study, the more advanced age at which students are received, &c., the relative significations of all the degrees as marks of academical standing are now very different from what they once were. A Bachelor of Arts is now what Master of Arts once was, and as a consequence the general education at the university is shortened by three years. The degree of M. A. is now, as a matter of course, conferred, at the end of three years, on all Bachelors of Arts, without any requirement of study or residence in Oxford except for three weeks.

Moreover, Fellowships now mostly follow the Masters' degree, and are generally obtained on the eve of leaving the University, so that practically a small fraction only of the college revenues—that fraction, viz., which is paid to undergraduates—can be said at the present day to be devoted to

actual students. How much goes to those who are not students in the sense of the founders, will appear from the fact that the number of fellowships in Oxford is about 540—the average income of which is supposed to be about £200, which gives a total of £108,000 per annum.

3. Changes in respect to *localities*. It was common for founders to restrict the benefits of their endowments to persons born in their own diocese, parish, or county, or born in the place where the college had property, etc. In those early times a change of residence across fifty miles was a matter of much moment; but facilities for communication have virtually obliterated county lines, and the Trent itself, which once separated the country into “two nations,” with their separate officers at the university, is now little more than an imaginary line. While these founders designed to encourage learning in the counties, schools, etc., to which they restricted the benefits of their foundations, yet, by making the whole turn on the mere accident of *birth*, the result was often the *very reverse* of what they intended, a few persons in after-life might remain in the place where they happened to be born.

The same result followed from designating localities instead of classes, whom it was designed to benefit. The founder of Magdalen College directed that a certain number of Fellows should be elected from persons born in the City of London, meaning thereby to benefit the families of tradesmen, merchants, etc. But at the present day almost all of this class of persons inhabit the *suburbs*, and are thus by *statute* excluded from the benefits which the founder intended they should enjoy. The authorities of this same college, within a few years, have refused an endowment of £20,000, which the testator proposed in the first instance to confine to his kindred, and then to the county of Stafford.

4. Changes in respect to *kindred*. It was common to restrict the benefits of foundations to the *kindred* of the *founder*. But this has led to inextricable confusion. As early as the year 1765, at All Souls' College, Oxford, collateral descendants had to be traced through nearly twelve hundred families; and at Wadham College claims have been admitted where the connection between the founder and the applicant was through a common ancestor who had died three centuries before the foundation of the college; and in one instance it has been endeavored to trace consanguinity through the medium of a Saxon king.

5. Another remarkable change which occurred in the lapse of time had reference to the *eleemosynary* character of colleges. Originally none were educated in them except the

poor, and all these were upon some foundation. But in process of time independent members, not upon any foundation, but at their own charges, were admitted. There was also a growing disregard of poverty as a requisite for admission to a foundation, especially in cases where the benefits were confined by statute to the kinsmen of the founder. Moreover, restrictions in respect to the *avails* of foundations, and imposed in order to secure a rigid economy, often rendered them practically useless, however valuable might be their real income. Cases might be cited where, on pain of perjury, the incumbents were forbidden to use more than one penny a day on week days and two pence on Sundays.

But aside from this, in consequence of changes in the value of money, the customs of society, the expenses of living, etc., it became more and more difficult for the very class of persons, for whom colleges were originally designed, to meet the cost of an education. "Few of those who now resort to Oxford are of this kind." The Royal Commissioners say, "It is certain that the whole expense of even prudent and well-conducted young men greatly exceeds £300 during the 84 weeks, which is about the length of residence usually required in colleges for obtaining the degree of bachelor of arts. On the whole, we believe that a parent who, after supplying his son with clothes, and supporting him at home during the vacations, has paid for him during his university course not more than £600, and is not called upon to discharge debts at its close, has reason to congratulate himself."

6. Another change has reference to the clerical character of Fellowships. The great majority of Fellows, perhaps nine-tenths, are required either by the statutes or by-laws of their colleges, to take Holy Orders. At the time when most of the statutes were framed, the Orders in question were those of the Roman Catholic Church. *Clerical* Fellows were then required in great measure, for purposes which are now illegal, such as saying masses for the dead. The clerical order, too, has changed its relations to the other learned professions. "Ecclesiastics were the lawyers, the ambassadors, the architects, the historians, the scholars, and the philosophers, of mediæval times." All persons on the foundations of colleges, previous to the Reformation, were denominated *Clerici*. This term is now restricted to a single class of the great body of those whom it once embraced; and with few exceptions, individuals of this class only resort to Oxford for an education. Still some are induced to take upon themselves the vows of the

Christian ministry, solely or mainly, because a refusal to do so would forfeit a Fellowship.

Other changes of minor importance might be described, having reference to statutes, designed to regulate with a tedious minuteness the apparel of students, the articles to be worn, their material, color, fashion, &c., together with the exact time and place of their use. So also statutes enforcing a barbarous college discipline, and exacting degrading services, and ridiculous manifestations of respect to superiors. All this might be endured in an iron and formal age, but so far as subject to *modification* by college authorities, it has gradually melted away before ages of light and genial influence, like icebergs floating towards the tropics.

III. The general lessons to be learned from these changes. Three only need here be specified, viz.: 1. That inasmuch as in the progress of ages, revolutions will occur which no human sagacity can anticipate, and no human power prevent—it is a dictate of the highest wisdom, when we attempt to act for coming ages, not only to *assume* the *inevitableness* of great changes, but also human fallibility, in respect to their particular character. Otherwise our proposed safeguards for the future, may be like the bark of a young and vigorous tree, which should have no power of adaptation to the enlarging circles of its growth. Or, as if the compass on shipboard were nailed to the deck, instead of being suspended in the binnacle free to adjust itself to all the irregularities of the ocean surface. 2. That useless and impracticable restrictions by rendering compliance with the requirements of statutes, although still in force, either impracticable or absurd, create peculiar temptations to their violation, and thus strike a blow at the very foundations of morality. 3. That these restrictions tend to lower the standard of education, by making simple birth-place, or poverty, or consanguinity, passports to foundations. In such cases, it is difficult, if not impossible, to resist the depressing influence. Indeed it is directly stated, that in England they “crowd the colleges with inferior men.” And King’s College, Cambridge, from the influence of various restrictions, has been called “a magnificent cenotaph of learning.” 4. That restrictions also tend to generate one another. If one founder, for example, in early times, provided for his own kindred or county, another thought he must do the like for his, and another for his; and the Oxford Commission express their belief, that if those founders could be recalled to life, and it were proposed to one of them to throw open his Fellowships on condition that another should do the same, it is

likely the parties could agree. It may be very unsafe to *assume* any such specific agreement—much more to make it our authority for contravening the statutes of those founders. Nevertheless the whole history of human opinions shows that if their lives could have been coeval with their benefactors, and their minds subjected to all the influences at work through successive ages, their own opinions would have been sure to undergo great changes. But being dead they only speak through their foundations, and as these are insensible, all possibility of change is out of the question, and they must utter the very same voice through all succeeding ages.

IV. The application of the subject to the field and work of the Society. For obvious reasons, no country is more subject to great and rapid changes than our own, and especially the western portion of it. Moreover, no age was ever more prolific in them than the present. The above view is therefore eminently suggestive. 1. In respect to the *location* of colleges. In the new States it is often essential to their best interests that steps for the founding of institutions be taken at periods in their settlements so early, that it is impossible to decide where will ultimately be found the channels of business, centres of influence, classes of population, &c., &c., which would be decisive, were the question of location left open. The time was, for example, when Western rivers were regarded as the permanent and only channels of commerce for the magnificent regions which they drain; but now railroad trains rush along their banks, or on arches high above their floods, cross their channels, and as a consequence, towns and cities which once flourished on those old highways, are doomed to utter or partial decay, like those which lay along the ancient track of the commerce of Solomon. As a general fact, the locations of the institutions aided by the Society, have stood remarkably well the test of subsequent developments. Still great injury may often be done by fixing irrevocably the locations of colleges at very early periods, and especially so, when this is done in consideration of no very munificent donations. Were such questions left open, it would remove one of the main objections to the commencement of efforts for the founding of colleges in the very infancy of States. It is well for institutions to avail themselves of local interest and feeling, in order to increase contributions; but these are always dearly purchased where subsequent developments prove the locations to be unwise.

2. The history under consideration suggests caution in respect to restrictions imposed upon scholarships. More or less

have already been founded in American colleges, for the especial benefit of kindred, and in the course of time may lead to confusion as inextricable as that which now exists in English universities. Their influence, moreover, upon the standard of education may be equally unfavorable. In the same category may be placed restrictions having reference to poverty, or piety, or the ministry, leaving no discretion for Boards of Trust in respect to the different application of the avails of scholarships—although for the time being there may be a lack of candidates answering to the precise wishes of the donor—while there are others to whom the funds might be applied with every prospect of high ultimate good.

3. Equally unwise are obligations assumed by trustees to give an amount of instruction for which no equivalent in the shape of funds has been received. It is supposed that the average tuition paid in our best colleges, is only about one-fourth of the actual cost. But a case might be cited, where the authorities of a college whose regular charge for tuition was \$30 per-annum, agreed for that sum paid down, to give instruction for six years. In the words of another, "a college is to endow itself by selling for \$5, what it will cost \$120 to furnish!" Bankruptcy must of course ensue, as it has recently in the case of a Western college which had been especially prominent in experiments of this sort, and which at one time had four hundred students under the scholarship system. But the greater the number of students, the greater the annual loss. The system has therefore been abolished, and regular charges for tuition established. Under the scholarship system adopted in the university about to be opened in Troy, N. Y., the sum of \$100 will entitle the contributor to keep a student at the institution for fifty years, and in the same ratio for any additional amount.

Two revolutions are sure to come on in the West, which should render Trustees cautious, not only in respect to the amount of instruction pledged to students, but also in respect to obligations assumed for the support of professors on inadequate foundations. These revolutions are, *first*, increased charges for tuition, and higher salaries; and *second*, a decline in the rates of interest on vested funds.

4. The history under consideration is also suggestive in respect to *denominational restrictions*. Right or wrong, no doubt can exist that they tend to generate one another. King James I., in order to exclude the Puritan party from the universities, imposed upon every candidate for a degree the necessity of subscribing the three Articles of the 36th Canon,

whereby he acknowledged "That the King's Majesty, under God, is the only supreme governor of this realm," etc., "as well in all spiritual or ecclesiastical things or causes as temporal," etc.; "that the Book of Common Prayer," etc., "containeth in it nothing contrary to the Word of God," etc.; "that" he *allowed* "the Book of Articles of Religion, agreed upon by the archbishops," etc., and acknowledged "all and every the articles therein contained, being in number nine and thirty, besides the Ratification, to be agreeable to the Word of God."

This exclusiveness eventually forced Dissenters to establish institutions of their own. Within three years after the doors of the universities were effectually shut by the Act of Uniformity, the first dissenting academy was established. Denominational restrictions, so far as they exist in American colleges, apply to trustees or instructors, or the incumbents of certain foundations, students being received without regard to any particular religious faith. Even at Romish institutions Protestants are received with eagerness, but doubtless with the hope that, in the end, they will turn out good Catholics.

Aside from State Institutions the colleges of this country may now be divided among some twenty different denominations, with which they are either organically connected, or to the control of whose membership they are mainly subject. Exclusiveness in one, as a matter of course, tends to beget the same in another, and thus not only individual institutions but *classes* are constantly multiplied as new ecclesiastical divisions occur, and as the general struggle goes on for denominational life and extension. Indeed the divisive process has progressed till the ground occupied by the two denominations which co-operate in this Society, constitutes almost the only territory that remains untouched. The tendency in question may be greatly stimulated by local influences operating through co-equal ecclesiastical bodies, often proving superior to any general control, and compelling the multiplication of institutions beyond any possible necessities of the denominations with which they are connected. ¶The losses experienced in this direction may probably be put down as a fair offset to any increase of contributions which may result from special interest in the particular ecclesiastical character of institutions. Indeed, at the present rate of expenditure, in some sections of the West, caused by denominational divisions, hardly any conceivable amount of pecuniary resources would be sufficient to furnish institutions in equal proportion for our entire Western domain. Denominational rivalry may also secure the

easy endorsement of enterprises which have some expressed or implied relation to it, but with which private and pecuniary interests are largely intermingled.

So far as the two denominations which co-operate in the Society are concerned, few questions can surpass this in importance, viz., "How can they best bring their resources to bear on the promotion of collegiate education at the West?" For this work they have peculiar facilities, and the providence of God never opened a nobler field for its prosecution. The following considerations seem strongly to urge that this should be done at least in a *united* form.

1. The past history of the two denominations.

They have ever been one not only in doctrinal views, but in their appreciation of Christian learning, maintaining that "our Christianity must be educated and our education be Christian,"—one in their views of the great object of colleges, and of the place they should hold in an educational system, and one in their efforts and sacrifices to found them. And it would be difficult to estimate the services which they have thus rendered to the literature, the science, and the Christianity of the nation.

It would seem, therefore, that over this common territory, if everywhere else, the ploughshare of sectarian division should not be permitted to run. It has been well said that "a mixed people have gone to the West, from New England and New York, and they want a generous policy—a combined railroad—a regimen nearer the millennium than that formed by minute denominational distinctions." And it would seem that the Church could hardly go very far towards the millennium before a breadth of view would be reached, and a measure of Christian feeling attained, that would affect denominational barriers and restrictions as railroads do geographical lines, and give unobstructed progress to the chariot of salvation.

Indications of such an era are not wanting, at least in England. Within a few years the restrictions imposed at the universities, and which forced dissenting colleges into being, have been so far removed, that dissenters can be admitted to the degree of B. A.; and the practicability of a broader union among dissenters themselves is beginning to awaken inquiry. The argument for union is, moreover, enforced by the instructive lessons of experience. The institutions of most of the dissenting denominations, and which are chiefly devoted to the education of a ministry, have been so cut up and multiplied by local interests, that they have not been able to furnish any one of a commanding character. Several of the Indepen-

dent Colleges have recently been united in one, and the subject of consolidation is now agitated among several of the Baptist institutions.

2. *The cost of competition among Colleges.*

The general standard of education in the country is rapidly rising, and demands in respect to the equipment of institutions are increasing in the same proportion, rendering successful competition more and more difficult and expensive. A few figures will give some idea of the cost of this competition.

According to tables, prepared with great labor by the Rev. Z. S. Freeman, corresponding secretary of the New York Baptist Union for ministerial education, and embracing one hundred and fifty institutions, the whole property and productive funds of Harvard College were \$1,000,000; Columbia College, \$1,000,000 (since greatly increased); South Carolina College, \$800,000; Yale, \$780,000; Union, \$778,000; Brown University, \$693,000; Michigan University, \$500,000; University of Virginia, \$450,000; University of Alabama, \$400,000; University of Wisconsin, \$300,000; while ten others had each \$200,000 or over, and thirty-two \$100,000 and over, while the resources of the remainder run all the way down to a few thousand dollars. To put the whole one hundred and fifty upon an equality with Harvard, would require \$150,000,000. If each were to possess only one-fourth of this sum, it would amount to \$37,500,000, to say nothing of institutions yet to rise on nearly half of our national domain not yet carved into States. We cannot vouch for the entire accuracy of the estimates here given, but they will answer all the purposes of an illustration.

Colleges, no doubt, may be immensely useful with resources, that are insignificant, as compared with some of these estimates; and all must have a *beginning*. Even Harvard had its day of small things, and its friends were never more encouraged, nor more profoundly grateful than, when one contributor gave "a few sheep, another his garden containing one acre and one rod of land; another a pewter flagon worth ten shillings, another a sugar-spoon, a silver-tipt jug, a great salt; another a small trencher salt. Every one whose heart stirred him, and every one whom his spirit made willing." Still colleges must be prepared to rise in some such ascending scale as is above indicated, or sink into comparative insignificance.

3. The past history of the institutions aided, and the present financial condition of the country.—Some of these institutions have been in existence for more than a quarter of a century, and they consequently felt in their early infancy the

crushing influence of the pecuniary revulsion of 1837. But through the helping hand of the Society extended to them in their prostration, they have all been held up, and are now living forces. Still, how few of them have yet been brought to a point where it has seemed safe to withdraw entirely this helping hand. And now another revulsion has come, which will greatly increase the urgency of their case, if it does not prolong the period of their dependence. It will at least render indispensable the receipt in full of every dollar voted at the last meeting of the Board. Even in that case, very few of these institutions would be left with property and productive funds exceeding \$100,000. In addition to this amount, therefore, they will need all the resources that can possibly be commanded at the West in future years, to meet this advancing scale.

All this goes to show how difficult a work it is really to *found* a college, and furnish it with such an equipment that it shall be prepared for the work of the present age, and also made sure of being perpetuated to posterity. The Providence of God, therefore, seems to be bringing upon us the absolute *necessity* of concentrating our resources. And it places in a very strong light the importance of avoiding all such restrictions in respect to locations, endowments, and general control, as would prevent desirable consolidation.

Present position of the Society.

The present position of the Society, in reference to this work, seems to be this: For the two denominations which co-operate in it, to neglect the field which is opening to them at the West, would be blindness, absolutely suicidal. For them to weaken their forces by division, and an unnecessary multiplication of institutions, would be a waste of power hardly less destructive. To abandon *needed* enterprises, upon which large expenditures have already been made, before they have acquired a degree of stability that will insure their perpetuated life, would be extreme folly.

But the Society need not neglect to enter the field, nor abandon good enterprises now far advanced, nor fail to furnish prompt and efficient aid to younger institutions on new fields. The successful accomplishment of all its plans, with the blessing of God, may be secured, provided it have the cordial indorsement of the two denominations which co-operate in it. The Board, it should be remembered, can only disburse

such funds as are placed at their disposal by the churches, and the friends of Christian learning. After careful examination, they make *estimates*, and do all in their power to have them realized, but except in special cases, and to a very limited extent, scrupulously avoid any thing in the shape of a *pledge* that these estimates shall be made good. And the funds actually contributed take the form of permanent endowments only by the direction or consent of the individual donors. The final effort in behalf of institutions in States east of the Mississippi, resolved upon at the last meeting of the Board, was based upon estimates thus made. And the mode of carrying it out is indicated by the following resolution, viz: "That the officers of the college interested in this movement may have the opportunity, in connection with the ordinary agencies of the Society, and under the direction of the Consulting Committee, to exert themselves efficiently for the accomplishment of this object, so far as may be practicable, without interfering with the regular objects of the Society."

So far as this effort is concerned, no possible ecclesiastical changes in the future can shift the responsibility, or the interest of the matter. All the institutions in question, with the exception of one German, were started by common counsels; and for common ends. They have been built up by common funds, and neither of the denominations can afford to relinquish its interest in them, and neither should hesitate to do its share of what is necessary to give them perpetuated life. It would be manifestly unjust for either to throw the chief burden of responsibility of the common cause on the other, and reserve its own strength for enterprises more in alliance with denominational interests. Co-operation in good faith, would of course involve a righteous adjustment of influence in respect to the institutions aided.

The Board have no interest whatever in simply perpetuating the Society; on the contrary, they would be the very first to move for its dissolution, provided it were apparent that the work could be more successfully accomplished in some other way. There can hardly be a doubt, however, that its dissolution would be but the signal for an indiscriminate rush of applicants—each contending, as in former years, for the patronage of the churches. The Society, by its thorough system of investigation in respect to the claims of colleges that apply for aid, has probably prevented a waste of funds on ill-advised schemes, that would not fall short of the entire cost thus far of working its machinery. And this is but the beginning of what may yet be done in the same direction, by an

intermingling of Eastern counsels, and a careful supervision of this great interest, rendered effective by thoroughness of investigation under the guidance of broad and liberal principles.

It has already been seen, that the Society during the fourteen years of its existence has not only given the churches, universally, rest from conflicting appeals in behalf of colleges—but that it has held a shield over hundreds that have not, as yet, contributed the first dollar to its funds. It has, however, a higher vocation than to guard the field against the irruption of Western agents. Better far that it were entirely out of the way, than to adopt a policy based upon inadequate views of the vast field upon which it operates; or be out of sympathy with the noble band of men, who, either in groups or single-handed, are toiling in the cause of Christian learning, and struggling to lay broad and deep, in that land, the “foundations of many generations.”

But let a cordial union, and one based upon just and honorable principles, be perpetuated between the two denominations that co-operate in the Society, and they will have an ability unsurpassed for this great work. By a wise limitation, too, in respect to the number of institutions to be established, and a proper development of Western resources, the demands of Collegiate and Theological education can be met without excessive drain upon the Eastern churches, and a power for good created which shall be felt through all succeeding ages.

In behalf of the Board of Directors,
THERON BALDWIN,
Corresponding Secretary.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND
THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I.—This Association shall be denominated, The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II.—The object of the Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III.—There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV.—Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a member for life.

ART. V.—There shall be an annual meeting of the Society at such time and place as the Board of Directors may appoint.

ART. VI.—Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII.—It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII.—This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

Dr. THE SOCIETY IN ACCOUNT CURRENT

Oct 15	For amount paid to Colleges for current expenses, as follows :—		
	Pacific University,	\$720	
	College of California,	827	
	Iowa College,	600	
	German Evangelical College, Mo.,	400	
			2,547 00
"	"	"	" on "Final Effort" :—
	Wabash,	\$2,983 19	
	Illinois,	1,169 77	
	Beloit	4,364 00	
	Wittenberg,	628 49	
			9,145 45
"	"	"	Iowa College, on Permanent Fund,
			448 76
"	"	"	for copies of Tyler's Essay, purchased of the Publisher
			18 90
"	"	"	Taxes on Western Lands,
			5 50
"	"	"	Salary and Expenses of Secretary, Postage, Rent and Expenses of Office,
			2,168 85
"	"	"	Expenses attending Anniversary and Meetings of Society, and Board and Committee to visit the West,
			275 90
"	"	"	Salary and Expenses of Agents,
			3,360 20
"	"	"	Printing 1,500 Beecher's Address,
"	"	"	" 1,500 Kirk's Discourse,
"	"	"	" 3,500 Annual Report,
"	"	"	" 4,000 Final Effort,
"	"	"	" 750 Tyler's Address,
"	"	"	" Intelligencer, No. 2,
			\$ 18,493 00

RECEIPTS.

Abington, East, Mass.	\$11 00	Harvard Ch.	62 02
South.	18 00	Brooklyn, N. Y., Plymouth Ch., on	
Andover, Mass., Old South.	71 85	professorship in Illinois College,	
Chapel Cong.	62 18	W. R. Ropes, \$25; E. A. Nichols,	
A Friend, by Rev. A. Farrell.	1 50	\$30; collection, \$127 51.	172 81
Ashby, Mass.	20 00	Plymouth ch., G. Bowers.	20 00
Ashland, Mass.	13 00	Church of the Pilgrims.	137 64
Athol, Mass., Cong. Ch. and Soc.	19 00	2d Presb. Ch.	35 00
Bethel, Conn., in part to const. Rev.		Buffalo, N. Y., a friend, for permanent	
W. N. Harvey L. M.	23 19	scholarship in Wabash College.	400 00
Beverly, Mass., Washington st. Ch.		Cambridge, Mass., Shepard Soc.	91 00
and Soc.	43 47	Cambridgeport, Mass.	81 17
Dane st. Ch. and Soc.	47 37	Cambria, N. Y., legacy, in part, of Dea.	
Binghamton, N. Y., Cong. Ch.	10 76	Josiah B. Scovill.	149 25
Birmingham, Conn., to const. Rev.		Camden, N. Y., Cong. Ch.	15 49
Zachariah Eddy L. M.	30 00	Central Village, N. Y., a Friend.	5 00
Bloomfield, N. J.	51 83	Charlestown, Mass., Winthrop Ch. for	
Boston, Mass., Wm. Ropes.	500 00	permanent fund of Iowa Coll.	348 76
For Wabash College, viz.:		Charlton, Mass., (a balance).	7 00
Mt. Vernon Ch.	237 00	Chelesea, Mass., Chestnut st. Ch.	55 29
Winter st. Ch.	58 52	Clinton, Ct., Benev. Ass. Cong. Ch.	10 00
Salem Ch., of which \$30 by G. S.		Clinton, Mass.	51 97
Low to const. Rev. George W.		Concord, N. H., 1st Church.	18 72
Field L. M.	61 94	South.	15 00
Pine st. Ch. and Soc.	36 40	Conway, Mass., 1st Cong. Soc.	46 19
G. Edwards.	3 00	Cortland, N. Y., Miss A.	2 25
		Darien, Conn., Cong. Ch.	20 00
Shawmut Ch. and Soc.	39 40	Deerfield, Mass., South Ch.	10 00
Maverick Ch. and Soc., E. B., of	48 00	East Windsor, Conn., 1st Ch.	22 30
which \$2 50 on Alexander's note	65 33	East Woodstock, Conn., to const. Rev.	
Essex st. Ch. and Soc., of which		E. H. Platt L. M.	31 84
\$30 by Hon. R. Choate, by which		Ellington, Conn.	30 00
he is const. a L. M.	367 00	Enfield, Mass., Benevolent Soc.	100 00
Bowdoin st. Ch. and Soc.	40 00	Enosburg, Vt., Dea. George Adams.	5 09
Old South Ch. and Soc., in part.	20 00	Essex, Mass.	33 76
Park st. Ch., for Beloit College,		Essex Co., Mass., two Friends.	101 00
E. Lawson, \$100; J. Parker,		Exeter, N. H., 1st Ch.	13 03
\$100; E. Vonnaworth, \$50; L.		2d Ch.	20 15
Dana, \$50; Rev. A. L. Stone,		Fairhaven, Mass.	25 00
\$50; E. and H. O. Briggs, \$50;		Fairfield, Conn., 1st Ch.	35 00
J. C. Studley, \$50; F. Batch-		Farmington, Conn., 1st Ch.	27 00
elor, \$50; Miss J. Palmer, \$50;		Fitchburg, Mass., Calvinistic Cong.	
Miss S. Palmer, \$30; others in		Ch. and Soc.	33 73
Park st. Ch. and coll'n, \$478.	1058 00	Trinitarian.	5 50
Bradford, Mass.	61 50	Frammingham, Mass.	43 60
Brattleboro', Vt., of which \$100 for		Franklin, Mass., to const. Rev. Samuel	
permanent fund of Iowa Col-		Hunt L. M.	41 60
lege.	172 05	Gardner, Mass., 1st Ch.	19 00
Bridgeport, Conn., 1st Cong. Ch.	40 35	2d Ch.	10 25
Brimfield, Mass., in part.	23 00		4 12
Broadbrook, Conn.	12 00	Georgetown, Mass.	27 45
Brookline, Mass.	71 22	Goshen, Conn.	20 00

Grafton, Mass.	30 0	\$30 to const. Rev. T. Dwight	
Greenfield, Mass., 1st Ch.	20 00	Hunt L. M.	57 00
2d Church.	20 00	Centre Cong. Ch.	11 00
Green Farms, Mass., Individuals.	8 00	Methun, Mass., Cong. Ch. and Soc. .	15 00
Greenwich, Conn., 2d Cong. Ch.	101 77	Milford, Conn., 1st Ch.	30 00
G. A. Palmer, on perm't scholar-		2d Ch., in full to const. Rev. W. C.	
ship in Wabash College.	50 00	Scotfield L. M.	23 92
Groton, Mass.	26 36	Monroe, Conn., Cong. Ch., in part to	
Groveland, Mass., Orth's Ch. and Soc.	9 00	const. Rev. Lewis M. Shep-	
Gulford, Conn., 1st Ch., to const. Rev.		pard L. M.	24 75
Henry Wickes L. M.	30 00	Morristown, N. J., J. R. Church	5 00
Hadley, Mass., Gen. Benev. Soc., 3d Ch.	28 00	Mount Carmel, Conn., of which \$30	
Hampden Co., Mass., Benev. Ass.		const. Rev. D. H. Thayer L. M.	32 50
Chilcopee, 1st Ch.	15 49	Mystic Bridge, Conn., two individuals	2 00
Chilcopee, 2d Ch.	7 00	Nantucket, Mass.	20 89
Chilcopee, 3d Ch.	8 75	Nashua, N. H., balance of legacy of	
West Springfield.	25 63	Rev. J. M. Ellis.	1885 48
Springfield, 1st Ch.	12 97	New Bedford, Mass., North Ch. and	
Huntington, 2d Ch.	5 11	Soc.	50 00
Westfield, 1st Ch.	27 00	Newbury, Mass.	28 12
Monson.	25 00	Newburyport, Mass., Believile Ch., of	
	126 95	which \$30 to const. Josiah L.	
Less uncurrent bills in the		Hale, Esq. L. M.	60 50
hands of Treasurer	38 83	Whitefield Ch., of which \$30 by	
	88 12	Miss Hannah French, to const.	
Hartford, Conn., North Ch.	49 25	herself a L. M.	58 25
South Ch.	36 00	North Ch., of which \$100 by Capt.	
Pearl st. Ch., T. Smith, to const.		N. Smith and \$30 by Miss B. F.	
Rev. S. Bournell L. M., \$25;		Bannister, to const. Miss Mary	
A. W. B., \$10; J. B. H., \$15;		E. Dimmick a L. M.	162 50
E. E., \$10; J. E., \$10; R. M.		New Fairfield, Conn.	27 96
\$15; N. R., \$10; N. E., \$10;		New Hartford, N. Y., Centre Ch.	9 00
collection, \$36 50.	141 50	North Ch.	20 10
Central Ch., T. S. Williams, \$200;		Presb. Ch.	8 58
J. Trumbull, \$50; others, \$133,		New Haven, Conn., Centre Ch., for	
for permanent fund of Beloit		permanent fund of Beloit Coll.,	
Coll.	383 00	Mrs. A. Salisbury, \$100; Henry	
Lucius Barbour, for permanent		White, \$50; Mr. and Mrs. D. C.	
fund Illinois Coll.	250 00	Collins, \$50; others, \$219.	419 00
Harrington, Ct., Cong. Ch. (a balance)	3 00	Centre Ch. J. W. Hotchkiss, \$10;	
Hatfield, Mass., Cong. Ch. and Soc. .	55 00	E. B. Foote, \$3.	13 00
Harvard, Mass.	58 00	North Ch., F. Bishop, \$20; W.	
Haverhill, N. H.	25 00	Southworth, \$10; E. South-	
Haverhill, Mass., Centre Ch.	72 55	worth, \$10; E. Cowles, \$10;	
Haverhill West, Mass., collection, \$15;		Misses Maltby, \$10; Miss C. B.	
a Friend, to const. Rev. Asa		Merwin, \$30; others, \$78.	141 00
Farrell L. M. \$30.	45 00	Officers of Yale College.	58 00
Henniker, N. H., in full, to const.		Chapel st. Ch.	23 48
A. D. L. F. Conner L. M.; H.		South Ch., G. Hallock.	10 00
Childs, \$5; A. D. L. F. Conner,		Howe st. Ch.	20 00
\$10.	15 00	James Fellows, \$25; Mrs. H. P.	
Hinesdale, N. H.	7 00	Peck, \$20.	45 00
Holland Patent, N. Y., Presb. Ch.	15 02	Individuals in Dr. Cleveland's Ch.	12 00
Holliston, Mass.	51 27	New Preston, Conn., Ch. in Waure-	
Homer, N. Y., Cong. Ch., of which		mang.	15 50
\$30 const. Rev. J. Addison Priest		Hill.	5 25
L. M.	70 71	New York City, Mercer st. Ch., for	
Miss's Asen, Cortland Academy. .	11 84	perm't. fund of Wabash Coll., W.	
Huntingdon, Conn., Cong. Ch.	10 00	G. Bull, M. Allison, each \$100;	
Keene, N. H.	30 00	B. F. Butler, J. B. Sheffield, S. A.	
Kensington, Conn., a Friend.	4 00	Sherffelin, each \$50; N. White,	
Lancaster, Mass.	6 00	W. King, J. L. Moran, W. A.	
Laurence, Mass., Lawrence st. Ch.	37 00	Butler, J. B. De Forrest, J. A.	
Lowell, Mass., John st. Ch.	21 18	Phelps, F. R. Fowler, Mrs. M. O.	
Lyme, N. H.	48 25	Roberts, Mrs. A. Bronson, each	
Manchester, Mass.	15 60	\$25; W. W. Chester, G. S.	
Manchester, N. H.	18 25	Leeds, each \$20; others, \$70.	685 00
Marblehead, Mass.	77 00	Fourteenth st. Ch., for permanent	
Miss H. Hooper.	10 00	fund of Beloit College, W. E.	
Marlboro', Mass.	35 00	Dodge, \$500; E. C. Chapin,	
Mason Village, N. H., to const. Rev.		\$200; W. A. Ransom, \$100; W.	
S. J. Austin L. M.	30 00	A. Booth, 100; E. Hoadley, \$50;	
Massachusetts, a Friend.	5 00	B. W. Merriam, \$50; Brothers	
Medford, Mass., Mystic Ch.	14 00	Arnon, \$50; O. D. Munn, \$50;	
Meriden, Conn., Cong. Ch., of which		S. H. Wales, \$50; S. Cutler,	
		\$50; W. F. Booth, \$50; W. J.	

Burrill, \$100; M. K. Jessup, \$100; others, \$117.....	1567 00	temporary scholarship in Wabash College.....	101 00
Church of the Puritans, for permanent fund of Beloit College, H. T. Morgan, \$100; S. B. Hunt, \$50; others, \$186 50.....	336 50	A balance.....	23 00
Edward Crary.....	25 00	St. Johnsbury, Vt., North Ch.....	58 50
A. S. Marvin, for German Evang. Mo. College.....	50 00	South Ch.....	25 00
Shiers and Oliver.....	30 00	Salem, Mass., Tabernacle Ch.....	51 00
Northampton, Mass., 1st Church.....	48 65	P. English, by Rev. D. Oliphant.....	9 00
Edwards Ch., of which \$30 to const. Dea. Wm. H. Stoddard L. M.....	47 18	Saybrook, Conn., 1st Ch. collection.....	28 00
In full, to const. Rev. John Dinmore L. M.....	9 75	Scituate, Mass., 1st Trin. Cong. Ch.....	4 50
North Andover, Mass.....	15 14	Sharon, Mass., coll. in Cong. Ch.....	20 74
North Brookfield, Mass., 1st Ch., of which \$30 to const. Levi Adams L. M.....	50 00	Sheffield, Mass., Rev. J. Bradford.....	10 00
North Cornwall, Conn.....	17 24	Shelburne Falls, Mass.....	35 00
North Woodstock, Conn.....	23 90	Shelburne, Mass.....	12 90
Norwalk, Conn., 1st Ch.....	86 10	Sherman, Conn., Cong. Ch. in part to const. Rev. Mr. Cone L. M.....	22 00
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Norwich, Conn., 2d Ch., for Beloit Coll., Wm. Williams, \$50; Mrs. H. P. Williams, \$50; others, \$90 3d Ch., W. A. Buckingham, \$100; C. B. Rogers, \$50 others, \$79 50 W. P. Green, \$50; C. Osgood, \$25 Orange, N. J., 1st Presb. Ch.....	190 00 229 50 75 00 53 00	South Hampton, Mass., Cong. Ch.....	27 22
2d Pres. Ch., of which \$81 in full of \$400, for Crowell scholarship in Wabash College.....	87 51	South Berwick, Me.....	46 10
Oswego, N. Y., H. Murray, Esq., to const. himself L. M.....	30 00	Southboro', Mass.....	21 03
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Phillipston, Mass.....	10 00	South Woodstock, Conn.....	11 00
Pittsfield, Mass., 1st Cong. Ch. & Soc.....	53 24	Springfield, Vt.....	33 19
Platow, N. H.....	6 00	Stagford, Ct., 1st Cong. Ch.....	45 56
Plymouth, Conn., E. Langdon, in part to const. George Langdon L. M., \$10; collections, \$19 63.....	29 63	Stosham, Mass.....	16 00
Plymouth Hollow.....	21 00	Stonington, Conn., Cong. Ch.....	49 00
Pomfret, Conn., of which \$30 to const. L. Williams, M. D., L. M.....	45 00	Sudbury, Mass.....	17 82
Portland, Me., High st. Ch. and Soc.....	34 00	Suffield, Conn., to const. Rev. John R. Miller L. M.....	32 00
Princeton, Mass.....	18 26	Sutton, Mass.....	20 00
Providence, R. I., for Illinois College, A. C. Barstow, Abner Gay, Jr., L. P. Child, H. N. Elater, E. Carrington, Elisha Dyer, each \$30; M. B. Ives, R. H. Ives, Benj. White, and David Andrews, each \$15.....	240 00	Templeton, Mass., Ch. of Rev. L. Sabin.....	18 60
High st. Ch. collection.....	36 58	Tewksbury, Mass., Cong. Ch.....	25 62
Putnam, Conn., individuals.....	6 25	Thetford, Vt.....	18 11
Putney, Vt.....	3 00	Thompson, Conn., 1st Ch.....	17 52
Randolph, Mass.....	22 00	Torrington, Conn.....	4 09
Randolph, East, Mass.....	5 20	Townsend, Mass.....	31 00
Reading, Mass., Old South Ch.....	31 00	Vernon, Conn., Cong. Ch.....	42 87
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1st Ch. and Soc.....	24 00	Waterbury, Conn., 1st Ch.....	28 88
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		West Bloomfield, N. J.....	9 78
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		1st Ch., to const. Rev. Charles D. Herbert a L. M.....	35 25
		West Newton, Mass.....	42 27
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		Wilmington, Mass.....	17 00
		Winchester, Mass.....	61 25
		Winchester, N. H.....	20 70
		Windham, N. H.....	8 36
		Winsted, Conn., 2d Ch.....	10 41
		Worcester, Mass., Old South Ch.....	36 53
		Wrentham, Mass., 1st Cong. Ch.....	18 00
			\$18,007 55

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 Merrill, Washington, Methuen, Mass.
 Merwin, Rev. S. J. M., Southport, Ct.
 Miles, Rev. James B., Charlestown, Mass.
 Miller, Rev. Jacob G., Harwinton, Ct.
 Miller, Rev. John R., Suffield, Ct.
 Mills, Rev. Henry, Graubly, Mass.
 Milmore, Dea. And'w., Newburyport, Mass.
 Moen, Philip N., Worcester, Mass.
 Moore, Rev. George, Andover, Mass.
 Moore, Rev. James D., Clinton, Ct.
 Mordough, Rev. James, Hamilton, Mass.
 Morong, Rev. Thomas, Iowa City, Io.
 Morse, Rev. Jason, Brimfield, Mass.
 Mowry, Richard D., Uxbridge, Mass.
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 Nash, Dea. Daniel H., Norwalk, Ct.
 Nason, Rev. Elias, Natick, Mass.
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 *Newhall, Rev. G. H., Walpole, Mass.
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 Northrup, Rev. B. F., Griswold, Ct.
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 Packard, Rev. Levi, Woonsocket, R. I.
 Page, Rev. Benjamin S., North Haven, Ct.
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 Paine, Dea. L., East Randolph, Mass.
 Palmer, G. E., M. D., Stonington, Ct.
 Park, Rev. Calvin E., West Buxford, Mass.
 Parker, Rev. H. W., New Bedford, " "
 Parker, Harrison, Winchester, " "
 Parker, Rev. Henry E., Concord, N. H.
 Parsons, Rev. B. F., Dover, N. H.
 Parsons, Rev. Isaac, East Haddam, Ct.
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 Peck, George O., " "
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 Phillips, Rev. John C., Methuen, Mass.
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 Pickett, Rev. Aaron, Sandisfield, Mass.
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 Pierson, Rev. Job, Pittsford, " "
 Pierson, William, M. D., Orange, N. J.
 Pierson, Miss Catharine H., Richmond, Mass.
 Pierson, Miss Elizabeth, " "
 Pike, Rev. John, Rowley, " "
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 Pinneo, Mrs. Eliza L., " "
 Pinneo, Timothy S., M. D., Cincinnati, Ohio.
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 Plunket, Charles H., Hinsdale, Mass.
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 Poor, Mrs. Susan B., " "
 Poor, Miss Mary A., " "
 Poor, Alfred, Groveland, Mass.
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 Porter, P. H., Newark, N. J.
 Porter, Dea. John, Townsend, Mass.
 Powers, Rev. Dennis, South Abington, Mass.
 Pratt, Rev. Edward H., East Woodstock, Ct.
 Prentiss, Rev. George L., D. D., N. Y. City.
 Price, Daniel, Newark, N. J.
 Price, Mrs. Charity, " "
 Priest, Rev. J. Addison, Homer, N. Y.
 Prince, Rev. John M., Georgetown, Mass.
 Proctor, Charles, M. D., Rowley, Mass.
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 *Reed, Mrs. William, Marblehead, Mass.
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 Reid, Rev. Lewis H., Fayetteville, N. Y.
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 Richards, Rev. J. W., Easton, Pa.
 Richardson, William F., Boston, Mass.
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 Robbins, Dea. Richard A., Wethersfield, Ct.
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 Robinson, Mrs. Clara, "
 Rodman, Rev. Daniel S., Stonington, Ct.
 Rogers, Rev. Stephen, Westmoreland, N. H.
 Rockwell, Rev. Samuel, New Britain, Ct.
 Ropes, Rev. William Ladd, Wrentham, Mass.
 Ropes, William, Boston, Mass.
 Ropes, Joseph S., "
 Rosette, Walter K., Brooklyn, N. Y.
 Rowe, Rev. Elihu T., Meriden, N. H.
 Russell, Rev. Ezekiel, East Randolph, Mass.
 Russell, Rev. William, New Ipswich, N. H.
 Sabin, Mrs. Mary, Fitzwilliam, N. H.
 Sabin, Rev. Lewis, Templeton, Mass.
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 Salisbury, Mrs. Abby, "
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 Sanford, Rev. W. H., Boylston Centre, "
 Savage, Rev. William T., Franklin, N. H.
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 Scovill, Oliver P., Lewiston, N. Y.
 Schermerhorn, Jacob M., Homer, N. Y.
 Scudder, M. S., Grantville, Mass.
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 Sessions, Rev. A. J., Melrose, Mass.
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 Sheldon, Mrs. Sarah H., "
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 *Shepard, Rev. Samuel N., Madison, Ct.
 Sherman, Rev. Charles S., Naugatuck, Ct.
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 *Sikes, Rev. Oren, Bedford, Mass.
 Simons, Alvan, South Boston, Mass.
 Southgate, Rev. Robert, Ipswich, Mass.
 Southworth, Edward, West Springfield, Mass.
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 Smith, Capt. Nathaniel, Newburyport, Mass.
 Smith, Mrs. Maria E., Mason Village, N. H.
 Smith, Rev. Albert, Godfrey, Ill.
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 Smith, James O., Middletown, Ct.
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 Smith, Rev. Joseph Few, D. D., Newark, N. J.
 Smith, Rev. Matson Meier, Brookline, Mass.
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 Spaulding, Rev. S. J., Newburyport, Mass.
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 Taylor, Rev. Jeremiah, Wrenham, "
 Taylor, Mrs. Elizabeth, "
 *Taylor, Rev. Oliver A., Manchester, "
 Taylor, Mrs. Mary, "
 Taylor, Rev. Latthrop, Francistown, N. H.
 Talcott, Horace W., Vernon, Ct.
 Tenney, Rev. Erdix, Lyme, N. H.
 *Tenney, Hon. John, Methuen, Mass.
 Tenney, Rev. Leonard, Jaffrey, N. H.
 Terry, Rev. J. P., South Weymouth, Mass.
 Terry, Henry, Plymouth, Ct.
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 Thatcher, Isalah C., Middleboro', Mass.
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 Thompson, Rev. Augustus C., Roxbury, Mass.
 Thompson, Rev. G. W., Dracut, "
 Thompson, Rev. L., West Amesbury, "
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 Whitcomb, Miss Abby, " "
 Whitcomb, Miss Ellen M., " "
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 Whiting, Rev. Lyman, Portsmouth, N. H.
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 Woodman, Thomas P., Lowell, "
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Evangelical Churches in the North-West.

From "The Home Missionary," May, 1857.

We publish in the Miscellany for this month tables giving some religious statistics of the North-Western States. They do not profess to be complete, but are confined to the five leading Evangelical denominations. They have been carefully made up from original sources, and are believed to be as correct as are the data on which they are based. Perfect accuracy cannot be claimed for any attainable statistics of this kind; but we can, nevertheless, come sufficiently near, to answer some important practical purposes.

We have endeavored in these tables, not only to give the number of churches and of communicants connected with each of the above-mentioned denominations, in this interesting and important part of our country, but also to convey an idea of the *strength* of their churches, so far as that is dependent upon numbers. Accordingly, in the second column will be found the number of churches reported as containing two hundred communicants, or more; in the third column, those containing as many as one hundred, but less than two hundred; in the fourth, those having fifty, but not a hundred; in the fifth, those having twenty-five, but not fifty; in the sixth, those having less than twenty-five. All churches with more than two hundred members, and many of the next class, may be viewed as, relatively, strong churches. Those with less than one hundred are ordinarily possessed of but moderate ability. Those which do not number fifty members must be accounted weak; and those falling below twenty-five—with many, indeed, that rise above that point—are very weak.*

IOWA.	Not reporting.	No. having 200 members or over.	Do. 100, but not 200.	Do. 50, but not 100.	Do. 25, but not 50.	Do. less than 25.	Total No. reporting.	No. of Members.
Methodist Churches.....	8	48	64	94	5	8	144	94,188
Baptist Churches.....	0	1	6	29	45	45	124	5,306
Presbyterian Chhs., O. S.....	0	1	6	18	25	81	76	8,957
Presbyterian Chhs., N. S.....	1	0	1	5	11	23	39	1,175
Congregational Churches.....	4	1	4	10	31	51	87	2,943
Coöperative Churches.....	5	1	5	15	33	78	136	4,117
Puritan and Presb. Family.....	5	3	11	28	57	104	203	7,404
Totals.....	8	51	81	81	105	159	470	86,798

* Note.—"Coöperative Churches" named in the tables, embrace the New School Presbyterian and Congregational; "Puritan and Presb. Family," O. S. and N. S. Presbyterian and Congregational; "Convention Churches," those in connection with the Wisconsin Convention, including N. S. Presbyterian and Congregational.

WISCONSIN.	Not reporting.	No. having 200 members or over.	Do. 100, but not 200.	Do. 50, but not 100.	Do. 25, but not 50.	Do. less than 25.	Total No. reporting.	No. of Members.
Methodist Churches.....	10	6	37	57	21	14	135	11,511
Baptist Churches.....	5	0	10	31	47	50	123	5,154
Presbyterian Chh., O. S.....	1	0	0	8	19	14	34	1,053
Presbyterian Chh., N. S.....	0	0	1	8	4	8	16	543
Convention Churches.....	17	3	9	33	37	44	135	6,169
Coöperative Churches.....	17	3	10	35	41	52	141	6,713
Puritan and Presb. Family.....	18	3	10	43	53	66	175	7,900
Totals.....	83	9	57	121	121	130	433	24,465
ILLINOIS.]								
Methodist Churches.....	7	118	140	30	29	19	333	53,339
Baptist Churches.....	0	9	48	93	99	80	329	24,632
Presbyterian Chh., O. S.....	4	3	14	35	57	58	166	7,604
Presbyterian Chh., N. S.....	3	9	11	19	39	51	122	7,130
Congregational Churches.....	20	3	23	33	30	23	115	7,096
Coöperative Churches.....	23	11	34	51	69	79	244	14,833
Puritan and Presb. Family.....	27	13	43	66	126	137	410	22,423
Totals.....	84	135	236	258	254	236	1,119	105,464
INDIANA.								
Methodist Churches.....	4	161	127	30	7	3	323	67,090
Baptist Churches.....	0	3	54	135	171	123	491	24,632
Presbyterian Chh., O. S.....	5	4	20	59	61	48	193	10,812
Presbyterian Chh., N. S.....	1	3	7	34	35	35	125	6,703
Congregational Churches.....	5	1	0	5	5	5	16	304
Coöperative Churches.....	6	3	7	39	40	60	149	7,506
Puritan and Presb. Family.....	11	7	27	93	101	103	341	17,313
Totals.....	15	171	208	268	279	239	1,100	109,530
OHIO.								
Methodist Churches.....	3	150	33	33	15	4	233	32,333
Baptist Churches.....	0	15	43	143	161	123	439	23,000
Presbyterian Chh., O. S.....	50	22	62	114	113	32	393	27,737
Presbyterian Chh., N. S.....	3	9	33	34	64	49	212	13,763
Congregational Chh.....	34	5	23	73	62	25	187	12,323
Coöperative Churches.....	43	14	36	123	123	74	400	23,373
Puritan and Presb. Family.....	93	33	113	243	241	123	733	54,313
Totals.....	94	201	249	430	418	258	1,540	151,531
MICHIGAN.								
Methodist Churches.....	5	23	73	44	17	9	164	19,439
Baptist Churches.....	21	4	31	42	50	31	149	3,323
Presbyterian Chh., O. S.....	0	0	0	3	4	7	14	331
Presbyterian Chh., N. S.....	2	7	16	36	21	15	65	6,039
Congregational Churches.....	1	3	11	23	31	42	109	5,439
Coöperative Churches.....	3	10	27	43	52	57	194	11,513
Puritan and Presb. Family.....	3	10	27	31	33	34	203	13,033
Totals.....	30	33	130	137	123	104	530	49,373

* Estimated.

TABLE OF TOTALS.

	Not reporting.	No. having 100, or over.	Do. 100, but not 200.	Do. 20, but not 100.	Do. 25, but not 50.	Do. less than 25.	No. of Churches reporting.	Total No. of Members.	Average No. in each Church reporting.
Congregational Churches...	61	15	70	178	166	195	699	85,997	56
Presb. Churches, N. S.	15	27	69	158	176	900	615	38,954	57
Coöperative Churches.....	94	49	139	316	399	895	1,254	71,958	57
Presb. Churches, O. S.	60	29	109	289	272	210	845	50,519	60
Puritan and Presb. Family.	156	71	241	543	684	605	2,099	121,773	58
Methodist Churches.....	31	490	528	371	94	52	1,480	249,350	175
Baptist Churches.....	48	39	187	461	571	457	1,708	94,689	57
Totals.....	285	598	951	1,980	1,399	1,114	5,287	462,370	89

For the sake of comparison, we add a statement of the

CONGREGATIONAL CHURCHES IN MASS., 1856.

	2	107	170	123	68	11	475	63,681	145
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AN ARGUMENT FOR CHRISTIAN COLLEGES. 7

AN ADDRESS

DELIVERED IN BOSTON, MASS., MAY, 1857,

IN BEHALF OF THE

Society for the Promotion of Collegiate and
Theological Education at the West;

AND REPEATED

AT THE FOURTEENTH ANNIVERSARY, IN NEW YORK CITY,
OCTOBER 27, 1857.

BY

HENRY B. SMITH,

PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK.

NEW YORK:
JOHN F. TROW, PRINTER, 377 & 379 BROADWAY,
CORNER OF WHITE STREET.
1857.

"Voted—That the thanks of the Board be presented to Professor HENRY B. SMITH, D. D., for his Address delivered before the Society last evening, and that a copy be requested for publication."

An extract from the Minutes of the Proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting, in New York City, October 28, 1857.

RAY PALMER, *Secretary.*

AN ARGUMENT FOR CHRISTIAN COLLEGES.

IF asked what nations have exerted the widest historical influence, every scholar would reply,—the Hebrew, the Greek, and the Roman. These three have been universal teachers. Jerusalem, Athens and Rome have moulded the culture of the human race. From Jerusalem came the elements of our faith ; from Athens the seeds of philosophy and the ideal in art ; while Roman law, the Roman language and Roman municipal institutions are at the root of a large part of modern legislation. Judea still speaks to us in the name of religion, Athens yet inspires our classic culture, while Rome is the enduring type of the state and its laws.

And thus are these three ancient cities the abiding symbols of the three vital interests of every people that is either great, or aspiring after greatness,—that is, of religion, of civil government, and of education. The *Church*, the *State* and the *School* are the three permanent institutions of human society ; for they represent respectively our eternal welfare, our temporal well-being, and our training for both time and eternity. There is a Divine Kingdom ; there is a human society ; and there is the education of the successive generations for both. And no other institution can be ranked with these three,—*omne trinum perfectum*: for the useful arts help to build them up, while the æsthetic arts clothe them with beauty. The Church, the State and the School are paramount in value, dignity and necessity.

And the relation of these three to each other is at once apparent ; and in this relation we may see the true position and functions of Education. For education in its inmost sense and scope is but the process by which the successive generations of the race are trained in, and by, and for the State and the Church. Its function is like that of the sap in the tree. It carries the living and shaping forces through trunk, branch, twig, leaf and blossom to the ripened fruit ; it fits each new atom into its appointed place, as a living part of the growing whole. Society would die out, the state would die out, religion would die out, if it were not for this renovating sap. Education shapes the growing life of both State and Church.

Each nation, too, if it have a life of its own, has its own special work to do in education, in the way best befitting its character and destiny. As is its government, as is its faith, so must be its education. If it is a colony, it may imitate the parent state : if it is an independent people, then must its system of general culture be very much of and for itself. The Grecian education made Greeks ; Rome disciplined her citizens into Romans ; Prussia trains its children for a monarch who crowns himself ; the Czar of all the Russias makes, by education, his subjects faithful to the Greek Church and to himself, their and its head ; the present French university system fosters the love of a real imperialism and a nominal democracy ; the institutions of England are at work in making Englishmen ; and if America be not a province but a commonwealth, with its own part to play in the van of future history, then must American education be such as to prepare its youth for the highest and best destiny of the American people.

The Society for the Promotion of Collegiate and Theological Education at the West, the only institution of the kind in our country, has for its object to furnish such an education as we most need, especially in our Western States, where the demand so far outruns the supply. In pleading in its behalf, allow me, so far as the limits of the hour will permit, to attempt the elucidation of three connected propositions, which embody the main argument for the high plan this Society has in view. 1. That

the very Idea of Education among a Christian people demands the institution of Christian Colleges : 2. That the History of Education enforces the same demand : 3. That the Position and Necessities of the American people make the demand imperative.

I. Our first proposition is, That the very Idea of Education among a Christian people demands the institution of Christian Colleges.

What is Education ?

Man alone, of all animals, can be educated ; and hence man alone has the instinct of immortality. The end of a plant is to bear seed after its kind ; it can do no more. Animals provide for the future, but it is by a blind impulse, not seeing before and after ; when they seem to reason, it is rather by instinct and association than by logic ; we know not that they have either a moral or rational nature ; and it is quite certain that they cannot be trained in letters or ethics. But man, as a spiritual being, can ever grow in knowledge and in virtue. He has the idea of a moral law and order ; he knows that there is a God : and thus he has at once the possibility of culture and the aspiration for immortality. Because he is moral, he is not all mortal ; his very immortality gives him the fear, when not the hope, of immortality. His destiny is not to be estimated by a calculation of leverage and blind forces, but by the possibilities of that which is moral and spiritual. He is not merely a means to an end ; in his own soul the highest of all ends can be realized, since he can live for holiness, and not for happiness alone ; since he can find the metes and bounds of his own being only in glorifying God and enjoying him forever. Even Aristotle teaches us "that man's chief good is an energy of the soul with respect to virtue ;" and Christian ethics makes love to all that is according to its real value to be the supreme law,—a love which has ultimate respect to holiness and not to happiness. To fit man for that end, to make each human being thus harmonious with the whole, is the paramount object and problem of education. Its necessity springs from the fact, that the human race is a succession of generations ; nature prompts to it by the instincts of parental love and filial reverence ; society must care for it, if society is to grow.

Society is bound to take each helpless child, and make him part and parcel of the mighty whole ; incorporate him into the State, through a knowledge of its functions, and train him for the Church as the realm of redemption.

Or, in other words, education is that process by which each mature generation fits its children to be its successors in the grand development of human life and destiny. It is the process of transmitting what the past has garnered and what the present possesses, so that it may fertilize and make the future. The soil must be enriched by the debris of the past, and be cultivated by the patient husbandry of to-day, if it is to bear an abundant harvest.

"The Past and Future are the wings,
 "On whose support, harmoniously conjoined,
 "Moves the great spirit of human knowledge."

Each new human being is to be worked into the advancing destiny of humanity, as the skilful loom weaves the woof into the warp ; if the warp be the lines of destiny, the woof is made up of the threads of our lives ; and education is the loom. Education is the giving to a new and rising generation whatever the old has got of value and of power ; its arts and art ; its literature and philosophy ; its whole culture, and above all, its morality and its religion, transmitting these, like a sacred torch, from sire to son. Each generation is here both a creditor and a debtor ; a creditor to the past, for what it has received, a debtor to the future for what that is to be and become ; it can square the account with the past only by educating for the future ; and alas, for that generation which does not carry a larger balance to its sons than it received from its fathers ; for then it has lived in vain as to its highest functions and duties. Each human generation, because it is a living growth, and not a dead machine, because the law of growth is its vital law, owes to its youth the highest and best culture it can possibly confer. It must educate its children for the State and the Church, if it is to be honored by the State, or blessed of the Church.

This matter of education, then, has a wide scope. It begins

in the domestic circle, prompted by that parental instinct which is stronger than reason, guided by that maternal love which is stronger than death, which gives tone to each word, and where every look teaches unconsciously ; and they who would abolish the family, cut off the very roots of a healthful culture of the race. Boys and girls, too, are teaching each other at home and abroad, in the school and in the street. The social circle educates by its manners, its fashions, its discourse. The pulpit is a teacher from Sunday to Sunday ; the lecture diffuses knowledge ; the morning or evening journal helps on this business of education so consciously, that it has even been gravely proposed that we should cease to buy Milton and Shakespeare, and take instead a daily newspaper, just as if the rill would not dry up when the fountains are neglected. The State, too, by its institutions of all grades, from the public school to the university, is bound to educate its children for itself ; nor can it exist as a permanent power unless it does this liberally. Whenever the general education of its youth can be taken from the State, and engrossed by other instrumentalities, then the State is becoming secondary, and these other institutions primary and predominant. To say that the State may not, must not, educate, and educate all, is to say that the State is succumbing before some other power. For, that which educates the young holds the future in its grasp ; it has got the germ, and how shall it not have the ripened fruit ! And the Church, too, must be an educational, as well as a missionary institute, if the Church is to be perpetuated. If its lively oracles are to be handed down as a living blessing, if its truths are to make the future glorious as they have made the past luminous, if it is to redeem mankind, according to its mighty promise and power, this can only be through a thorough Christian culture, so applied and enlarged as to meet our present wants, and call forth all the hidden, reserved energies of the faith for its largest, loftiest triumphs. When our Saviour's touching appeal, "*Suffer little children to come unto me,*" is thoroughly applied, then may his Church look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Christianity demands

intelligence ; faith itself is a clear vision ; and without the open eye there were no wisdom to the open heart and the open head.

And through such education, applied by all these instrumentalities, what marvels are wrought ! so great, that many thoughtful minds have even said, that culture, and not nature, makes all the diversities of capacity and character. This opinion, though false to what is innate, is a homage to civilization. A heathen sage tells us, that the difference between the cultivated and the unlearned, is as that between the living and the dead. Man comes into being the most helpless of animals, and acquires dominion over all others ; he subjugates and transforms the outward world ; he brings to the light of day the secrets hidden in the womb of nature, extorting them by the exorcism of science ; the powers of the earth and the air and the deep are summoned at his bidding ; the winds and the lightning oft do his behest ; from the shapeless marble and coarse pigments he creates the ideals of form and grace, and causes the rude air to vibrate with delight in melodies such as nature never uttered ; he reconstructs the fair order of the Kosmos ; he maps out the stars by name, foretelling their coming and their going ; he builds cities, and guides the destinies of states ; his own life he knows as a part of the biography of an undying race ; he abides not with the limits of microscopic or of telescopic vision, but reaches forth to the unseen and the eternal, knowing that immensity is the reality of space, and that all time is embosomed in a boundless eternity ; and that above all space and beyond all time, there is One enthroned who alone is great, alone is perfect ; and that the measure of his own being is completed only in living for Him, and for His eternal kingdom, begun here, and to end—never, never ! And to give to man such power and dominion, to transform the infant of a day into the perfected manhood of the scholar, the artist, the statesman and the Christian, this belongs to the instrumentality of education. Compare the Sacæ of Bokhara in the first century with the Englishmen of England in the nineteenth, a Hengist and Horsa of the fifth century (if these be indeed the names of men, and not rather of the horses painted on the invading ensigns of the hosts that then

ravaged Britain,) with a Wycliffe, Newton, Bacon, Shakespeare, Cromwell, Jeremy Taylor, and Arkwright—all of strict Anglican descent ; the rude Celt with the polished Frenchman ; the children of the nomadic Arab with the bright assemblage in a Sabbath-school, singing their hymns of sweet accord ; or even the vagrants of our streets and lanes with the intelligent, ardent classes in the public schools of Boston, St. Louis, or New York ! What has wrought this magical change in those of like lineage, and, it may well be, of like native capacities ; what but the power of education ! And how has it wrought such marvels ? What have been its means ? The modern, well-appointed school-house, seats, tables, carefully prepared text-books, the blackboard, and what have been called the two main implements of education, chalk and kindness, have doubtless done much ; these have given the form and methods. But in what is the substance of this education, the reality and promise of this change ? It is in the character formed ; the principles inculcated ; the preparation of these children not only for action, but for right action, not merely to live for themselves, but for others, even for the highest welfare of society, to be aids and helpers in carrying on the race toward its best end and issue. And if the education has not done this, it has failed in its paramount and vital object.

We have thus spoken of education as a transmitting, and also as a transforming power, for it is both. According to its true idea, then, it is to transmit the best and highest culture, and thus to transform the child into the man fitted for right action. Accordingly, all education must have two main ends in view as to each youth : the one having respect to his individual development or culture ; and the other having respect to the society, for and by which the education is conducted ; and these ends are correlative and mutually necessary. Education is indeed the training of the individual ; but—for what ? It is the development of the individual capacities ; but—by what ? It is *for* the future welfare of society, it is *by* all that is best and valuable in society. Hence all those theories which seem to restrict education to the bare discipline of the faculties, just let

slip the main inquiry, and test in a true theory. Some will have it, for example, that it is little matter what is learned, provided the powers of the mind are duly exercised. But these very powers cannot be exercised except by words, by thoughts, by books, by principles. Even in pure logic we cannot reason without having our premises. A boy cannot remember without remembering some fact or truth. It is utter thoughtlessness to pretend that the discipline of the powers is the main end. It is like the vague theories about progress, and development, which conveniently ignore the simple questions,—progress of what and to what?—development in what and for what? The soul of progress is in that which is made to progress; the essence of education is in that by which and for which the education is given. The real issue in the educational theories of the day is altogether outside of the inquiry,—whether education is, and is to be, a discipline of the powers: *that*, no one can deny; but to be content with that is just not to tell us whether our education is to be infidel or Christian.

Before pressing the question to this issue, however, what has been already said may aid us in estimating the comparative value of what is sometimes called self-education, in distinction from instruction in the regular schools of discipline. Gibbon has well said, "that every man who rises above the common level has received two educations; the first from his teacher, the second and more important from himself." Every man, no matter what his opportunities, must be also self-educated. And many, to their praise be it spoken, have made good the lack of early advantages to their own honor, and the benefit of mankind. But still, they must have had teachers; no nation, no person, ever yet spun its knowledge out of its own bowels. The teacher may have been only a dumb book, but it spoke to an eager eye. Schools and colleges simply aid, direct, give the best facilities, the *incitamenta animi*, save labor and blunders, do not make but guide the mind. Those who inveigh against colleges, because they have got along without them, would simply exalt their own limitations into a standard. The only possible apology for a man who talks against classical study is that he has never known its benefits.

Two or three scholars out of two or three hundred in our colleges may, perchance, be over nice in Greek and Latin prosody and accent ; but, surely, we have not yet, as a people, any too much of that culture, of that critical sagacity in using terms and epithets, of that measured diction, not monotonous but shapely, which the study of the classics is adapted to impart. There may not be enough of French and German, of physiology and æsthetics ; but we have not yet any remarkable surplus of that scholarship which makes the historian, the statesman, the poet, the philosopher, and the divine. Niebuhr, in one of his letters, exclaims : “ Oh ! how men would hug philology, if they did but know that it was to revel in the choicest haunts of by-gone times, weaving the warp and woof of life.”

But to return to the central inquiry as to the theory of education, we say, that from the very nature of the case, as is a man's theory about human nature and human destiny, so must be his theory about education, that is, if he is consistent. The chief conflicts about education, and the best education, centre just here. In the transforming process, *what* shall be *transmitted* ? By what and for what shall the discipline be guided and measured ? Education is a development ; by what and for what ? The answer to this inquiry must give the tone, spirit and aim to our institutions for education.

A man, for example, who believes that the highest functions of the race, its real divine image, are to be found in the subjugation of nature, the propagation of the kind, and social well-being will and must hold, that the acme of education is to be found in the study of the natural sciences, in the so-called positive philosophy which denies whatever is supernatural, and in preparation for the useful arts of life. All religious or theological teaching, and the higher spiritual philosophy, will not enter into his programme, but be left outside as an affair for the learned leisure or historical curiosity of anybody who has a fancy that way. Hence he would like to supplant the Greek language by conchology, the Latin by instruction in farming, and mental philosophy by anatomy. He would inculcate temperance, honor, honesty and good-will ; would have a text-book on the rights and duties of men in the

State ; but he would like to exclude religious instruction, particularly in all the specific facts and doctrines of Christianity. In morals and religion he would have only that taught in which everybody agrees. He would rather have young men study a good treatise on physiology than Butler's Analogy, Story on the Constitution than Paley's Evidences, and Combe's Phrenology than the New Testament. And in all this, he is only consistent with his radical theory about human nature and destiny.

Another, one it may be of the illuminati of the transcendental philosophy with pantheistic imaginings, will concede the need of a more spiritual culture, of some knowledge of the interior temple as well as of its five gateways, and of what the race has been doing for six thousand years, as well as of our own doings this year ; and he would add history, speculation, æsthetics, and other branches, provided all these can be so presented as to confound nature and spirit, divinity and humanity, ethics and physiology.

The controversy in our country between the respective claims of the Common School and of the College hinges, in part, as some discuss it, upon the major controversy between infidelity and Christianity. There are many who would not only banish all religion from the school and academy, but who would also be glad to undermine our whole collegiate system, because it is for the most part under Christian auspices. Not only is the Bible to be excluded from the common school to conciliate those who at any rate will hardly send their children thither ; not only would they have sacred learning banished from the high school ; but instead of the college, they would have other institutions in which the veriest minimum of classics, religion and philosophy is to be the maximum in these branches. Further, to aid this warfare against the colleges they are said to be aristocratic, to educate the sons of the rich in useless accomplishments ; forgetting that, as a general rule, while the rich have endowed, the poor have used these institutions. An American college is no more aristocratic than the light is aristocratic, or than the flower and fruit of a tree are aristocratic. But this popular complaint has a deeper ground than the fear of an aristocracy. For most of our colleges are conservative without bigotry, and not progressive at the ex-

pense of undervaluing all past example and wisdom ; they also give such learning in the higher spheres of thought as enables the student to detect the sophistry and shallowness of many a scheme for reform which were only the road to the ruin of all that is venerable in Church or State ; and, further, through God's blessing they have proved themselves able guardians and nurseries of the Christian faith, in opposition to that materializing or pantheistic infidelity, which would fain bring our higher learning under its own influence.

The real question, in point of fact, about our colleges, is a simple one : Shall the highest institutions in our land be the means of transmitting the highest fruits of human thought, and the blessed powers of the Christian faith ? Or, shall our whole educational system be given over to those whose view of human destiny is limited by man's temporal welfare ? The question is not so much whether the *classics* shall be taught ; the real question is, shall the Christian faith be handed down as an essential element and necessity of our future civilization. And Providence has so ordered it, that in this country, only through our collegiate institutions can Christianity be thus transmitted as the light and warmth of our highest culture.

The very idea of education, as a transmitting and transforming influence, demands then, we say, the institution and support of Christian Colleges ; for thus only can our best culture be made the ally of the Church ; thus alone can the Church be perpetuated as a part of our highest civilization.

II. Thus we are prepared to consider, more briefly, our second proposition, which was : That the History of Education, wherein are given the lessons of experience, enforces the same demand. The *history* of education has, in fact, been but a development of the *idea* of education : as is the idea, so has been the historic law.

Education through its whole history has been, in part, a series of attempts to master the best means of discipline ; but it has also ever had in view the main object of education, the transmission of the highest culture. Every people that has had an historical character and destiny has had institutions for educa-

tion commensurate with its influence, and adapted to its own needs. Every such people has made its highest truths and faith the very core of its instruction. And every Christian nation has not only made the Christian faith the crown of its education, but has been compelled to resort to colleges and universities to strengthen and perpetuate that faith. Such is the teaching of history, as we will try to exemplify in a rapid outline of the course and progress of education.

Not now to speak of the hoary Oriental systems, which have had no abiding influence, because neither of the three luminous ideas of Truth, Goodness or Beauty presided over their literature, look at Athens, the teacher of the nations, itself, as has been well said, "not so much a city as university."* From this small city, planted on the blue Aegean, went forth a power which subdued the East more completely than did the Macedonian phalanx, making the Greek tongue the language of culture through Asia Minor, Egypt, and even in the Imperial City; which brought the whole Roman Empire under its sway; which shaped the theology of Christian Alexandria, and which became anew a living influence at the epoch of the revival of letters, and is still essential to liberal learning all over the world. What has given this city such power and honor? Not its geography, not its republicanism, not its worship of the Beautiful, nor yet its philosophy alone; but, more than these, the shaping power of its education, thoroughly Greek, while all human; so symmetrical that they called it music, and so free that it was open to all comers from Scythia or Libya, from Rome or Syria. The student in the age of Pericles came thither, and lived in a beggarly way in its narrow streets and narrower houses; but as he passes through the city, his eye is arrested by the architecture of Calliocrates and the symmetry of the Parthenon; he enters the stately edifice, and is entranced by the forms of immortal grace sculptured by a Phidias or Praxiteles; he may hear recited the dramas of the lofty Sophocles, and the tragical Euripides, or the histories of an Herodotus and a Thucydides; he learns the force of human

* See J. H. Newman. *The Office and Work of the University*. London. 1856.

speech in the flowing eloquence of Isocrates and the thunder of Demosthenes ; at the Academy he may listen to Plato discoursing of the divine archetypes, and in the Lyceum to Aristotle dissecting the forms of logic, disclosing the organon of thought or unveiling the secrets of nature. And thus does Athens become to him the ideal of intellectual power, fashioning his own soul.

In Rome, from the nature of its government, education became more systematic ; the state provided for the teaching of the ancient *totum scibile*, the Trivium and Quadrivium,* in schools established in all the main provinces of the Empire ; though the substance of the learning was chiefly taken from the Greeks. In Rome itself was the beginning of a formal system, to be completed by the pupil at the age of twenty ; there were ten chairs for Latin grammar, as many for Greek ; three for Latin rhetoric, and five for Greek ; one for philosophy and two (or four) for Roman law. The system of education culminated in the study of jurisprudence ; for the State was to the Roman what Beauty was to the Greek.

The university proper had not yet come into being. The Museum of Alexandria, endowed by the munificence of the Ptolemies, was the first large attempt of a more comprehensive scope ; the impulse being given by Alexander, the friend of Aristotle, the lover of music and the arts. This Museum was regularly endowed ; it had large libraries, which, as Pliny says, first made man's genius into a republic,† one of 300,000 and another of 400,000 volumes ; the largest remained, answering to the Egyptian motto, "a hospital for sick souls," until the Saracen declared it fit only for the flames. Here taught Euclid the

* These designations were current through the Middle Ages, which reckoned seven subjects as belonging to the liberal arts : the first three, viz : grammar, arithmetic, and geometry, were taught in the elementary schools, and were termed the Trivium, and were hence sometimes called the *trivial* studies ; the other four, the Quadrivium, comprised music, astronomy, dialectics and rhetoric. These seven subjects of education are described in the well-known lines :

Gram. loquitur, Dial. verba docet, Rhet. verba colorat ;

Mus. canit, Arith. numerat, Geom. ponderat, Astron. collit astra.

† Qui primus, bibliothecam dicando, ingenia hominis rempublicam fecit.

mathematician, Hippocrates the astronomer, Aristarchus the critic. Here, too, as was fitting, was the first great school of Christian theology, animated by the influence of Hebrew learning, yet chiefly zealous for a union between philosophy and faith; struggling to overcome the heathen Gnosticism by a pure Christian insight; contending against the Greek philosophy and Jewish prejudice, and seeking to make Christianity paramount in speculation as well as in faith. This was the far-famed Catechetical school, founded by Pantaenus, but made illustrious by the adamantine Origen, the living personification of Oriental learning, eagerness and speculation. So many flocked to hear him here and at Cæsarea, that he says he had hardly time to breathe. Here first Christianity conquered in the realm of thought; here first philosophy learned to say that the cross of Christ is the marrow of wisdom. Here Greek and Roman learning was made to serve the Nazarene. And thus was the first stadium of Christianity, in its first great conflict with the Greek and Roman culture, safely passed through, and in part by means of a fitting education. Cathedral schools were also early formed for the training of priests; that of Iona, one of the Hebrides, on a simple model, has an imperishable fame in the annals of Christian culture and zeal.

The second stadium of Christian history is also made illustrious by its schools, those founded by the imperial Charlemagne. This period of man's history was introduced by the devastations of the vast barbarian irruptions, disintegrating the mighty Roman Empire. Hun, Goth, Vandal and Lombard passed, like a flood, from Asia over Europe, as if the very fountains of the race had been opened afresh, a human deluge, in which only the Roman bishop stood erect. Pagan Rome was whelmed. What power can shape this moral chaos into a moral kosmos? Charlemagne, in union with the Pope who crowned him, established throughout the new Western Empire schools of Christian learning on a wider scale than had hitherto been attempted. The Englishman, Alcuin, a disciple of the venerable Bede, was his counsellor. A seminary of theology was made obligatory in every diocese: grammar and public schools were inaugurated in each province. At

Paris, Pavia and Bologna were institutions of a higher order, open to all, for which in every land the best teachers were sought out. And thus was Charlemagne the regenerator of learning ; and thus was Christianity made triumphant over the barbaric hordes.

Charlemagne also meditated the plan of a university ; but the development of the university system was reserved for the third stage and conflict of Christianity, in the Mediæval Era. The Middle Ages are characterized by the power of their institutions, no less than by their corruptions in the simplicity of the faith. The contest between the Imperial and Papal powers is the heart of their history ; and through the universities the Papal power, with its usual sagacity, held the cultivated intellect. It was not so much the inherent power of Peter's chair, as the inherent power of great educational institutions, which made the Papacy so mighty with the thinkers of those times. The leading University was that of Paris, to which was given the whole south bank of the Seine, which at one time had its 30,000 pupils, for whom it did not even provide dormitories. There taught the brilliant Abelard, that knight-errant of theology, whom none but Eloise could subdue ; there Peter the Lombard dictated his Sentences, Albertus Magnus his dialectics, and Aquinas, the angelic doctor, for a time read his Gothic system of theology. Thither came teachers from all quarters,—thirty-two Oxford professors also read at Paris ; and thither followed them pupils from all quarters. The university, says Newman, did not make the man ; the man made the university. There, too, was the Sorbonne, whose opinions determined the policy of states. There, likewise, was perfected that union of Aristotelian logic with ecclesiastical tradition, which makes the essence and strength of the scholastic divinity.

But Paris was only one of many. Oxford stood next ; at Salerno medicine was taught ; Bologna in the thirteenth century had 10,000 students of law. In the thirteenth century, 8 large universities were founded ; in the fourteenth, 21 ; in the fifteenth, 27. Wittenberg came in 1502, a harbinger of the Reformation.

The rude beginnings of Oxford and Cambridge date back to

the first part of the tenth century. These two universities, which have shaped the mind of England and helped in the fashion of our own faith and philosophy, began with the humblest provisions. At Cambridge a common barn was the first school of the sciences; but soon, we are told, the biggest church could not hold the scholars. Alfred's name and Oxford are indissolubly blended; in the thirteenth century it was the second university of Europe: Scotch, Irish, Welsh, French, Spaniards, Germans, Hungarians and Poles flocked thither to hear Scotus the subtle, Bacon the admirable, Hales the invincible, and Bradwardine the profound. Both at Cambridge and Oxford the colleges, which have almost superseded the regular university, were the fruit chiefly of private endowments.* And what power these institutions have had! What memories are invoked in their halls! The mind of England looks up to them with reverence. Their contests have been an epitome of the contests of the realm.† With

* On the history of this change, see Sir William Hamilton on English Universities (Edinburgh Review, June, 1831, reprinted), in his Discussions on Philosophy and Literature, Education and University Reform, 1853, pp. 383, sq. "Piety thus concurred with benevolence in supplying houses in which poor scholars might be harbored without cost, and youth, removed from perilous temptation, be placed under the control of an overseer." "Free board was soon added to free lodging; and a small bursary or stipend generally completed the endowment." p. 400. In a subsequent article (June, 1834), in the Discussions, p. 458, sq., he investigates the original sense of the term university, which signifies, "not a school teaching, or privileged to teach, and grant degrees, in all the faculties," but the whole community or society, united together for general study.

† Oxford in its early history was the centre of reform in England; its political disturbances were widely felt:

*Chronica et penses cum pugnant Oxonienses,
Post paucos annos volat ira per Anglienses.*

"A leaven of something decidedly akin to Protestantism was at work among the northern clerks and Realists, from whom Wycliffe himself ultimately proceeded. The opinions of the Waldenses are known to have found decided sympathy at Oxford." "So deeply seated was this reformatory tendency in Oxford, and so radically interwoven with the very principle of its existence, that the final suppression of the Wycliffe party in the middle of the fourteenth century, gave at once the death-blow to its ancient prosperity." E. Kirkpatrick, *The Historically received Conception of the University*, &c. London, 1856.

all their defects, they have been the glory of the United Kingdom ; they have held England fast to the faith of the church.

In the fourth stadium of Christian history, and in the fourth series of Christian conflicts, the like necessity and power of a thorough Christian education were deeply felt. The Christian church burst the fetters which had so long bound it ; and it was Christian learning, as well as Christian faith, which undermined the Papacy, and became the bulwark of Protestantism. Oxford and Cambridge were reformed ; Peter Martyr taught in the former, Bucer in the latter ; Luther and Melancthon were at Wittenberg ; John Knox was at St. Andrew's. Early Christian and classical learning were revived, and proved allies of the faith. Seventeen universities were founded in the sixteenth century, chiefly under Protestant auspices, and the great British schools of Eton, Rugby and Harrow were begun. The Dutch universities at Leyden and Utrecht were established, where Scaliger, Spanheim, Vitringa, Witsius, Vossius, and Lampe taught. Under John Calvin's influence the Academy of Geneva was founded, in which he gave instruction at times to 1,000 pupils, though never with the title of professor (Beza being the first who bore that name), with the Turretines as his successors. In France from 1578 to the revocation of the edict of Nantes, 1685, the Protestants established one or more colleges in every province of the kingdom, excepting Provence, thirty-two in all, with a course of instruction of seven years ; and also at least one parochial school for every church.* The revocation of the edict of Nantes destroyed these dangerous seminaries. And nearly all these colleges were the fruit of the private zeal and benevolence of that noble French church, now, alas ! so widely scattered.

This rapid outline of the history of institutions for learning, —not yet alluding to those in our own land, while it shows the

* An interesting account of the Academy of Geneva is published in the *Bulletin de la Société de l'Histoire du Protestantisme Français, Quatrième Année*, 1856, by Prof. J. E. Cellerier, from 1559 to 1798, in three articles, pp. 13-26, 200-205, 258-378. The history of primary schools and colleges among French Protestants before the revocation of the edict of Nantes is given in the same Bulletin, by Michel Nicolas, in the same volume, pp. 497-511, and 582-595.

necessity of education and of progress in education, also proves the main positions we are attempting to enforce, that Christianity must ever be in the van of learning, and that the form and pressure of each new nation or era call for a new unfolding of all the reserved energies of the church, adapting the supply to the demand.

Four times—so history tells us—has Christianity passed through the struggle of life or death, and in each of these it cast up its bulwarks, towers and citadels, its institutions of sacred learning. Four times, through God's grace, the Captain of our Salvation has bound anew the crown of victory upon the brow of his contesting bride. In the first ordeal it was the struggle with the Greek culture and the might of Pagan Rome, around the shores of the Mediterranean ; and Christian love and faith won the victory, yet not without the Christian schools. In the second, the battle-field was the centre of Europe, and in the Carovingian academies the descendants of the Goth learned the faith of the Gospel. Through the dark abyss of the middle ages a veiled Providence guided the faith ; and from many of its universities, founded to support imperial and papal despotism, came the battle-cry of a Wycliffe, a Huss, a Luther and a Knox, calling for a reform in the church, which laid the basis for all other reforms. And thus was brought about the fourth crisis, the fourth conflict, and in it, chiefly under the patronage of states in union with the church, the present institutions of Protestant Europe have made the Christian faith a part and parcel of the highest civilization to which the race has as yet attained. And now, if history be not a lying oracle, if the voice of prophecy utters any abiding truth, the same faith is preparing for its widest achievement, in which the prize is to be not one nation, not one race, but the whole earth, and in which the prize is to be proportioned to the prize.

III. And in this contest our own land is to bear no inferior part. That demand, which comes to us, as we have shown, from the very idea of education, and which is enforced, as we have seen, by the whole experience of the race, is made imperative by our own position and exigencies. The question whether Chris-

tianity is to be paramount in our land, is the question at the heart of all our enterprises for collegiate and theological education, especially at the West. Louis Napoleon, in his "Ideas," says : "That the history of England proclaims in a high voice to kings, march at the head of the ideas of your age, and these ideas follow and sustain you ; march in their train and they drag you along ; march against them and they overthrow you." The history of the world may be condensed in the same exhortation to the Christian people of our land. All our circumstances unite in demanding of the church to put itself in the van of our national culture.

That education with us must be universal, it needs no argument to show. The state must educate all ; the church, also, must educate directly all the children it can gather in its schools. Universal education is not a matter of choice ; it is a necessity laid upon us. The work began with the pilgrims ; it is going on all over the land. By some means, under some auspices, all will be educated ; if not under moral and Christian auspices, then under materializing and infidel. It is in the very instinct of a republic, with universal suffrage as its irreversible law, that this should be so. Where all are sovereigns, all will and must be trained for their sovereignty, whether of weal or woe.

Hence our system of education must be adapted to our new condition ; it cannot be a mere imitation of any foreign model. It must also be fitted to the needs of a republic, in which the state is divorced from the church. No foreign system can cope with our dangers, nor be mated with our advantages.

"Keep all thy native good, and naturalize
All foreign of that name ; but scorn their ill.
Embrace their activeness, not vanities ;
Who follows all things forfeiteth his will."—HERBERT.

It is with us, in respect to education, precisely as in respect to the other coördinate powers of the church and the state ; the church, even in the most traditional communions, cannot here thrive on traditions alone ; the state can never live by mere precedents.

And for our encouragement it may be said, that no people ever began its institutions under better auspices or with ampler promise. This we owe, under God, to the pious zeal of our Pilgrim Fathers, many of them eminent in learning as well as faith. John Cotton, of Boston, had been the Head Lecturer and Dean of Immanuel College in Cambridge, England. John Newton, of Ipswich, afterwards of Boston, was offered a fellowship in the same college. John Davenport, of New Haven, was termed a "universal scholar." Thomas Hooker, of Hartford, was a Fellow of Cambridge, and was here called the "light of the Western churches." Thomas Thacher, of Weymouth, composed a Hebrew Lexicon. Charles Chauncey, President of Harvard, had been professor of Greek in Cambridge, England. Cotton Mather was the author of 382 publications, including the *Magnalia*.

Established under such auspices, it is no wonder that all of our earlier colleges, and, following in their train, most of the later, have been animated by the conviction, that institutions of learning are needed by Christianity, and should have this faith at the basis of all their instructions. The earliest were not so much colleges as schools for the training of a ministry. The Pilgrims, when they numbered only 5,000 families, founded the University of Cambridge, in 1636, with its perennial motto : *Christo et Ecclesiæ* ; and Cotton Mather says that this University was "the best thing they ever thought of." Cotton Mather himself wrote a book, "*The Student and Preacher : Manuductio ad Ministerium* ; or, The Angels preparing to Sound the Trumpet," which Dr. Ryland, of Northampton, in England, republished in 1781, for its valuable directions. In 1696, there were 116 pastors in the 129 churches, and 109 of these were from Harvard. Harvard has educated 1673 ministers ; 351 are still living. Yale College dates from 1700 ; and in its earlier years the Assembly's Catechism in Greek was read by the Freshmen ; the Sophomores studied Hebrew ; the Juniors, Syriac ; and the Seniors both at Harvard and Yale were thoroughly instructed in divinity in the admirable compend of Wollebius.

Yale has given to our churches 1661 ministers ; of whom

741 are still living. In the state of Connecticut, down to 1842, out of 947 ministers, only 33 were not graduates. Princeton was started in 1741, one of the fruits of the great revival, and by the New Side of that day. Dartmouth was a missionary school from its inception in 1769 ; and its catalogue gives the names of more than 700 ministers, a quarter part of all its graduates. And almost all of our later colleges are the fruit of Christian beneficence, and their foundations have been laid with the prayers of our churches ; and He who heareth prayer has breathed upon them his divine blessing, and through their influence, sanctified our youth for the service of Christ and his church. They have aspired to realize that ideal of education which Milton had in vision when he said : "The end of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection."

And it is also among our benefits, that, though our system of education is less definitely wrought out in some of its parts than in the older countries, yet nowhere is the spontaneous impulse to general culture so widely diffused. With us alone, academies, colleges and universities are founded by private beneficence on a wide scale. In 1800 we had 25 colleges ; now we number 144 ; in the last fifteen years we have added on the average three colleges a year to our total list. In 1800 we had no theological seminary, now we number 46 ; and in medicine and law the growth of schools has been equally rapid. The elemental forces are at work ; it needs only their wise direction to produce an unequalled consummation. We have not yet a complete university—the *universitas doctorum et studiosorum* ; and we need fresh impulse in the highest æsthetic culture. Our scholars must still prepare for professorships in foreign lands. No American Neander has yet spent twenty-five years, nor Gieseler twenty-eight upon a Church History ; no Mitford here has given forty years, nor Grote thirty, to Greece ; no American Wolf has passed twenty-two years in editing Demosthenes,

nor Wytttenbach thirty-eight on Plutarch ; no Schelling with us has kept a system of philosophy forty years in reserve, perfecting its details ; and very few of our authors would say with Foster, that his own essay had 5,000 faults, and that he had corrected between 2 and 3,000 of them. We have no fellowships for learned leisure like England ; nor that competition in getting professorships, and keeping auditors, which is the life of a German university. Our diamond has a flaw ; but still it is better than a pebble ; and for no diamond in a regal diadem would we make the exchange. Better is this universal zeal for education than all the patronage of states. Academies and colleges spring up as our population advances. In Minnesota there is already a university at St. Anthony's, and a college eight miles off at St. Paul. Our system is immature, but it is the immaturity of a giant. The foundation is good, and it is our own. And all our progress must be on the present basis ; its legitimate growth must be adapted to the character and needs of a people, that is advancing at the rate of a thousand men a day, and a hundred miles a year, planting towns and states in the wilderness. No spectacle so sublime was ever before seen in human history. It demands a new version of the art of education, as much as Alexander's tactics demanded of the Persians, or Napoleon's strategy of the Germans, a change in the theory of campaigns. When we have fully mastered the idea of a Christian commonwealth, growing nearly as rapidly by foreign immigration as by native increase, then we shall be prepared to consider, and perhaps to answer the question : What is the education we need ?

For, if we, as a people, are to carry on the course of human history yet another stadium toward its consummation ; if we are not an outlying island in a silent sea, but a continent between two mighty oceans, already vexed by our restless ships, whose tonnage is rapidly advancing to an equality with that of all other nations ; if we are in the very van of the advancing hosts of empire in that unfaltering march from East to West, following the apparent motion of the sun, from which the race has never swerved, from which it cannot swerve, if the kingdom of redemption is to become the glittering girdle of our apostate earth ;

if we are receiving all tribes, tongues and races in such a confluence as that of all rivers to the ocean ; and if we are to be the means of transmitting to generations yet unborn the wisdom and faith that alone have blessed the world ; then, too, according to all the analogy of the past, must we have channels and institutions adapted to our unexampled exigencies and commensurate with our unfolding destiny. We must have such wisdom in forming our plans, and such benevolence in their prosecution, as to prove ourselves equal to our task. The prophets of our destiny must not merely have a vision as large, but a charity as wise as that of Bishop Berkely, who first said, " Westward the course of empire takes its way," but also gave a farm to Yale College.

While it is indeed true, as a great statesman has said, " that the life of humanity is so long, and the lives of individuals so short, that what we see is often only the ebb of the advancing wave ;" yet the wave itself, when it becomes a billow, cannot be mistaken for an eddy on the coast. With us the brook has indeed become a river, and the river an ocean. There was a handful of corn upon the top of the mountains, and the fruit thereof shakes like Lebanon. Our territory is nearly double the extent of that of Rome in its palmy days. Our peaceful institutions have attracted as great a diversity of tongues as those which the imperial eagle subjugated. Immigration flocks hither, not alone from the calculations of prudence, but also borne by such a providential impulse as always defies and enlightens the sagacity of man ; and that same impulse carries to the heart of the continent the largest diversity and vigor. Our very continent, as an intelligent foreigner has said, is shaped like the inside of a bowl, so that all runs to the centre, while Europe is shaped like the outside, so that all runs off. And, as is the increase of our population, so is the development of our material resources, stimulating most liberally what even a heathen could call the

" Imperiosa fames, et habendi sæva cupido."—LUCAN.

Space and time themselves, those inevitable conditions of all finite being, are contracting under the influence of steam and

electricity, applied by human skill ; but this same influence tends to scatter the population far and wide in distant valleys, moving them from the old moorings. The reverence for law is widely felt and the rights of suffrage generally kept inviolate ; but the law of man is sometimes enforced as if it were the higher law, and an armed mob has more than once put its iron heel on the neck of freedom. In the heat of party strife there is often great danger that living right and law expire in the arms of the dead forms of law. The rational and national principles of freedom and the sectional and selfish instincts of slavery are coming to bolder issues. Among our leading evangelical bodies, a strong feeling of essential unity still prevails, and not of Christ is the word that would sever these blessed bonds. But there are also innumerable sects, gross fanaticism, puerile spiritualists ; there is also the organized power of the Roman hierarchy, and the subtle influence of a pantheistic infidelity,—the one nullifying and the other deifying human rights and reason, both fed most largely by immigration, the one from Celtic, the other from Teutonic sources, and both earnest in education.

And thus the problem we have to solve is one which no other nation has yet solved, in the way in which we must meet it. Can and shall these conflicting materials be inspired with one spirit, even with the spirit of Christ ? Shall their highest culture be Roman or Reformed ; be infidel or Christian ? Shall our highest institutions of learning be also institutions of Christian learning ?

All other nations have answered these questions mainly through and by the authority and resources of the state. We have got to answer them chiefly through and by the liberality of private Christians, and the zeal of our churches in the cause of education. For as the church is here divorced from the state, so do our highest institutions of learning follow the same law in proportion as they are penetrated by the best evangelical influence. Thus the question reduces itself to this : How can we, on the basis of a general education given by our state governments, superadd, in a voluntary way, the highest human, philosophical, scientific and Christian culture ? In the past, such cul-

ture has been given to a few by the state, while the same state often left the masses ignorant. With us, the order is reversed ; the state will and must educate the whole ; but it cannot be depended upon, especially in our new republics, to give the highest Christian culture. Under God, it depends upon our churches to say, whether the best intellect of the land shall be on the side of materialism or a spiritual philosophy, of mere human culture or of divine wisdom, of mere national aggrandizement or of the victorious progress of the kingdom of Immanuel. Here is the voice of the Spirit to our churches,—a voice that comes from the heart and tells the deepest wants of our land. Yes, from the centre to the verge of our wide-spread country, from the Atlantic swept by its storms to the shores of the Peaceful sea, from the Spanish main to our Northern lakes ; from our sons and daughters all along the fruitful banks of the Western rivers, bearing the freighted barks of commerce ; and above all, from our new states now laying their foundations west of the Mississippi, there comes up this voice, this appeal, which neither our national nor state governments, which no mere human philanthropy can hear or heed ; a voice which only the Church of Christ can know and answer. That we be saved from the perils of a bold and subtle infidelity, that we become not the victims of superstition, priestcraft and delusion ; that society be not abandoned to rudeness or given over to materialism, nor yet to slavery or polygamy ; and that our new states may be established in the faith and justice that have adorned and blessed our older confederacies, making them the social wonder of the world ; that we may become a truly Christian people throughout all our borders ; this is the burden of the voice, this its supplication ; for this it pleads in the name of the whole land, in the name of unborn generations, in the name of humanity, in the name of culture, in the very name and spirit of Jesus.

And this Society commends itself to our sympathies, our prayers and our benevolence, because this is the work it is helping on, establishing in our new states, under Christian auspices, such institutions of learning as they need in the hour of their formation, in the peril and temptation of their youth. It appeals

to the largest Christian intelligence and the highest human philanthropy, for a work whose importance will be felt in proportion to our grasp of the needs and destiny of our beloved land. It appeals to the churches, and its appeals have not been in vain. It asks our rich men to build monuments while they are still living, that they may rejoice in their own work. It asks for names to be named with that of John Harvard, who died at the age of thirty, but who wrote an inscription more lasting than brass ; with that of Yale, who, though he died in a foreign land, yet neither forgot the New Haven where he was born, nor will ever be forgotten by it ; with that of Bartlett, whose liberal benefactions assured the prosperity—may it long continue—of the best appointed theological seminary in our land ; with that of Williston, who still sees the annual fruit of his husbandry in spiritual things ; with that of Peter Cooper, erecting, with princely munificence, halls dedicated to science and art ; with that of Lawrence, who knew so well the way through the hand to the heart, through so many hands to so many hearts. Christian merchants, can you do better than add your names to this list ; can your money buy a better fame ? Thus may you purchase for yourselves a good degree in the annals of a wise Christian beneficence.

Aid, then, liberally this noble Society, under its efficient and wise administration. Fourteen institutions have been helped by it in the time of their greatest need. Four have been made independent. Let it have its \$75,000 for the states east of the Mississippi, that it may confine its labors to the West, following, or rather leading, the onward march of the nation. Let it go on doing its high work in its unsectarian spirit. Let it carry learning and the faith, hand in hand, to Kansas and Nebraska, to Minnesota and Utah, as it has already done to Oregon and California. Let it bring the Gospel to bear upon the ardent intellect of our Western youth, gathering in a rich harvest of those who are to be laborers in the harvest of the Lord. Then shall the root of error become as rottenness, and its blossom go up as the dust, while the wilderness and the solitary place shall be glad for

them ; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon ; they shall see the glory of the Lord, and the excellency of our God.





FIFTEENTH

ANNUAL REPORT

OF THE

SOCIETY FOR THE PROMOTION

OF

Collegiate and Theological Education
at the West.



NEW YORK:
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CORNER OF WHITE STREET.
1858.



ABSTRACT OF PROCEEDINGS

CONNECTED WITH THE FIFTEENTH ANNIVERSARY OF THE
SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEO-
LOGICAL EDUCATION AT THE WEST.

The Board of Directors met at Westfield, Mass., on Tuesday, the 26th of October, 1858, at half past 2 o'clock, P. M. Present, during the meeting, Rev. Drs. A. Peters, E. Davis, J. P. Cleaveland, L. Bacon, H. Bushnell, R. Palmer, and J. P. Thompson; Hon. T. W. Williams, S. H. Walley, and A. C. Barstow; William Ropes and Henry White, Esqrs., and Rev. J. Spaulding, Recording Secretary.

In the absence of the President, the Hon. S. H. Walley, one of the Vice Presidents, was called to the chair. The meeting was opened with prayer by the Rev. Dr. Cleaveland.

The minutes of the last Meeting, both Annual and Special, were read by the Recording Secretary and approved.

The reading of the Annual Report, as drawn up for the consideration of the Board, was commenced by the Corresponding Secretary. The Treasurer's account, accompanied with the certificate of the Auditor, was also presented, and referred for general examination to a Committee, consisting of Messrs. White, Ropes, and Barstow.

The Secretary informed the Board that the Rev. J. P. Thompson, D. D., of New York, had consented to deliver the Annual Discourse in the place of the Rev. Dr. Prentiss, who had been prevented from doing it by ill health. A recess was then taken till after the public exercises in the evening.

PUBLIC SERVICES.

The Society convened at half-past seven in the first Congregational Church. After singing and prayer by Rev. A. L. Chapin, D. D., of Beloit, Rev. Dr. Thompson delivered an able and impressive sermon to a large, intelligent, and deeply interested audience.

His text was, Prov. xv. 33, *The fear of the Lord is the instruction of wisdom*, and his theme, THE COLLEGE AS A RELIGIOUS INSTITUTION. He showed that Colleges were originally planned as religious institutions, and must be such in order to fulfil the true end of their establishment. Religion, separated from learning, degenerates to fanaticism or superstition. Learning, separated from religion, vibrates between idealism and a sensuous atheism.

Dr. T. then argued the intimate connection of Colleges with the prevalence of pure Christianity.

After the public services the Board adjourned to meet tomorrow morning, at 8 o'clock.

Wednesday morning, Oct. 27th, 8 o'clock.

The Board met according to adjournment. The reading of the Annual Report was resumed and concluded.

The Rev. Dr. Peters, chairman of the Committee of ten, appointed at the special Meeting of the Board in Feb. last, to prepare and publish an Address on the subject of mutual co-operation of different denominations in the support of Christian Colleges, presented a paper which had been under consideration by the Committee. A motion was made to adopt and incorporate this paper with the Annual Report of the Directors for this year, but, after a very full discussion and a general expression of approbation of the several points embraced in it, the Board decided to *print* it in connection with the Report, and defer definite action till the next Annual Meeting.

The thanks of the Board were presented to the Rev. Dr. Thompson for his Discourse delivered last evening, and a copy requested for publication.

The Committee appointed at the last Meeting on the

Stillman legacy (Henry White, Esq., chairman), reported that the legacy had been realized in full and in cash, with the exception of \$400 in the shape of stocks. The action of the Committee in the case was approved.

The Committee on the Treasurer's account reported that they had carefully examined it, and that they recommended its approval. Their report was adopted.

The Committee, consisting of Rev. Drs. Bacon, Bushnell, and Fisher Howe, Esq., appointed to report on the relation of the enterprise in which the Society is engaged to the State Universities, now springing up in our new States and Territories, were continued.

In reference to the operations of the ensuing year the following resolutions were adopted, viz.:

Resolved—That the receipts of the ensuing year be applied, first, to complete under the same ratio of apportionment the amounts not paid upon the appropriations of the present year, except in the case of the College of St. Paul, which has withdrawn its application, and that in the event of a surplus amounting to \$5,000 being received before June 1st, 1859, the Consulting Committee be authorized to convene the Board to appropriate the same.

Resolved—That the Corresponding Secretary, and the District Secretaries, under the direction of the Consulting Committee, be requested to use their utmost endeavors to complete, during the ensuing year, the work of establishing the Colleges east of the Mississippi, which are on the list of the Society.

The Board continued its session during the day, with the exception of a recess at noon, and then adjourned to attend the Anniversary exercises in the evening.

ANNIVERSARY EXERCISES.

The Hon. S. H. Walley presided, and the meeting was opened with prayer by the Rev. John Spaulding. Mr. Walley made the following Address, as introductory to the exercises of the evening.

I have been requested, ladies and gentlemen, to give you some account of the plan and operations of the Society. I trust that all who are present were privileged to hear from the lips of the preacher, last evening, the claims of *the College*, as the handmaid of religion, second only to the Church, in its blessed influence on society.

On the value of the Institutions under the charge of this Society, it is therefore unnecessary for me to speak, but I will content myself with a simple statement of what was proposed in the formation of this Society—what it has accomplished, and the position which it occupies in relation to the future.

Previously to the existence of this association, the benevolent community at the East were overwhelmed with applications for aid to institutions of learning at the West—very many of which were dignified with the name of Colleges—it was impracticable to discriminate accurately, and hence, from the impossibility of sustaining all that applied, there was danger that the really deserving might suffer in the general disgust felt at such a horde of applicants. In this juncture of affairs this Society came into existence—its office being to act as the eyes and ears of the community—and as their organ, to afford temporary aid to necessitous and deserving institutions of learning of the highest grade at the West, until they may be able to take care of themselves.

This aid is not given in the way of endowment, but by furnishing means for the payment of salaries, and books, and apparatus, absolutely needed for present wants; neither does the Society stand in the way of endowments; while it is not our plan or object to seek for them, and while we desire to give such aid as is needed to maintain life, while the friends of learning and religion at the West may have time to procure suitable and permanent endowments at home—we by no means object to the friends of these institutions in fields designated by us making application, at the East, in behalf of such Colleges as are approved by us—not as agents of this Society—not presenting several at once—not crowding the field to the exclusion of other objects—but occasionally, under proper restrictions, commending their special cause, in their own behalf, fairly, on its own merits,—and this have they done, and with signal success.

Some of the institutions which we have aided are now independent, and ask no further assistance.

During fifteen years, this Society has been the means of dispensing three hundred and fifty thousand dollars of aid to sixteen institutions, and probably called out quite as much more on the field where they are located.

While this amount of about three quarters of a million of dollars has been secured for the immediate necessities of these Colleges, time has been afforded to their friends to secure endowments, which were contingent, or in great peril, and to procure others, which would have been differently appropriated, if these institutions had been left to languish and die for the want of the temporary aid which this Society has been the instrument of affording them in the hour of their extremity.

Thus much in rapid revision of the past; what we undertook, and what, by the blessing of God, we have accomplished; we cannot state particulars; not only would time fail us, but the longest life, and even eternity, will not suffice to trace what shall have been accomplished for learning, religion, our country, and our race, by the fountains of healing waters which we have thus aided in opening and perpetuating, and which shall send forth their streams to fertilize and gladden millions of mankind.

And as to the future, it is all uncertain. Our Society is in the hands of Providence, raised up, apparently, to do a special work, which seems on the eve of being fully accomplished. Shall we cease our labors when the work is done on the east of the Mississippi? We have already given encouragement to some institutions which are struggling for existence on the shores of the Pacific. They are few and weak, and much needed. Let us feel that we wait only to know God's bidding, and we will do it.

If there is one spot of more interest than another in this vast continent, stretching as it does from ocean to ocean, and exerting an influence already great, and rapidly increasing, on the destinies of mankind in all continents, and for ages to come, that spot, in my view, is the first well endowed seat of learning, baptized with religion, which is, or soon shall be, established in the State of California.

Whether this Society is to have a future or not, this country is, and we are individually responsible to God for our share as Christians and as patriots in what we do or leave undone to make that future blessed and happy. Let every lover of his country feel that on him, on her, rests no small share of responsibility as to the cause of learning and religion in our far West.

An abstract of the Annual Report of the Directors, embracing that of the Treasurer, was read by the Corresponding Secretary.

The President then introduced the Rev. T. Dwight Hunt, late of California, now pastor of the Presbyterian church in Ithaca, N. Y.

Mr. H. said :—

Writers and speakers have usually dwelt upon the settlement and early history of New England as indicative of the design of God in the settlement and growth of the whole continent. The postponement of its discovery until after the long night of the middle ages, the diversion of the Roman Catholic powers to the north and to the south, the French to the St. Lawrence, and the Spanish to the Caribbean Sea, and the Gulf, leaving the great middle belt to the colonization of Protestant England, are facts which have been regarded by our best thinkers as revealing a Divine plan of building up a home and bulwark of freedom and religion, such as the world had never seen. The fact, also, that by a series of persecutions God had been previously sifting the reformed nations, that He might bring to these shores a chosen people, prepared by suffering for rational liberty and an untrammelled faith, has been regarded as a finger point of the Divine Hand towards the raising up of a better and mightier race than had before wielded the power and guided the destinies of mankind. The facts, too, that He planted that colony in circumstances and localities most favorable to the promotion of industry, economy, temperance, and virtue, and in a state of dependence, isolation, and peril, every way adapted to stimulate them to foster education and religion as the only hope of their posterity, so that school-houses and churches sprang up in the forest simultaneously with dwellings, becoming the very centre around which they clustered, have been hailed as signs of times, whose like, for excellence and glory, have never before gladdened the present or the future.

We think this reasoning sound. We believe the expectation built upon it well founded. Just as we would judge from the seasoned timbers of the giant pinery, and the huge knees of the mountain oak, and the bolts and sheets of iron from anvil and forge, and the laying of the keel by men of might and skill, that some great designer was about to build a ship of strength for the tempests and battles of a century; so do we rightly interpret great providential preparations as foreshadowing great providential results.

Such preparations, we believe, were made by the reformations, persecutions, and tyrannies of Europe, for the settlement, progress, and univalled prosperity of the Atlantic States of this Republic.

A parallel to a part of this is found on the shores of the Pacific. Part of our possessions there had been discovered and occupied long before the settlement of New England. But the Spanish colonies, planted and aided by the home government, and fostered by the established church, most

signally failed. They had begun to decline long before the succession of the Mexican rule upon the Spanish, but by that calamity their ruin was made complete. Under their new and inferior masters, their government was abandoned to revolution, and their missions to corruption, speculation, and neglect, so that the race degenerated, while their cathedrals went to decay. In all this, God was but preparing their beautiful land for a better race, which, with a freer government and a purer faith, would possess it for His Son.

Most remarkably does this appear, from the fact that, not till the land had passed from the Spanish and Mexican powers to our own, did God permit the discovery of that golden attraction which so rapidly peopled and developed the whole coast. The hiding of that wealth from Spain, that most gold-thirsty and bigoted of all Roman Catholic nations, had a deep significance. In connection with the fact that it was revealed to us almost immediately after we came into possession of it, that concealment proves that God had designs for religion, education, and freedom, in that part of the world, which no people but our own could carry out so well. With this agree the facts that our Protestant religion, early established there, has already become dominant on the whole coast, while our Protestant public schools and Colleges have attained to the control of education. These results, in a land once wholly papal, as certainly point to a noble destiny, as the early history of the Atlantic States.

But here the parallel ends, and a contrast begins. And it is on this contrast I base my appeal to-night. The colony in New England was almost wholly a religious one: that on the Pacific almost wholly a secular and commercial one. Here the object was to build up a Church first, and then a State: there the object was first a State, and last a Church; or perhaps, more properly, neither Church nor State. Here, the great body of the settlers were professing Christians, governed by religious principles, and seeking to make those principles permanently dominant; there, nearly all the settlers were men of the world, most of whom became at once reckless of religious obligation and restraint, while only here and there a few remembered the Sabbath, and amid the wild and universal race for wealth, halted to worship God. This was a colony of families, come to build homes, and altars, and temples, intending to remain and die: that was a colony of adventurers, without families, homes, or altars, and therefore without a permanent interest or attachment in the land they intended only to impoverish and leave. Nevertheless, there had grown up there a State, in ten years, equal in population, wealth, and power to all New England after the lapse of a century. Yet it is not a population of settlers. To this day, the great majority of the people of California are sojourners. The great want of the State, this very night, is a *fixed home population*. But thousands of families are there, and the proportion of women and children is constantly increasing. Homes are rapidly multiplying, and society is assuming every day a more permanent form.

In some of these respects *Oregon* differs from California, and does not present so marked a contrast to the early East. But though a colony of families, carrying to some extent their schools and churches with them, the object of most of the early settlers was far from being a religious one. A mile square of land, and freedom to enrich themselves and their children, had much more to do with their removal thither than "freedom to worship God." Moreover, instead of locating in clusters, as in New England, to protect each other, and be near a school-house and a church, they wandered over a wide territory in search of the richest farms. As if regardless of the future, except in landed wealth, they settled at such distances from

each other, as almost wholly debarred them from the privileges of religion and education. True, they began to remedy the evil as early and as well as they could, but Oregon will long deplore the loss sustained by that first wrong step. Not soon will the evils be counteracted and removed which have come upon her with the first generation of children grown up under such privations. Moreover, most of the settlers of the Willamette and the coast valleys were men and women of loose sentiments on religious subjects, and of far less intelligence and stability than the pioneers of New England, and under the best advantages of settlement, would have presented a strong contrast to the God-fearing colony of Plymouth. Exceptions there were, many and noble, to whom Oregon owes nearly all she has that is valuable. But these excepted, they who spread themselves over her beautiful valleys, were emigrants who had already undergone one process of degeneracy in the West, and whose fitness to found a State on the Pacific, would not be improved by a still further remove into the wilderness.

We have, therefore, both in California and Oregon, an impressive contrast to the early settlers in Massachusetts and Connecticut. The better religious character of the latter, the slower growth of their colonies, and their more religious objects, all favored the growing up of a Commonwealth of industry, intelligence, virtue and piety. On the other hand, the worldly character, the secular objects, the greed and haste for gain, the homeless and unsettled state, and early recklessness of so many of the early adventurers to the Pacific, especially to California, gave but little promise for a hopeful future. It was a kind of sowing to the wind that would harvest a whirlwind. What but a Divine salt could heal such bitter waters? Who, but He who calmed the tempest, could bid such conflicts of selfish avarice, and such ragings of unchecked lust, settle into "peace?"

But He was there to do it! By a few pious laymen, as well as a Gospel ministry, of various denominations, and a few public-spirited men of the world, God has in both States planted churches and founded schools and colleges that, even in their infancy, promise to be on the Pacific shore what these have been on the Atlantic. Indeed, such has been their progress, that the religious and educational growth of those States has been as remarkable in the circumstances as any part of their history. For those circumstances were not only most unfavorable at their commencement, but have continued to be so at every stage of their progress. And it is just at this point in the contrast I urge the claims of those infant Collegiate Institutions which are there struggling into life and strength.

For if the early colonies on the Atlantic coast, with all their intelligence and piety, needed Colleges in the very first generations, to provide for the wants of a slowly growing Commonwealth, *how much more* do the States on the Pacific Coast need them, not so much to preserve, as to *create* what is vital both to Church and State?—For family government was strict among the early settlers of the East—family religion was austere, family instruction was faithful; yet these were not deemed sufficient to secure intelligence, virtue, or piety to the coming generations. Nor was the common school thought to be a sufficient help to religion—nor yet the Academy. A College must be founded, founded early, founded well, founded in their deep poverty, founded in self-denial and in prayer. The Church would need an educated ministry, and the State educated teachers and rulers, with minds disciplined by the deeper and harder studies, with powers balanced and strengthened by rivalry and debate, and solidified into firmness by a guarded exposure to social evil, and made fit for the strife of life by contact and struggle with equals and superiors. So

impressed were our forefathers with the importance of mental and moral culture in all men of influence and power, that even common justices were preferred from the College and the University. So it was in all the colonies. Therefore Massachusetts commenced with Harvard, and Connecticut followed with Yale. But highly as these and kindred Institutions were valued, and great as became their influence, they were scarcely able to preserve even those pious colonies from the degeneracy incident to new settlements, or, rather, to restore them from the partial decline into which they had already fallen before the Colleges had been founded or had grown into power. But they *did* restore and preserve society, and New England owes her position and influence to-day in this Republic, and in the Church of God on earth, to the Colleges early established, and so wisely sustained. This fact is patent wherever her history is known.

But what want had the East in her early history which is not greater in the West? Are not the few men struggling on the Pacific Coast equally removed from the old home of education and religion? They have greater facilities of intercourse with home, it is true, and far better appliances for improvement at the start, but their situation is in other respects far worse. There are but few families where religion is honored. There are fewer yet where religion is taught. There are fewer still, where children are governed and restrained—so that family instruction and family religion, which underlie all others, are almost entirely wanting. Moreover, they who are there struggling for the right, find themselves among an unsettled people, a people without homes in the land; they have simply come to plunder and to leave. This is an embarrassment worse than famine and the savage. None but they who have tried the experiment, know how hard it is to build up institutions among a people whose posterity are to have no share in them.

In Oregon, indeed, they have a settled people, but a scattered people, a people of isms, a people of strong local prejudices, a people hard to unite on a common platform, but each party of which seems trying to swallow up the other. Among such a people, a people of many excellent qualities, but where the sectional and sectarian feeling runs so high, it is next to impossible to build up institutions of the liberal character of the University. Besides, in both States, the secular and avaricious feeling is dominant, and political strifes are zealous and rancorous. In both, too, especially in California, the endowment of such schools is far beyond the wealth of the few who befriend them, and who expect to remain to reap the fruits of them.

Oregon is comparatively a land of homes. Yet the prejudices against the kind of institution this Society would patronize, are unusually great. California, though more and more a land of homes, is yet a place of sojourn, a land for adventurers to make money in, a place for the reckless to run wild in, where the few contend at fearful odds against the many, and the growth of every permanent good is a daily struggle for life, under trampling feet, and among choking thorns. It is also an old province of the Pope, and, as such, is a land of great papal ambition, insolence and intrigue, where, though not supreme, it aims outwardly, by great show of learning, but inwardly, by greater power of political corruption, to control the education of the State, having already several Nunneries, and a Jesuit College, whose foundations are planned on the gigantic scale of that at Rome.

But these embarrassments which there attend the establishment of high-ordered and expensive institutions, only make their establishment all the more necessary. The very state of society, so chaotic, and with so

little of the religious element, makes them even more important than they were at first on the Atlantic shore. For the deteriorating influences are far greater, while all redeeming influences are, relatively, far less.

But may not California and Oregon depend on the institutions of the East? All experience has proved the contrary. As well might a country flourish that should depend continually on its imports for the staples of daily life, as to prosper long by the continual importation of its leading men. Last year Minnesota was living on the produce of Wisconsin, Iowa, and Illinois. This year I saw her sending a large *surplus* from her own garden prairies to the markets of the South and East. So was it formerly with the Pacific States. The same law of prosperity holds in letters and religion. Oregon and California must raise up their own controlling men, and lay the foundation of intelligent piety and social virtue within their own borders as truly as New England or New York.

And they must do it for a special reason. They will *lose their best population* if they do not. They have no good people to spare, but these they cannot keep except they soon have Collegiate schools for their sons. Nor can they attract to their beautiful valleys and healthful shores the population they need, except schools of the highest order are ready for their children. These Institutions are, therefore, a great and pressing want on that whole coast. They are necessary to that kind of population, and that fixed population which is so vital to the interests of the future. They are needed as nuclei around which society will crystallize and form into order and beauty. In no other way can those States become the *gems of the Pacific*.

The simple question, then, to-night, is, shall the Colleges already established there be sustained? Sitting here at the East, under the "Vine and Fig-tree" of our Fathers' planting, shall we help the fathers of the West to plant branches of the same for *their* children? And as Harvard and Yale received help from *Old England*, shall not the Colleges of California and Oregon receive help from *New England*?

Never did institutions more deserve your aid. I was there when the foundations of one of them were laid in tears and prayers, and I know the men and the friends of both. Christ was made the corner-stone of both, that their walls might become "salvation," and their "gates praise." I know how carefully the materials they could collect were wrought into their first edifices; with what mingled hope, and fear, and trust, yet high resolve, they opened their doors, and entered on their long struggle between poverty and dissolution. As in New England, so there, ministers gave of their scanty libraries and meagre salaries, enlisting, as they were able, the sympathy and co-operation of others. But upon the teachers has come the great burden. History will not tell, what is nevertheless engraven on their hearts and on their brows, in deep lines, the self-denial, anxiety, patient waiting and endurance, and hoping against hope, and toiling without pay, and almost without bread, which have characterized their hard lot. Men worthy of the days of Puritan struggle, as they are of their Puritan blood, their toils and trials, may, like foundation stones out of sight, be unseen of men, but their praise shall be out of the mouth of them that are now "babes and sucklings," who from the walls they are now building shall rise up to call them "blessed!" They are men who could command positions of honor and comfort in the East, but who have chosen to lay themselves on the altar of education and religion in the West. Is it right that they should die on the altar when they might live to serve in the temple? Standing, as those men do, at the very fountain head of life, to direct its healing streams to the dwellers in the vales,

and on the shores below, is it well for those infant States that they should leave their high and useful place for want of bread? Stationed, as those States are, on the forefront of the wide Pacific, over against the oldest and most populous nations of the earth, in a position of influence second to no other, shall they be left to meet their destiny without the influence of the University? Especially, shall the University be allowed by Protestant America to languish and die in the very presence of the College of the Jesuits, whose walls are going up, and whose professorships are endowed by Papal Europe?

We speak of the *University*. For the Colleges you have assisted on that coast are founded on the widest evangelical basis, and are uncontrolled by any ecclesiastical body. In this respect they stand alone. So, also, from the date of their organization, it has been the aim and effort of their respective Boards of Trustees to make their standard high, confining the scholars for years to the preparatory department, until they could enter a well-qualified class. Therefore the Pacific University of Oregon has not till this fall graduated a class, nor the "College of California" entered one. This wise forecast, while it commends them to your care, has undoubtedly retarded their growth, diminishing the number, but improving the quality of the pupils, and thus promoting the cause of sound learning.

The Oregon Institution, while holding on, has suffered, of late, the loss of a whole class for want of funds to retain them, a shock from which it will be hard to recover. That in California, on the other hand, after a death struggle, has lately started into a second growth. From a new building, and with increased numbers, the appeal now comes more mightily than ever, for that help which will lift it to a position it must take, or fall back more hopeless than before.

But why send money to the land of Gold? I reply, because it is *needed*. Too much is brought away, too little is retained. Too much is owned here, too little there. Too many are coming away with it, too few are staying with it. Too much is in the possession of selfish men, too little in the hands of the benevolent. Oregon depends on California, and California is not her own. She has ever been enriching others at her own expense. Now let the East return to her a thank-offering. Let it be enough that the cry comes, to satisfy us that the help is needed. If in the face of popular prejudice that appeal comes year after year, I know from a personal knowledge of the men that it is their last resort. Certainly, begging is no such pleasant task as would bring hither these men, who would much rather dig than beg. The simple fact, that from the very banks of that stream of wealth that flows to us, they call for draughts (drafts), is proof enough that it flows in channels there beyond their reach.

There are many men whom I could envy to-night. I could envy the man whose eloquence could move the rich men of the East to endow the feeble Colleges of the West. But I envy more *the rich man himself*. Fearful as is the responsibility of wealth, I would like the power of wealth to-night to bless the world!

Do the rich wish for influence? Can they in any other way exert it so widely, or wield it so powerfully, or extend it so perpetually down the ages, as through the institutions of learning they could found and endow?

Do they wish a name that will be remembered with honor and gratitude, and be associated, in all coming time, with the noble and useful? How can they write them in more enduring letters of light than on the walls of Colleges, and in the grateful memories of successive generations? John Harvard and Elihu Yale have monuments on which their names will shine, when brass and granite shall have crumbled into dust.

Better still, do they wish to honor Christ, and gather for Him most laurels from the wide field of sin and death? How can they so multiply themselves into warriors or reapers, and go up, at last, with such shouts of "Victory," or of "harvest home," as by the hosts they can thus send forth to battle or to toil? Would there were more of the Lord's rich servants who aspired to such a crown!

Prof. E. B. Andrews, of Marietta College, Ohio, made the closing address, of which we have only a brief abstract.

Prof. A. commenced by reference to a remark of the previous speaker, in regard to the design of Providence in the late discovery of America, and quoted a sentence from Hon. Thos. Marshall, of Kentucky, "that Columbus stumbled upon this continent in his attempt to find a passage to the Indies, and it was the most magnificent blunder that God ever permitted a mortal man to make." What was accident with Columbus was design with God. The time and manner of the settlement of New England was also shown to be a sort of providential economy, for using up this rocky region before the fertile lands of the West should be known; and thus a stalwart and noble race was reared with which God was now peopling the Western country. It was representative men of this intelligent New England type who laid the foundations of a Western empire, at Marietta, seventy years ago, under the auspicious influence of the ordinance of 1787. This ordinance was, indeed, passed with more immediate reference to a colony about to be established in the territory of Ohio. Rev. Dr. Manasseh Cutler, a clergyman of Massachusetts, with Winthrop Sargeant, purchased the land of the Ohio Company, of Congress, and it is, probably, to Dr. Cutler that the honor of securing an appropriation, by Congress, of a section in each township for schools, is due. The value of these school lands throughout the West, to the cause of education, no one can fully estimate.

Prof. Andrews spoke of the forecast of the leading men of that Ohio colony, as seen in the manner in which they would lay the foundations of future political greatness. The names of Gen. Rufus Putnam, Judge Ephraim Cutler, and Hon. Benj. Ives Gilman, were mentioned, and their labors in the Convention which formed the first Constitution of the State, alluded to. With such men, the college was regarded both as an ornament and pillar of society. It was the sons of these, and of other noble men, their compeers, who established Marietta College.

Prof. Andrews then gave the idea of a college, as it lay in the minds of the friends and founders of the institution at Marietta. The true college should have three adjustments—so to speak. First, to literature and science in their truest and best forms, and thus to all that is beautiful and sublime in the workings of the human mind; second, to the age, feeling all the kindling and glorious impulses of the race, and responsive to all the voices of love, and duty, and freedom; and third, to heaven, by which there is secured the holiest communion between the college and God. This relation may be so intimate and precious that there may be an antecedent probability that the young men in college will be converted to God during their college course. Many a son of pious parents had been sent to college, to be converted there. A true Christian college could not be sectarian. There was no system of church government in Homer, or in the Calculus, or in Geology. Hugh Miller, the Presbyterian, and Dr. John Pye Smith, the Independent, found in the rocks the footprints of the

same Creator, but neither found the track of a Presbyterian or Congregationalist.

He alluded also to the charge that colleges were too numerous. This matter would take care of itself in time. A pine grove comes up thick and even, but after thirty years a portion of the trees are seen lifting their heads above the others, and at the end of a century only a very few giants remain. This is God's discrimination in nature. His discrimination in the intellectual and moral world will be the same, and some colleges, like some nations, will be exalted above others. Those planted from selfish and worldly motives will, sooner or later, fail and die. As a matter of fact, there are in some districts none too many institutions of learning. Marietta College, on the Ohio river, faces a vast region in Western Virginia entirely unsupplied with colleges, excepting Dr. Alexander Campbell's College at Bethany, above Wheeling. The signs of the times are now most auspicious that there will be, ere long, great changes in the social institutions of that slaveholding State. Then Marietta College will be able to throw the light and influence of Christian learning upon that fair land, which is already beginning to invite immigration.

Ministers are greatly needed in the West. Between ninety and one hundred of the first two hundred graduates of Marietta College have studied theology, or intend to do so. There are many large and influential churches in New England which have never furnished to the Church at large, one-third as many ministers as they have derived from without. At this rate, how is the land to be saved?

An appeal was made to young men to consecrate themselves to the work of the ministry.

The Annual Report, an abstract of which had been read, was adopted, and ordered to be published under the direction of the Consulting Committee.

After the exercises were concluded, the Society proceeded to the election of officers for the ensuing year. The following officers were chosen :—

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Hon. JOSEPH C. HORBLOWER, LL. D., Newark, N. J.

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CORRESPONDING SECRETARY.

Rev. THERON BALDWIN, New York City.

TREASURER.

B. C. WEBSTER, Esq., New York City.

RECORDING SECRETARY.

Rev. JOHN SPAULDING, New York City.

The Society then adjourned to meet in the Rev. Dr. Palmer's church, in the City of Albany, N. Y., on the last Tuesday in October, 1859.

The new Board of Directors met, and appointed Rev. Drs. Peters, Stearns, and Clark, and M. O. Halsted and B. C. Webster, Esqs., the Consulting Committee for the ensuing year, and M. O. Halsted, Auditor.

The Rev. J. F. Stearns, D. D., of Newark, N. J., was appointed to deliver the next Annual Discourse, and the Rev. H. D. Kitchell, D. D., of Detroit, Michigan, his alternate.

The Board adjourned, to meet at Albany, N. Y. on the last Tuesday in Oct., 1859

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I.—This Association shall be denominated, The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II.—The object of this Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III.—There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV.—Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a member for life.

ART. V.—There shall be annual meetings of the Society at such time and place as the Board of Directors may appoint.

ART. VI.—Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII.—It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII.—This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

FIFTEENTH ANNUAL REPORT.

It becomes our painful duty, on the present occasion, to record the death of the Rev. Elam Smalley, D. D., one of the Vice Presidents of the Society, and also that of Anson G. Phelps, Esq., a member of the Board of Directors. All along the list of Life Members stars are beginning to appear, as indicative of the work of the destroyer—but this is the first instance which has occurred among the acting members of the Board, and the second among any of the officers of the Society, since its first organization. Indeed, it is believed, that with two exceptions all the original officers still survive, and no less than twelve of that number are yet connected with the Board.

Dr. Smalley was elected a Vice President in 1851, while pastor of the Union Church in Worcester, Mass. In earnest sympathy with the Puritans and their principles, he was a zealous promoter of Christian education in its various forms. The work in which this Society is engaged had his strong approbation, and while a member of the Board, was punctual in his attendance upon its meetings, valuable in counsel, and ever ready for service. Having in the mean time become pastor of an Old School Presbyterian church, and pressed with the claims of other organizations, he found it difficult to perform the duties expected of him. Accordingly in his reply to an invitation to attend the Special Meeting of the Board in Feb. last, he suggested the propriety of omitting his name in the choice of officers at the next Annual Meeting of the Society. That name we trust is now upon a higher roll, and it is pleasant here to make a record of the last sentence which he ever wrote in correspondence with the Society, viz., "Wishing you abundant prosperity in the noble enterprise which you have so ably prosecuted."

In the case of Mr. Phelps were combined, a mind capable of grasping the wide relations of the various benevolent enter-

prises of the age, an ample fortune that he could employ in giving them impulse, and a heart in active sympathy with all that was good, and which led, not only to constant and earnest personal effort, but to wide-spread and most generous contributions.

This Society has occasion to add its testimony to that of a numerous class of kindred organizations, which shared in his large-hearted benevolence. The bearings of the enterprise in which it is engaged he quickly perceived—its published documents he was accustomed to read to the end, and he never failed of generous contributions to its treasury. His method of payment, too, imparted an additional value, as he rarely failed to take what he had to give in person to the office, and speak a word of encouragement. We can now only listen to his animating voice from the “excellent glory,” from which he cannot come down. But we must turn from the departed, and inquire what remains to be done by those of us upon whom the responsibilities of the enterprise now devolve.

In order to furnish a complete view of the present condition of the Society’s work, it will be necessary to give somewhat in detail the operations of the past year. At the last Annual Meeting of the Board, the Rev. Drs. A. D. Smith, L. Bacon, and Rev. J. F. Stearns, were appointed a committee on Iowa and Yellow Spring Colleges. The object of this appointment will appear from the following letter of inquiry, copies of which were addressed to more than thirty individuals connected with each of the two denominations, either as members of the Board of Trust, or Faculties of the two institutions, or pastors, or stated supplies of churches.

LETTER OF INQUIRY.

“At the last Annual Meeting of the Board, the Report of the Rev. Drs. Stearns and Patton, on Iowa and Yellow Spring Colleges, was presented, and the questions involved occupied the attention of the Board for several hours, and finally the following preamble and resolutions were adopted, viz.:

“*Whereas*, The Directors of this Society feel deeply impressed with the idea that the funds contributed to its objects are to be sacredly applied in the most judicious manner, to uphold deserving and necessitous institutions which may solicit the aid of this Society; therefore,

“*Resolved*, That in view of the existing state of feeling in reference to the two Colleges in Iowa, whose claims have been laid before this Board, it is inexpedient to make appropriations at the present meeting, to either Iowa College or Yellow Spring College; but that a committee be appointed to report at a meeting of this Board, to be held at their call, *within three*

months, upon the respective claims of these two Colleges for the aid of the Society."

There are in reality two difficulties in the way of the Board, viz.:

First. Doubts as to the wisdom of expending such an amount of money at the present time, for collegiate education in Iowa, as will be necessary in order to keep two institutions in vigorous operation. Their views and feelings in reference to this matter are well expressed in the above preamble.

Second. A feeling in the Board—quite extensive, to say the least—that it is unwise to place our Colleges under exclusively denominational control. Moreover, the Directors, without exception, feel that it is in the highest degree *desirable* that the two denominations, if possible, should be brought to *some common basis* of co-operation, in the promotion of collegiate education at the West.

It will be seen at a glance that the questions involved are of vital importance, and should consequently be settled with all that thoroughness of investigation and deliberation which their wide-reaching influence demands. The Board therefore earnestly desire to secure all the additional information which it is possible to gather, before they take final action.

For this purpose the undersigned, appointed a committee under the above resolution, propose to address the subjoined inquiries to the parties and individuals designated below, and would respectfully request that answers be returned at *the earliest day practicable*, inasmuch as both the interests of the Society and of the institutions concerned, require that a definite decision be made, as speedily as possible. The parties and individuals addressed will readily select those questions to which they are particularly desired to reply.

To the Trustees of Yellow Spring College:—

Have the Trustees any thing to say to the Board of Directors, concerning any modification of their charter, or co-operation with Congregationalists, in addition to what is contained in their official documents, now in possession of the Society, or was communicated to the Rev. Drs. Stearns and Patton?

To the Trustees of Iowa College:—

Have the Trustees any thing to say to the Board of Directors concerning their willingness to co-operate with Presbyterians, or the method of such co-operation, in addition to what is contained in official documents now in possession of the Society, or was communicated to the Rev. Drs. Stearns and Patton?

To Individual Presbyterians and Congregationalists:—

1. Do the interests of collegiate education in Iowa really require, in your judgment, the support of two institutions at the present time?

2. Is there a general willingness on the part of your denomination to co-operate with the other in the promotion of collegiate education, provided it can be done on fair and honorable principles, and if so, what in your opinion is the *best method* of such co-operation?

3. Considering the actual condition of parties in Iowa, is it your opinion, on the whole, that it is wise to attempt a union of the two denominations in one institution, at the present time?

ASA D. SMITH,
LEONARD BACON,
JONATHAN F. STEARNS.

DECEMBER 15th, 1857.

Answers were returned in about equal proportions from the two denominations. The Committee then assembled, and spent nearly one entire day in reading these communications, and in discussing the points at issue. The following extracts from the minutes of the Board, at a Special Meeting, held February 3, will show the results which the Committee reached, viz. :

The Report of the Committee appointed at the last meeting in reference to Iowa and Yellow Spring Colleges, was presented, embodying an abstract from an extensive correspondence, and concluded with the following resolutions, viz. :

Resolved, 1. That this Board judge it undesirable that an institution, aided by this Society, should be under the control of any ecclesiastical body of whatever denomination.

Resolved, 2. That in the very peculiar circumstances of the case, an appropriation be made for the present year to Yellow Spring College.

Resolved, 3. That the Society continue its aid to Iowa College.

Resolved, 4. That the Board regard it as highly important, that the principle of co-operation between the denominations by which this Society is sustained, should be cordially adopted in the institutions at the West ; and they would the more earnestly commend it to the friends of education, in view of the evils resulting from an undue multiplication of those institutions.

After a free discussion of the questions involved, these resolutions were adopted, together with the following additional resolution, viz. :

That a Committee of ten members of this Board be appointed to prepare and publish an address on the subject of mutual co-operation of different denominations in the support of Christian Colleges. The Rev. Drs. Peters, Bacon, Davis, Kirk, Smith, Thompson, Stearns and Brainerd, and Hon. J. C. Hornblower, President of the Society, and Hon. S. H. Walley, were appointed said Committee.

An address was accordingly prepared by the Chairman, Rev. Dr. Peters, and submitted to each member of the Committee ; but as they were unable entirely to harmonize, it was judged best to refer the document to the Board itself, with a view to its incorporation, as finally adopted, into the Annual Report. The document has accordingly been read and fully discussed, and generally approved at the present meeting, and will be printed in connection with the Report. But it has, on the whole, been judged best to defer *definite action* upon it till the next Annual Meeting of the Board.

COLLEGE OF ST. PAUL.

At the Special Meeting of the Board in February, a reduced appropriation of \$250 was voted to the College of St. Paul, with the distinct intimation, that unless the condition and prospects of the College should become more satisfactory, the appropriation will not be continued. The following letter to the Secretary, from the Rev. E. D. Neill, dated at St. Paul, May 28, 1858, will show how this action was received at the institution, and what course was taken by the Executive Committee.

Below will be found resolutions passed at the last meeting of the Executive Committee of the College of St. Paul. Do not suppose for *one moment* that denominational bias or unfriendly feelings toward the Society, was the occasion of our withdrawal. It has been done from a conviction that for the sum of \$250 it was not expedient to argue our case hundreds of miles distant.

As an individual I am, however, more convinced that it is better for churches to work in their denominational capacity. The recent discussions of the Bible and Tract Society do not draw me toward voluntary associations. The Society, however, which you represent, I believe to be impartial, and the intercourse which I have had with you assures me that the cause of Christian Education is to you a precious interest. But I must not forget the resolutions.

Extract from the minutes of the Executive Committee of the College of St. Paul, May 24, 1858:

"Whereas the President of the Board has informed the Committee that the Grammar School is in a prosperous condition, and that he has received information that the Society for the Promotion of Collegiate and Theological Education at the West are not satisfied with our slow growth,

Resolved, That the thanks of the Committee be tendered to the Society for the aid hitherto extended and pledged.

Resolved, That in view of the times, we ask for no more aid than the payment of the pledges to this time."

The Committee felt that the Society were evidently disappointed, and at the same time they had no disposition to complain, and were thankful for your past aid.

(Signed)

E. D. NEILL.

Action of Ecclesiastical Bodies.

The following resolution was adopted at the Special Meeting of the Board in February last, viz.:

Resolved, That in the judgment of this Board, the Churches connected with the denominations which co-operate in this Society, can render no more effectual service to the cause of Christian learning at the West, than to furnish the means for the speedy completion of the final effort in behalf of Colleges in States east of the Mississippi.

At a meeting of the General Assembly of the Presbyte-

rian Church, held at Chicago in May last, the following resolutions were adopted, viz. :

Resolved, 1. That this Assembly cordially approves of the resolution adopted at the late special meeting of the Board of Directors of the Society for the Promotion of Collegiate and Theological Education at the West.

Resolved, 2. That it be earnestly recommended to the churches connected with this body, to do their just share of what is necessary for the completion of this work.

Resolved, 3. That a regard to their own highest interests, and to the evangelization of the West, requires on the part of these churches, a prompt and generous response to the appeals of the Society, in behalf of younger institutions west of the Mississippi.

The same resolutions have since been adopted by the General Association of Mass., and the following by the General Association of Conn., viz. :

Resolved, 1. That while we rejoice and thank God for the good work already accomplished, we earnestly commend this "Final Effort," and invite the generous co-operation of all good men in carrying it forward to a successful completion.

Resolved, 2. That the work of the Society in States and Territories west of the Mississippi, is a work of vast importance to these growing empires, and indispensable to the successful prosecution of our plans for evangelizing our whole country.

So far, then, as the resolutions of ecclesiastical bodies are concerned, the Society can have no higher endorsement of its work, and no pains have been spared to secure the proper effect of this endorsement upon the public mind. In February last, an appeal was published by the Consulting Committee, embodying the resolution of the Board, which these several ecclesiastical bodies have sanctioned, and setting forth the whole work of the Society. That appeal was republished in no less than six religious papers, making in all probably more than seventy thousand copies.

A condensed statement of facts was also prepared, setting forth the operations of the Society, and the results which had been thus far reached, and has been scattered by the thousand.

A circular letter was also prepared by the Secretary, embodying the resolutions adopted by the General Assembly, and together with the statement of facts and the appeal of the Consulting Committee, was sent to nearly all the pastors and stated supplies of New School Presbyterian Churches, whose membership equalled one hundred, in the States of New York, New Jersey, and Pennsylvania. The Rev. J. Q. A. Edgell also prepared a circular, embodying the resolutions of

the General Association of Massachusetts, and the Rev. Dennis Platt another, embracing the resolutions adopted by the General Association of Connecticut, and these were scattered over their respective fields. In addition to all these, there has been the circulation of the Annual Report of the Society, and the very able discourse of Prof. H. B. Smith, delivered at the last Anniversary.

AGENCIES.

The Rev. J. Q. A. Edgell and the Rev. Dennis Platt have been laboriously engaged in the service of the Society during the year, the former chiefly in Massachusetts and New Hampshire, and the latter in Connecticut and a portion of Western Massachusetts. The resolutions adopted by the ecclesiastical bodies which cover their fields, show that the cause has lost none of its hold upon the convictions of intelligent men ; still, the difficulties in the way of collecting funds, have been very formidable : 1. The financial pressure, which has apparently been felt with most severity on that portion of the Society's field from which the largest receipts have usually come. 2. An idea seems extensively to prevail, that there can hardly be any thing like a *crisis* in the affairs of a College—at least, one which renders a limited amount of aid vital to its interests. Hence the feeling is, that the College must wait till all else is served. 3. In times of pecuniary embarrassment, when the churches cannot respond to all the calls of benevolence, those organizations are almost sure to be passed over, which have no recognized place in the schedule of objects which are to be regularly aided. 4. The growing energy of denominational action, with its wide-spread and absorbing claims, together with extensive distrust of voluntary and co-operative organizations, has greatly diminished contributions in certain portions of the Society's field—a fact which seems to render it absolutely necessary, that the principles upon which the operations of the Society are to be conducted, should be definitely settled, and the reasons for the same spread before the public.

The real advance of the Society, however, in its appropriate work, is seen in part only by the amount actually received into the Treasury. Provisions for a nearly equal amount (as will hereafter appear), have been made for Illinois College, and accepted by that institution as a full equivalent for what was to be realized from the Society.

RECEIPTS AND EXPENDITURES.

The cash receipts from all sources during the year have been \$14,103 33. The expenditures of the year have been : disbursements to Colleges, \$8,428 78 ; salary and travelling expenses of Secretary, rent and expenses of office, postage, &c., \$2,136 58 ; expenses of anniversary and meetings of Board and Committees, \$123 ; salary and expenses of Agents, \$2,551 21 ; printing Annual Report, Western College Intelligencer, addresses and appeals, \$553 82 ; other expenses, \$29 51. Cash remaining in the Treasury, \$280 43.

To the above cash receipts may be added, four shares (\$100 each) of Stock of the Second Ecclesiastical Society, in Hartford, Conn., bearing interest at 6 per cent., payable semi-annually. This is the balance of a legacy left by the late Dea. Stillman, of Wethersfield, Connecticut.

PROVISION FOR ILLINOIS COLLEGE.

This consists of a Legacy left to that Institution by the late Benjamin Naglee, of Philadelphia, together with pledges made by a graduate of the College, and a Professorship commenced some years since by the Plymouth Church, in Brooklyn, N. Y. The amount paid on that Professorship thus far, is \$1,657 23, and at a business meeting of the Church, held October 1st, 1858, the following was adopted, viz.:

Resolved, That all contributions hereafter made for the support of Western Colleges, shall go towards the founding of a Professorship in Illinois College ; and that the amount already subscribed and contributed to that College be counted as part of the sum required.

The following action has been taken by the authorities of the institution, and forwarded to the Society by the President of the College, viz. :

At a meeting of the Prudential Committee of Illinois College, the following preamble and resolutions were passed unanimously :

Whereas, Rev. Theron Baldwin, Secretary of the Society for the Promotion of Collegiate and Theological Education at the West, has communicated to us, through Rev. J. M. Sturtevant, a statement of certain pledges in favor of Illinois College—especially a certain legacy in the city of Philadelphia, known as the Naglee Legacy, valued at \$1,000, and the balance of a Professorship of \$10,000 proposed to be founded by the Plymouth Church, Brooklyn, which balance is now \$8,842 77, and certain other pledges amounting to \$6,000—Therefore,

Resolved, 1. That, in behalf of the Trustees of Illinois College, we do hereby accept of said pledges as in full of the balance remaining unpaid of the sum of \$20,000, appropriated by said Society to the endowment of Illinois College in the year 1852, which balance, at this date, is \$13,789 70.

Resolved, 2. That, relying on the full redemption of these truly generous pledges to the institution, we shall feel relieved from the necessity of making further general appeals to its friends in the Eastern and Middle States, for its support and endowment.

Resolved, 3. That, in taking this position of independence of the Society for the Promotion of Collegiate and Theological Education at the West, we gratefully acknowledge the very timely aid rendered by said Society to this College in the times of its weakness and embarrassment, without which aid, the enterprise ~~MUST LONG AGO HAVE BEEN ABANDONED~~, and the beautiful and noble site adorned by the institution, alienated from that sacred cause of Christian learning to which we now trust it will forever be held sacred.

This institution will consequently be no longer before the public for general solicitations, and may be considered henceforth as off the Society's list. We are also happy to announce the successful completion of a noble effort on its own field, and we do it in the words of one of the Professors of the institution, as published in one of our religious papers :

You and many of your readers will be gratified to learn that the recent effort to add \$50,000 to the resources of Illinois College, has terminated in complete success. The effort was entered upon in March, 1856. It was a *conditional* effort. Each subscription note contained a condition which rendered it null and void, *unless at least \$50,000 should be subscribed before the first day of June, 1858*. The Trustees found on the first of April of this year that they had notes to the amount of over \$25,000. The months of April and May will long be remembered by the Trustees, as months of intense anxiety, and prayer, and effort. You will rejoice to hear that God has heard their prayer, and blessed their effort.

If the pecuniary ability of the churches has never been less, their spirit of noble Christian self-sacrifice has never, probably, been greater. The friends of this noble institution are filled with joy and gratitude. Such a response at such a time is at once a noble testimony to the liberality of our churches, and to their confidence in the present and future character of this important institution. Those who are not able to appreciate the difference between Prebyterian Latin and Congregational Latin, and who are not ready to abandon the Colleges which were originally founded upon the co-operative basis, think they see in the history and result of this effort, cheering evidence that Illinois College is to deserve and possess the confidence, and to do the work of both the Presbyterian and Congregational Churches of Central and Southern Illinois.

The College was never doing its work more efficiently than at the present time. The occupancy of the new and beautiful building completed last Autumn ; the fact that the number of students, which has been steadily increasing for the last six years, has this year been greater than ever before ; the fact that the College has shared in the spiritual blessings Heaven is now pouring upon the Churches ; and this entire success of the \$50,000 subscription, have made this a memorable year.

In brief, I believe the facts fully justify the expectation that, unless

some calamity shall occur which human wisdom cannot foresee, a new era now dawns upon Illinois College, and upon all the interests of the Church of Christ throughout this region.

These are results achieved through the blessing of God on the persistent and self-denying efforts of the friends of the institution, continued through a period of more than thirty years. And the feelings with which they look upon them will be understood by the following telegram received by the Secretary of the Society on the first day of June last, from the Rev. J. M. Sturtevant, D. D., President :

"Fifty-eight thousand dollars—unexpected success here—hundred twenty-sixth Psalm."

The words of this Psalm are in part these—

Then was our mouth filled with laughter and our tongue with singing. The Lord hath done great things for us, whereof we are glad. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

There are now 150 students connected with the institution, either in the College proper, or in the partial course, or in preparation for the regular College classes.

The work now upon the hands of the Society naturally separates itself into two general divisions, having reference to institutions East and West of the Mississippi River.

I.—INSTITUTIONS EAST OF THE MISSISSIPPI.

At the last Anniversary these were five in number, and the sums remaining on the amounts voted to them respectively when the "final effort" in their behalf was resolved upon, were as follows, viz. :

Marietta College,	\$4,500 00
Illinois "	15,299 45
Wabash "	14,893 48
Beloit "	17,886 00
Heidelberg "	2,500 00
Total,	<u>\$54,528 98</u>

The following amounts (a part of "disbursements to Colleges") have been paid to these institutions respectively, during the year, viz. : To Marietta College, \$220 ; Wabash College, \$1,504 49 ; Beloit College, 1,250 ; Heidelberg College,

\$100 ; Illinois College, \$1,559 '75. To the cash paid Illinois College may be added the "provision" for its special benefit, amounting to \$13,739 '70—or in all to that institution, \$15,299 '45—making a total reduction from previous year of \$18,373 '70. The amounts still lacking to institutions East of the Mississippi will consequently stand thus, viz. :

Marietta College,	\$4,280 00
Wabash "	18,888 99
Beloit "	16,086 00
Heidelberg "	2,400 00
Total,	<u>\$86,154 99</u>

Prospects are now encouraging that the entire amount remaining to Marietta College will be secured in the course of a few months, and the following information in reference to the remaining three will show the necessity of their realizing in full the amounts respectively assigned them. It will also show the strong grounds of encouragement which the friends of Christian learning have for supplying the deficiency.

Wabash College.

Prof. Hovey under date of September 28th, says : .

Please present our warmest gratitude to your Society and its patrons, for the *timely* and vital aid already given, with the hope that the portion allotted to Wabash College may be speedily realized. We have received only a part of the final sum to be received from the Society, and meanwhile the increased expense of living has rendered it necessary to increase the salaries of Professors, so that while our annual income has been diminished by the delay of the Society and the pressure of the times, our expenses have increased. The Officers of the College (with the exception of the President and one Professor) for the last year have been kept on short allowance, and some in great distress for the want of money earned ; and unless some very efficient means be adopted both by the friends of the institution at home, and by the Society, we shall be in as embarrassed a condition as before the formation of the Society.

We had a somewhat spirited meeting of our Board on the 10th of September. The feeling seemed prevalent that the time had come when the members of the Board and other friends of the College must take hold in good earnest to relieve and sustain it. THEY AUTHORIZED THE ESTABLISHMENT OF THE BALDWIN PROFESSORSHIP [IN HONOR OF THE REV. ELIHU BALDWIN, FIRST PRESIDENT OF THE COLLEGE], OUT OF THE FUNDS HEREAFTER TO BE GIVEN BY THE SOCIETY, and requested Dr. White to co-operate with you in doing up the work as soon as the way seems open.

Our term opens with encouraging prospects. We have upwards of fifty new students, several of whom have entered the upper classes in the College proper. Our Senior preparatory class numbers thirty, and this while numerous other institutions Preparatory and Collegiate, have been springing up around us.

One of the Professors of this College who was a member of the last General Assembly of the Presbyterian Church at Chicago, prepared a speech in support of a resolution proposed for adoption by the Committee on Education, but was prevented from delivering it by want of time. We here give a portion of it, as not only showing the value of that particular College, but as furnishing an admirable illustration of the importance of the work in which the Society is engaged.

There may be seen, even in this General Assembly, a representative of one of these pioneer enterprises contemplated by the resolution, who can tell you that the lapse of a quarter of a century furnishes ample demonstration of the truth and importance of the recommendation now proposed to be sent out to the Churches. He will tell you, that in addition to hundreds who have gone forth to fill the secular professions of the State in which the institution is located, and of adjacent commonwealths, there have been *seven* of its alumni attending the Sessions of this Assembly, *five* of whom represent as many Presbyteries on this floor. One came from the shores of Lake Erie, *another* hails from the banks of the Wabash—a *third* in his journey hither traversed the entire length of Lake Superior—a *fourth* cultivates a portion of the Master's vineyard, adjacent to a point which we passed last Saturday on our railroad excursion, on the prairies of this commonwealth—a *fifth*, a worthy son of a ministerial pioneer of Indiana—a *sixth* has preached in Maine, and a *seventh* has proclaimed the Gospel in Minnesota. While he has been cheered with the cordial greeting of these former pupils during this ecclesiastical convocation, he will also point us to one of the ministerial band that has gone forth from the same College, now representing the American churches in South America, another on the shores of Africa, another preaches Christ in the birth-place of the patriarch Abraham, another is a standard-bearer at the very seat of the Beast in Canada—one laboring in the Islands of Micronesia, two in California, and alike number in Oregon, to say nothing of others of her sons engaged in the same blessed work in Ohio, Indiana, Illinois, Minnesota, Tennessee, Kentucky and Wisconsin. *What is true of this institution, is likewise true to a greater or less extent, according to the age, and wisdom of location, of all those affiliated Colleges, which the Western College Association has rescued from protracted weakness, embarrassment, or utter failure.*

Beloit College.

The President writes :

Our College has, by favor of Divine Providence, enjoyed another year of prosperity, and has made real progress towards the accomplishment of the ends for which it was founded. The number of students has been greater than in any previous year. There have been about fifty connected with the four College classes, and the average number in constant attendance in the Preparatory Department has been between eighty and ninety. Twenty have been admitted to the coming Freshman class. We have also pleasing evidence that the aims of the College are becoming better appreciated in the region, and its influence more widely felt. As the true measure and advantages of a thorough, liberal education are better understood, there is a growing disposition on the part of young men to avail themselves of the opportunities which the College affords, to secure such an education.

We have not been without some tokens of the presence and power of the Holy Ghost in our little community, though we have not shared so largely as some of our sister Colleges in "the great revival" which has marked the past year. There have been a few hopeful conversions, and the life of piety in Christian souls has been sustained and quickened.

In financial matters we have not suffered as much as, at one time, we had reason to fear; a timely receipt from an unexpected quarter enabled us to provide for current expenses without incurring debt. But the general financial revulsion arrested all efforts, both at the West and at the East, for increasing our permanent endowments. Our income from present available resources must lack about \$2,000 each year, of the sum necessary to cover our current expenses with the most economical management. To prevent this deficiency from accumulating in the form of an embarrassing debt, the avails of general subscriptions in our own region are appropriated to current expenses. This cannot be done for any great length of time without the most serious detriment to the interests of the institution. The sum which the Society has proposed to make out in its final effort for Beloit College is, therefore, greatly needed to give us strength to go alone, until the resources of our own region can be drawn out for its full establishment, and future enlargement. The financial embarrassments of the last year, which have borne most heavily on the West, have somewhat postponed that day. If this College is to be saved from the accumulation of debt, such as has embarrassed and almost crushed some of the institutions in the West, it seems absolutely essential that its friends in the East should carry out the intent of the Society, and raise the small remaining sum of sixteen thousand dollars. It is certainly the wisest economy to anticipate and forestall the evil. We are still confident in the belief that the sum named will place the College on a safe and sure basis.

Meantime, let the friends of the cause at the East be assured that we are not omitting to draw on the West. An imperative necessity demands the immediate erection of an additional building, the means for which have been provided for by the people of Beloit in the midst of the severest money pressure ever known among them. Measures are also in progress for a thorough canvass of the whole region, so soon as a change of the times will give any prospect of success.

Heidelberg College.

The following report has been received from this institution:

By a reference to the catalogue of the institution, it will be seen that the number of students in attendance during the past year is one hundred and sixty. Their progress in study has been commendable, and their general conduct good. There was but one case of discipline during the entire year, which resulted in the reformation of the offending party. The majority of the students are professors of religion, and they adorn the doctrine of their profession by a godly life and conversation. They are punctual in their attendance upon the religious exercises of the College held every morning, and also the social prayer meetings held among themselves twice every week. The College shared largely in the blessings of the general revival of religion with which this community was favored during the last season. Believers have been refreshed with the dews of heavenly grace, and many who were living without God in the world have been

brought nigh unto him, by the blood of Jesus Christ. About forty of the students are candidates for the gospel ministry.

With the College there is connected a Theological Department. Thirteen students, devoted and pious young men, were connected with this Department during the year. Nine of them were recently licensed to preach the gospel. Encouraging accessions are expected at the opening of the next session.

M. KIEFFER,

Prof. of Theology, and Pres. pro tem.

TIFFIN, July 14th, 1858.

II.—INSTITUTIONS WEST OF THE MISSISSIPPI.

Iowa College.

The Trustees of this Institution have decided upon its removal from the present site. The reason for this will appear from the following extracts from a circular issued in May last by authority of the Board.

Iowa College was located in the town of Davenport, in the year 1847. A choice site was secured, and a building erected. In consequence, however, of the deep cuts required by the grade established on the contiguous streets, it was found necessary, in 1844, to change the site. A new one was obtained, outside of the corporation limits, and new buildings erected, at a cost of more than \$20,000.

The plans of the Board of Trust, in respect to the grounds and buildings, were again interrupted by the proposed extension of a street through the centre of the present College site; and at a special meeting of the Board on the 20th ult., the following action was therefore taken:

"WHEREAS, It is manifest that Main-street will be opened through the College grounds, destroying their integrity, and diminishing their fitness for College purposes—

"*Resolved*, That the interests of the College require a removal to a new site.

"*Resolved*, That the Financial Agent be, and is hereby authorized to make contracts for the sale of the College Grounds.

"*Resolved*, That the Executive Committee be, and is hereby instructed to inform the friends of the College in various parts of the State, by Circular or otherwise, that the question of the re-location of the College will be considered and acted upon at the Annual Meeting in July, and that said Committee receive all proposals, to be laid before the Board at said Meeting."

Favorable proposals have already been made to the Board, but they are unwilling to decide so important a question without ample and full consultation with the friends of the College throughout the State. The proposed change of location should be so made as to insure the College against the necessity of another removal, relieve it from its present embarrassments, and open to it an enlarged sphere of vigorous and successful usefulness.

The action of the Board on the subject, at a meeting held Sept. 30, will appear from the following communication from one of the Trustees.

I have just returned from a meeting of the Trustees of our College, at Davenport, called to consider the question of its removal to some other point. A Committee appointed at the previous meeting to visit new sites and receive proposals for its re-location, reported in reference to four points, at each of which very liberal offers were made. Grinnell, in Poweshiek county, was finally fixed upon, and a vote was passed to remove the institution to that place on the opening of the next College year, *provided* the pledges of citizens should be fulfilled and that there should then be a prospect of the completion of the Railroad (Davenport and Council Bluffs) to that point within a reasonable time. The road is now in operation to Iowa City, about fifty miles west of the Mississippi, leaving fifty more to be completed to reach Grinnell. It is the continuation of the Chicago and Rock Island road.

Grinnell was founded by Rev. J. B. Grinnell, a Congregational minister from N. York City, of great energy and enterprise, under whose leadership a colony settled there and laid out a town. The people are of Eastern origin, and the state of morals is highly favorable for the surroundings of a College. The people early planned for literary institutions, and among the donations to Iowa College is a fine brick edifice for seminary purposes, erected at a cost of \$12,000, which can be completed for about \$3,000 more; of which sum \$1,800 is already subscribed, and will be turned over to the College. Other donations in cash and valuable lands and well secured notes, bring up the whole donation to the College to upwards of \$40,000. The Railroad company agree to transport gratis for five years all the building materials needed for College purposes from any point on their completed road. The place is near the centre of the State, and about forty or fifty miles *East* of the capital. Altogether the movement in respect to the College is wise on many accounts. The donations at Grinnell, in addition to the value of present College property, will make a very considerable endowment, and there will be a building ready to meet all present necessities.

The removal of the institution to Grinnell, it will be seen, is *conditional*. While in this transition state, the College will, of course, be seriously affected. But one of the Committee appointed to solicit the continued aid of the Society, writes that they need it "amazingly." He says, "It is useless to try to raise money here. Nobody has enough for current expenses. Debts cannot be collected, and we are a distressed people."

Yellow Spring College.

The Trustees in their appeal for aid say :

As an Academy this is the earliest chartered Institution for educational purposes in the State—though as a College it has but little more than six years of chartered, and but four of real College life. It has been carried forward thus far at a great sacrifice on the part of its friends. They do not now apply for aid because unwilling to make further sacrifices, but they find it difficult, if not impossible, to make it what it should be without help from abroad.

This College originated in prayer by one who has gone to his rest, and the Board feel that they have a sacred trust committed to their hands, with which they dare not trifle. Since it commenced its College life it has been highly favored, having had one general and two partial revivals. Three of its graduates are entering upon their theological studies, to prepare themselves for the work of the ministry in this great Western field, and there are also seven undergraduates who design to be ministers of the Gospel.

We are now earnest in our application, as there has been an almost entire failure this year of two important crops (wheat and oats) on the field embracing our principal supporters—and we cannot reasonably expect at present a large patronage either in students or donations. We have eleven undergraduates. Our Preparatory Department is rapidly filling up.

German Evangelical Missouri College.

The Rev. L. E. Nollau, President of the Board of Directors, writes :

The Theological Department has now existed for ten years. Seventeen students have entered the ministry during that time, and labor in different States zealously. At present the department has sixteen students, preparing themselves for the ministry. The engagement of a third Professor is found a matter of necessity, to give our students a still better education. They have studied until now to the entire satisfaction of their teachers, and have given evidence of real piety.

In regard to the economical point, the Seminary is free of debt. We have in the course of the year built another house, containing a cellar, large lecture room, and sleeping apartments, and, strange to say, the whole building does not cost more than about \$200, for in vacation time the students have done the mason work, and one of their Professors acted as foreman. And if you should give us the pleasure of another visit, you could examine the work, whether it has been done in a workmanlike manner. I mention this as proof of self-denial on the part of the inmates of the Seminary.

Serious doubts have been entertained by the Board as to the expediency of encouraging by any promises of aid the full development of a Collegiate Department in this institution. The Germans themselves, however, are very strong in their convictions, and are ready to prosecute the enterprise with unflagging energy, as will appear from the following extracts from Mr. Nollau's appeal.

The Collegiate Department was opened on the 18th of April last with eight students—the Rev. A. Baltzer, Principal, and Horace Boardman, A. M., from Middlebury College, Assistant. At present the number of students is *nine*. How many (not boarding in the College) will attend at the second term, I do not know yet. Somewhat discouraging, indeed, but we trust the Lord it will grow better. There is a debt of about \$7,000 on the College building, including all expenses. We are compelled to go in some debt more to carry on our work, as the board, &c. of that small

number of students does not pay half the expenses of the Institution now. However we must rise somewhat, and I hope the next year will show a better result. The Collegiate Department is in a bad situation now, but so was the Seminary in former time too, and the Lord has not forsaken us—and though we have to struggle very hard, we do not despair at all.

For the next year we make application for a thousand dollars again, and we hope and wish that the Giver of all good will give you abundantly to be able to do good to the Western Institutions. I am sure you will not forget to do your best for the benefit of the Missouri College. The salaries are as follows, viz.: Rev. A. Irion, Pres. of the Theol. Dept., \$550; Rev. J. Rigenbach, Prof. in Theol. Dept., \$450; Rev. A. Baltzer, Principal Coll. Dept., \$450 and board; H. A. Boardman (American) Assistant, \$500 and board.

Webster College.

This Institution was first received upon the Society's list at the special meeting of the Board in February last. It had been previously visited by a committee of the Board consisting of the Rev. Drs. Stearns and Patton. The following extracts from their Report to the Board, will show the location, resources, and character of the Institution:

Webster College, in the State of Missouri, is located on a beautiful and elevated spot on the Pacific Railroad, about ten miles from the city of St. Louis. It owes its origin to the Synod of Missouri, who appointed its first Trustees. The college has a beautiful and commodious stone edifice two stories high and quite sufficient for its present, though not for its anticipated necessities. The Board of Trustees is composed of members from several different denominations—Presbyterian, Baptist, Methodist, and Congregational—from each of which denominations, the institution has received patronage, though its principal dependence is on the New School Presbyterians.

The Charter is a special one, and confers the most complete privileges. It is without limitation either of time or amount of property to be held, and cannot be repealed, altered, or suspended without the consent of the Trustees. They are permitted to hold a tract of land not exceeding six hundred and forty acres, connected with ground occupied by college buildings, exempt from taxation of every kind, to be leased, cultivated, or otherwise managed for the benefit of the institution. By the charter, the Trustees fill their own vacancies and appoint their own successors.

Forty acres of land have been donated to the college by one individual and ten acres by another, and the Trustees have purchased a hundred acres more, making in all one hundred and fifty. Two Professors have been appointed and are now engaged in the several departments, and the Trustees are looking for some suitable person for a President. The course of study bears a fair comparison with that of our best Eastern colleges. No objection seems to be against the institution on account of its proximity to any other institution under the care of the Society. Its field is wide and unoccupied except by institutions under an entirely different kind of management.

Your committee called the attention of the Trustees to an objection, which had arisen in this Board to the provision of their By-laws, which

gave to the Synod of Missouri the right to nominate two-thirds of the Trustees. All the members present—and they were a large part of the most prominent—expressed their entire willingness to abandon that provision, and thought the absent members and the Synod would make no opposition. [The provision has since been stricken out by the unanimous vote of the Trustees.]

The most cordial feeling was manifested towards the Society, and the strong desire expressed that the college should be taken under its patronage. The friends of the institution seemed to feel that they had taken upon them a very heavy burden, and needed all the help they could obtain—but in any case manifested a determination not to be a burden to the enterprise. It is as yet but in its infancy, and the number of pupils is small. The sudden death of the Rev. Dr. Bullard, the chief founder and early patron of the college, gave it a shock from which it has scarcely recovered. Still it has made a beginning, and we think may fairly be regarded as having secured for itself at least a hopeful establishment.

College of California.

In our last Report it was stated that the Trustees had been engaged in examinations of the country with a view of securing a new site for the institution which should afford more spacious grounds, and in other respects, be better adapted to the purposes of a college. Soon after, the Rev. Mr. Durant wrote thus: "We have secured our college site. Rejoice with me. It is the best of all the sites in California. We pay \$1,200 this week for a part of it—a part is *given*, and for the rest we have bonds for deeds in a few months. We have also \$5,000 pledged by a reliable party for building the first college hall." The site is thus described by an eye-witness:

The site for this college, containing one hundred and forty acres, has already been procured. It is within the limits of Oakland, towards the mouth of the bay, and about five miles from the college school. In selecting this site the Board of Trustees have been wonderfully successful; a better location for a literary institution, one enjoying greater natural advantages, we venture to say, cannot be found in our country. To the lover of the beautiful in nature, it is truly a delightful spot. It is situated on a gently rising tract of land, at the foot of the coast range of hills, facing the South. Directly in front is the bay of San Francisco, with its arms and inlets, its islands and winding shores. To the west is the Golden Gate, full in view, through which you look out upon the broad Pacific, over the Farrelones [Islands], to where the horizon is formed by the meeting of sky and water. To the south-east the eye passes along the bay to the beautiful valley of San José. On the north, and forming a beautiful back-ground, rise the Oakland Mountains, from the summits of which a wide range of vision is obtained. Across the bay and directly opposite the college grounds, at a distance of eight or ten miles, is the city of San Francisco, with its many buildings and ships distinctly to be seen. The steamers crossing the ferry, and the vessels entering the harbor, are among the objects that will ever attract the eye.

Between the shore of the bay and the foot of the hills, from the midst of an extensive valley reaching more than forty miles, is a level tract of fertile land marked out by slightly elevated ground at its extremities, five or six miles in extent and three or four in breadth. Most of this has already come under the tiller's hand, and its regular squares give it the appearance of a vast piece of patch-work, not always formed of the same colors but varying as the seasons change. Here and there a delightful grove catches the eye, or a line of trees, marking the course of the winter streams from the hills to the bay. When the hand of art shall have been further employed on this fertile territory; when orchards and groves shall dot its surface, its beauty may, perhaps, be still more increased.

The ever changing appearance of the clouds here observed; the unrivalled splendor of the setting sun, throwing its golden light upon sky and water when about to sink behind the hills, or, later in the season, as it is seen through the Golden Gate to drop into the ocean, are sights calculated to charm the scholar and the poet. Here, too, the climate and temperature are so modified by the water and mountains that the enervating influence of immoderate heat, or the disagreeable sensation from frequent winds and excessive cold, experienced in other places, are not felt. Surely, no place could be more highly favored by nature for the student than this.

May the friends of education furnish the means for erecting the necessary buildings and endowing professorships, so that from this delightful spot, already consecrated to learning, our young men may go forth suitably prepared to build up the institutions of our growing State and to promote our highest interests.

Under date of March 20th, 1858, Mr. Durant writes—

Our Board have resolved to raise \$10,000 *forthwith* for the following purposes: 1st. To refit the building already in use. 2d. To erect another still larger and more commodious, on the Oakland ground. 3d. To pay off the indebtedness still remaining—\$2,500 on this part of the property and then to establish the *school here*, as a permanent Preparatory Department of the College of California. 4th. To secure all the titles to the *sites* lately selected for the main college.

At a later date the Rev. S. H. Willey, of San Francisco, one of the most active members of the Board of Trustees, wrote that a Committee had been appointed to carry the above-named measure into effect—that *the Board and friends* of the College were determined, and he had no doubt that it would be done. At different times he has urged the claims of the Institution with great earnestness. We give portions of his appeals.

But we are and shall be more than ever dependent on you for \$2,000 to support Mr. Durant. The income, by close economy, provides for this, but *not* for other expenses.

This money from you has been sacredly set apart as a sure resource for the livelihood of him, who is the living agency in our plan as yet. We want a reliance for him that his bread and his raiment fail not.

We never before had so much to encourage us. We have now hearts

here and there captivated by our cause. There is a central life in the advancing class, consisting of about twenty young men of soul. One recently converted, we hope, in this church, is now there fitting for College, and he represents to me that several of the fitting class are earnest inquirers for salvation. The seal of the Spirit seems to be on our cause.

We are doing this year four times as much as we have ever done before. We are encouraged, but see no way to meet Mr. Durant's salary. We feel that if your patrons could just look for a few moments at the facts as they exist here, and see how important this work is, how hopeful they would vote and pay to it all this sum heartily.

The Christian community do well, no doubt, to sustain the College in the Sandwich Islands—it is an honor to them—but what is that to this? A whole coast! a nursery of American States! Will they not do equally as much to sustain a few earnest men, who are struggling now to provide for the wants of the future as well as for the present?

We cannot get ministers from your side even *now*, and as your demands increase, it will be more and more difficult. What shall we do unless you help us to educate them here? We *can* do that if you will help.

We have a great work on us, and its weight is on us at a time when we are extremely unprepared to bear it. As I anticipated and told you and the public long ago, the necessity for our Institution comes suddenly and before we are prepared for it. Our theory is to provide for *necessities*, for even they come faster than we can meet them without your help East. We cannot get on without that for part reliance. The Institution is a beautiful promise of usefulness now, if we can move on and make it meet the wants as they arise. It is gaining friends slowly, and if the country prospers by-and-by it will not be behind. If we go on now we can forestall sectarian and sectional plans. No time will come when it can be done if the present opportunity fails. People who have sent their sons to the Jesuit College at Santa Clara, begin to remove them to our school. When we get on our new basis we shall take still more from their patronage.

The Rev. Mr. Durant also says :

The eyes of some of the people begin to be opened to the Jesuit College. This vaunted Institution begins to disclose its emptiness. People who have children there, find they have been *humbugged*; there is so much the more need that we should be ready to receive such as are ready to leave that school for ours, and that we should not disappoint them when they have done it.

Our new Hall is done, and a *beautiful* structure it is. It will cost \$4,000. The Mansion House *will be refitted* in the vacation (if the Lord will). The School is full. The College is as certain to rise and to fulfil our hopes of it as a State Capitol or any other Institution that is indispensable to the being of a State. Yet how many labors—how many charities—how many discomfitures—how many hopes deferred and heart-sickenesses does this grand event suppose! How good it is to have our lives in the midst of such contrarieties, such conflicts, and such triumphs!

Testimony of Dr. Bushnell.

What they want, therefore, at this time, above all things else, is a good college or university. Such an institution would do more to consolidate and settle their State, and to settle the confidence of their future, than

even the railroad itself. There are no five States together in our Western world, which, if they had none at all, would want an institution of this kind so much as California. For the supply of this want some of their best and ablest men are preparing. They have had a charter for three years, organizing the "College of California." Their Board of Trustees contains a representation of all the Christian denominations, who are united in cordiality and good understanding.

What then is wanted now is the endowment, and for this every thing is ready. To obtain this endowment in California, except in part, will now be impossible. Much of the wealth is not in the right hands, and where it is not, where there is every disposition to aid, the possibility is very much reduced by the heavy loads of debt, which many, who ought to be rich, are required just now to carry. When money will bring three per cent. a month, year by year, on perfect security, the lending party is not likely to put much of it in a college, and the borrowing party still less. Are there no great rich men in the East, no millionnaires or less in computation, who will be induced to look at such an opportunity?

Pacific University.

The Rev. G. H. Atkinson, Secretary of the Board of Trustees, under date of September 7, renews their application for aid in the following communication :

At a meeting of the Trustees of Pacific University, Sept. 8, the Board voted to renew our annual application for twelve hundred dollars, to aid in supporting our Teachers. In a letter, four weeks since, I gave you a detail of facts connected with the Institutions which have been commenced in Oregon. The exhibition of so many would seem to preclude the necessity of ours. But this has a growth of about ten years, and a character justly gained, which ought to be sustained and cherished into a higher and permanent life. It is easy to begin a College so called, which is only a common school in fact, but it is exceedingly difficult to establish a true College in the West. This latter work we proposed to do at first, and for this we have always been working.

But we cannot do without the aid of the Society. The arrears are already such that our Teachers hardly hold on.

Professor Lyman says that he must have help, and the assurance of his salary, or he must resign, and seek a support in some other way. President M., having no family to support, has got along with less means and less indebtedness. Yet he ought to have now all which has been expected. We all sympathize with you and the Board which you represent, in the difficulties experienced by reason of the financial crisis and the unusual criticism upon Benevolent Societies. The question will have to be decided by the churches and the philanthropic, whether to establish a few colleges, or to be called upon continually to aid many. That is the question. There must and there will be such Institutions. Their grade and worth will depend upon the action or the neglect of intelligent men of the East.

The question now recurs, shall we rise to a higher position than we now occupy, or shall we suffer our College Teachers to leave, and thus fall back to the simple idea of Academy or District School?

These last can support themselves. But for the College, so much needed, and so little appreciated, there must be help from abroad. If your

older Eastern Colleges, surrounded by their hosts of intelligently appreciative and grateful alumni, cannot be sustained a year without their large endowments, how can it be expected that we can establish and support a College, with here and there an alumnus in the Territory? And if your endowments came from a very few noble-hearted men and women, first from England, and then as they saw the necessity both to Church and State, from your own communities, may we not reasonably look *first* to the same classes among you for our endowments?

What has been done in Oregon only prepares the way for an advance, and not for a retrogression. The necessity of rightly training the awakened student, renders our appeal more urgent. Up to a certain point, it required only an ordinary class of teachers, though we have designed to employ the best; yet for higher degrees, the teachers must be of a high order. Your Board and the public will see that their past efforts and assistance have made their future aid the more necessary. To abandon the work now, is like putting up the framework of a mansion, and then leaving it for the winds and the storm to blow down and destroy. It is to lay a keel, and partially to plank a noble vessel, and then launch her in the billows, to be trusted neither with passengers nor cargo, neither indeed able to secure officers or crew.

President Marsh has thought it a duty to visit the States to lay these matters before the churches. Were it not for the great expense of the journey, it would be done.* In this you see our need the more. If one man cannot go to the States to plead for Colleges, how can students afford to go to pursue their studies in your Colleges? Three of our students have gone, but they had a remarkable opportunity to make money to pay expenses. Few can follow them. The only question left, is whether any of the young men of Oregon shall have a Collegiate and Theological education?

I know that we are far away, and little thought of. I know that Oregon has suffered contempt in the eyes of a great body of men on the Atlantic coast. As a territory we have not had much weight in the Councils of the Great Republic. We have not contributed very largely to swell the river of gold which has flowed eastward from this coast. We are among the smallest of the tribes of Israel. Yet, these facts aside, we have steadily advanced upon a basis of labor and improvement, which will not be reversed. We are already on the eve of admission as a State. Our population is rapidly increasing from itself. Our trade is increasing in all directions, and manufactures have commenced. Intelligent capitalists are making investments in Oregon. Many, who were unsettled, now feel settled for life. All the churches are slowly increasing, and religion is taking on its established forms. The seed corn has been sown, and it is springing up. Infidelity also has its home in many families, its incipient organizations, and its public influence. It has come to Oregon after a trial at the West. Infidels are familiar with the forms of religion and the common modes of defending it. If met, it must be fairly, with such arguments as are effective with leading minds. We have some such defenders, we want more of them. Especially do we want our intelligent young men to be carried over the gulf, and beyond the reach of common scepticism. But this can never be done by a year's pupilage in an Academy, or by a year's reading of theological books. They must by study be pre-

* The Panama R. R. Company and the Steamship Companies connected with it on the Atlantic and Pacific sides, have generously granted President Marsh a free pass from Oregon to New York.—*Secretary.*

pared to come up to the times, and move along with the progress of knowledge.

The following extracts are from an appeal in behalf of the Institution, by the Rev. S. H. Marsh, President.

The prospects of the country, as well as the state of our affairs, are most encouraging to the continuance of our efforts, and yet we are so entirely dependent upon you, and this support seems so precarious, that I am almost ready to advise an entire relinquishment of our College for the present: and at any rate must go to the States and satisfy myself of the state of public sentiment and the nature of our dependence, before I can feel any confidence in the wisdom of the measures which we have been trying to carry out for the past five years. I have lived on a salary less than my scholars received for instruction in other schools. I have been vexed with debts and taken my board as a charity: and more than all, have seen plans frustrated, and prospects blighted for the want of the small sum on which we depended for support.

Mr. Shattuck was appointed to a professorship. He resigned and left us, because, as I knew, he felt that there was no security for his support. Brother Lyman, with his eyes open to the past, and after fully canvassing the subject, was willing to trust to our prospects from you, and accept an appointment to a professorship; and now after expending most that he had saved during eight years of missionary toil in Oregon, feels that unless there is something *certain* for next year, he must resign, and seek some other way of support for his family.

I can be useful as a missionary, or find some employment at the East. I cannot make bricks without straw, or attempt to accomplish impossibilities. Must we go back and prove *a priori*, or historically, that Colleges are absolutely necessary for the full accomplishment of the objects to which the Churches are contributing so liberally through A. H. M. S. and other channels, that without the College all other agencies are temporary expedients, and a putting to sea in rotten hulks, and will need a perpetual application to remedy evils that will always be as present and as pressing as they are to-day? It is characteristic of our New England ideas, that they impel to organize, and use organized instrumentalities. Unless we are *methodically* working, our consciences will not hold us guiltless. And this tendency, wherever exhibited, has been esteemed a mark of wisdom. It arises out of this tendency, and because foresight by the light of experience, clearly determined their importance, not as a temporary expedient, but a necessary *function*, an essential element in any organized effort for the building up and establishing of society anywhere, that Colleges were established in the Old States, and your Society was started for accomplishing the same purpose in the new Territory here away at the West.

We want men here above all things. Now and then one may be expected from the States, a stranger, and find by trial what his work is, and how far he is fitted to perform it. In our infant College, I can see a dozen, by birth and education fitted to enter at once into the field ready for them, when their preparation by study is completed. The College seems already a stronger hope, than the A. H. M. S. and all other comparatively transient influences. And so it will always be in the future, if our College prospers. There will be a greater supply of men for our wants there, than anywhere else. Considered as a temporary influence in the country, however, our efforts here are hardly less considerable than that of all the Home Missionaries in the Territory put together.

CONCLUSION.

But our limits will not allow the further presentation of details, and we therefore conclude by simply calling attention to a few practical points of great importance, and which are set in a very strong light by the preceding history of the operations of the year.

1. On all the fields of benevolent enterprise it would perhaps be impossible to point to cases where an amount so limited would secure more blessed results. It should be remembered that the aid furnished by the Society is strictly *supplemental* aid. It always *presupposes* the utmost development practicable, of Western resources. Upon no other point do the Directors keep a more watchful eye, and it is believed that the influence of the Society in all its history has been not to create undue reliance on the East ; but on the contrary to encourage and stimulate Western effort. The assistance rendered goes chiefly to the support of instructors, and an amount sufficient for the support of one or two is enough, in the great majority of cases, to keep an institution in successful operation till such time as the requisite endowments can be secured. This supplemental aid, therefore, puts the *roof* on the building, the *key-stone* in the arch. Consequently the trustees and friends of such enterprises in Iowa, Missouri, California and Oregon have been calling for this aid during the last year with all the earnestness which a realization of vast good to be secured or lost could inspire. And such is the present pecuniary condition of the West, arising from the extensive and disastrous failure of crops, that peculiar force will be given to such appeals during the ensuing year.

2. The experience of the Institutions aided by the Society, and especially during the last year, has shown the great importance of having some more sure reliance for the support of their officers than has hitherto been practicable. For the want of what the Society hoped to furnish Wabash College, that Institution has recently lost one of its most valuable Professors. Pacific University lost one long since, and now another, who has sacrificed most of the little which he had saved by eight years of toil as a Home Missionary in Oregon, feels that he cannot much longer hold on without some security for the future.

3. Such results are especially disastrous upon the Pacific

coast. This arises from the utter impracticability of bringing young men who desire an education from that far-off field to Institutions already established in the older States. Indeed, with present facilities they could be more easily and cheaply transferred from England or Germany.

Institutions founded on that coast can consequently furnish the *only rational hope* of securing an adequate supply of ministers, and yet they are in danger of *failing*, for the want of an amount sufficient only to sustain, for the time being, one or two Instructors! If it be worth while to be at the expense of educating men at all, what language could adequately set forth the wretchedness of the economy involved in compelling men *already* educated—strong and learned men, choice Christian men—and for the want of such an amount—to abandon the noblest fields ever opened in the providence of God to philanthropic and Christian effort!

4. It is a rule with the Board—the wisdom of which experience has abundantly shown—not to make absolute pledges of aid, except in very special cases and for limited amounts. Indeed, one of the beneficent results of the Society has been the avoidance to a great extent of that system of pledges covering large amounts and extending over a long series of years, which operated so disastrously in the early history of Western Colleges. But experience has also shown that it is exceedingly difficult, if not impossible, for the Society, with the peculiarities of its cause, its limited agencies and means of moving the public mind, to secure enough from year to year simply by collections in churches, to create the reliance which is so essential to the Institutions aided. While therefore the Society keeps the field and gathers as extensively as possible annual collections from churches, it has seemed to the Board that the requisite security might be given to Colleges by a *system of pledges* on the part of individuals unitedly covering the amounts appropriated to given Institutions. Suppose, for example, twelve individuals to subscribe the \$1,200 needed annually for Pacific University, or twenty to pledge the \$2,000 needed for the College of California, to be continued for a period not less than three years, and with the understanding that the death of the individual in the mean time would render the subscription null—or in case of unexpected change in circumstances rendering the fulfilment of the pledge inconvenient—each subscriber should have the privilege of withdrawing his name. All this could be done without hazard to those who gave the

pledges, and would furnish for Colleges the needed reliance. Such provisions would be virtually TEMPORARY PROFESSORSHIPS and a comparatively small number of them would meet the main appropriations of the Society in any one year. In all such cases the fullest advantage might be taken of individual preferences and sympathies.

We are happy to say that some offers of this kind have already been made, and we again earnestly commend this cause to the liberality of the friends of Christian learning. The great results already accomplished through the instrumentality of the Society, are becoming more and more apparent, and must produce conviction, it would seem, in every intelligent mind. But what has been done only increases the power of motive for finishing what has been so successfully begun, especially in the case of the older Institutions, and the Board have accordingly recommended that "the utmost endeavors" be made through all the agencies of the Society "to complete during the ensuing year the work of establishing the Colleges east of the Mississippi." This would enable the churches and the friends of Christian learning to throw their whole strength upon younger Institutions between the Mississippi and the Pacific, and they could cross the Father of Waters with the feeling that no post in the grand cordon which they hope to extend to the Pacific, would fail from behind; and that they could pass on in their career of conquest with a rapidity that should keep pace with Providential openings, till the last foot of our national domain is carved into States, and each young empire provided with a STRONGHOLD OF INTELLECTUAL AND MORAL POWER.

In behalf of the Board of Directors,

Theron Baldwin,

Corresponding Secretary.

ADDRESS

ON

The Mutual Co-operation of different Denominations in the Support of Christian Colleges, presented by Rev. Dr. PETERS, Chairman of the "Committee of Ten." [See pp. 4, 20.]

IN the progress of all the great enterprises of Christian benevolence—the glory of the present day—there are occasional obstacles to be encountered which call for special deliberation. Appealing, as they do, to numerous churches and Christians, of different denominations, on a wide and diversified field, it was to be expected that differences of opinion would arise, which, in the incipency of these enterprises, it was impossible to foresee. And often, perhaps, if they had been anticipated, they could not have been prevented by any previous consideration. The experience to be acquired, and the opportunities of observation to be afforded, in the progress of their development, may have been necessary for the enlightened and satisfactory discussion of them.

It should not, therefore, be deemed extraordinary, that the Directors of the Western College Society, in the *fifteenth* year of its successful operations, have occasion to consider some discrepancies of opinion among its friends, which awaken their solicitude. These they would gladly reconcile on a basis to ensure the permanent prosperity and usefulness of one of the noblest educational enterprises of the age.

The exigency which called for the organization and immediate action of this Society, in 1843, was successfully met, and the *five* Institutions which then demanded its aid were effectually relieved. *Four* others have been added, east of the Mississippi; and, of the *nine* thus enumerated, *four* have been placed beyond the necessity of further aid from this Society, and provision has been made for a *fifth*. The Directors have, therefore, felt themselves justified in resolving, in

humble reliance on the blessing of God, to finish the whole work to which they are pledged on this side the Father of Waters—placing the *four* remaining Colleges in the same independent position, during the current year. This done, they will be ready to apply the undivided and accumulated power of the Society to the *Farther West*, where *six* Institutions are already receiving its aid, and others are seeking counsel and preparing their applications, under circumstances of intense interest, of the most urgent necessity, and of the largest promise to the cause of Christian education.

With so large a result on the very point of achievement, with a field to be occupied extending from the great central river of the West to the shores of the Pacific, and amid the rush of coming events, of the utmost importance to mankind, surely the present is a fitting time for reflection. If there be any thing in our experience of the past, or in the aspects of the present, which is suited to cast light on the future, it cannot be unseasonable for us here to avail ourselves of its guidance. The Directors have accordingly been led to review their entire position, in respect to the work before them, and earnestly to seek the wisdom which is profitable to direct.

Among the points of delicacy and of special interest which it seems important to have distinctly understood and observed, are the relations of this Society, and of the Institutions which it aids, to Colleges, Schools, and Universities under the direct control of States, and of ecclesiastical bodies. At a special meeting of the Board, Feb. 3, 1858, these matters were carefully considered, and the subject of our relations to State Institutions was referred to an able Committee, whose report may be expected to be made at the next annual meeting of the Society.

At the same meeting, after a full and free discussion, the following resolutions were unanimously adopted :—

“*Resolved*, That this Board judge it undesirable, that an Institution aided by this Society should be under the control of any ecclesiastical body, of whatever denomination.

“*Resolved*, That the Board regard it as highly important, that the principle of co-operation between the denominations by which this Society is sustained, should be fully and cordially adopted in the Institutions at the West; and they would the more earnestly commend it to the friends of education, in view of the evils resulting from the undue multiplication of those Institutions.

“*Resolved*, That a Committee of ten members of this Board be appointed to prepare and publish an address on the subject of the mutual co-operation of different denominations, in the support of Christian Colleges.

"The following members were appointed to constitute this Committee: Rev. Drs. Peters, Smith, and Thompson, of New York; Rev. Dr. Bacon, New Haven; Rev. Dr. Davis, Westfield, Mass.; Rev. Dr. Kirk, and Hon. S. H. Walley, Boston; Rev. Dr. Brainerd, Philadelphia; Rev. Dr. Stearns, and Hon. J. C. Hornblower (President of the Society), Newark, N. J."

Cordially embracing the principles indicated in these resolutions, the Directors observe with concern and anxiety the tendency to *denominationalism*, in the organization of many of the Colleges recently instituted in our Western States. Unhappily, as they apprehend, for the best interests of Christian education, there has arisen, within a few years, an earnest, not to say violent, competition among several religious denominations, in respect to their educational arrangements. Each denomination seems anxious to outdo the others in the number of its Colleges and Schools. This spirit of rivalry has proved itself contagious, as well as debilitating; and, under its influence, cases have occurred, among those applying for the aid of this Society, in each of which the College in question was subjected by its charter to the control of some ecclesiastical body, under whose auspices it was to be conducted, and without whose nomination or sanction no appointments of teachers could be made.

The Directors have objected to this feature in the organization of a College, for reasons which we propose to state in the sequel of this Address. But apart from our objection to the principles involved in the subjection of a College to ecclesiastical control, it may be proper to premise, that the character and constituency of the Society which we serve would seem to forbid our applying its receipts to an object so exclusive. The Society is composed principally of two denominations of Christians, in co-operation for a common purpose. Its receipts are derived from the members of these denominations, and others indiscriminately. We have accordingly judged it inconsistent with the moral pledges and responsibilities of the Society, to grant its aid to Colleges under the control of one of the denominations concerned, to the exclusion of the other, and have, in general, refused the aid requested, in such cases. But, in most cases of this kind, the conductors of the Institutions in question have been induced, by subsequent correspondence and friendly conference, to abandon their organic connection with a single denomination, and, if deemed worthy in other respects, they have been gladly placed on the list of the Society's beneficiaries. Such has been the general rule. The

only departures from it have occurred in a few cases of Institutions so situated, and which came to us under circumstances so peculiar, as perhaps to justify the Society, in having made them exceptions to the general rule.

Recently, however, applications have come before the Board, which present the denominational question, under conditions of peculiar delicacy, and which have led to the adoption of the above resolutions, and the appointment of this committee.

In recording the sentiments expressed in the resolutions referred to, the Directors regard it as incumbent on them, to lay before the friends of the Society and the institutions desiring its aid, the considerations which have been the bases of their decisions. They desire us also to indicate the course which it is deemed proper for the Society to pursue hereafter, in all similar cases. It is for these purposes that we present the following considerations :

I. We see no good reason why Presbyterians and Congregationalists should not co-operate freely and interchangeably, in the Christian education of the young, and especially in the care and instruction of colleges. On the other hand, there are weighty considerations which urge both the importance and the duty of such co-operation. There is nothing which keeps these two denominations asunder, in any respect, but the mere forms of church government. They are on terms of free and open communion. Their required qualifications for the ministry are the same. Their essential doctrines and their elementary Christian teachings are the same. Their books of instruction—classical, scientific, and moral—are chosen indiscriminately from authors of different denominations ; and we know of no marked and characteristic difference, in this respect, between the schools of Congregationalists and Presbyterians. The same is the case, in respect to books of religious teaching. Is the Bible a classic in the one ? So it is, and may be, in the other. Is the Assembly's Catechism made, in the one, a class-book of Christian instruction ? So it is, and may be, in the other ; as is practically evinced in more than one of the colleges of New England.

It may be added, moreover, that the essential idea and object of colleges, in this country, strongly enforce the importance and duty of the co-operation, in their direction and support, of all Christians who agree in essential doctrines. The design of a college is to educate the sons of the *people*, of all classes,

who can be persuaded to avail themselves of its advantages. It opens its doors to all, irrespective of the religious denominations to which they may be attached. And it is grateful to remark, that most of the colleges of our country are avowedly established on Christian principles, and recognize the duty of mingling religious instruction with the liberal education of the young. It has been found in experience, that an infidel college cannot be well sustained. Most parents, even if not themselves Christians, prefer to send their sons to a Christian college, on account of the salutary restraints which its religious teaching and example are known to impose upon the wayward propensities of young men. But, with all this, a strong prejudice everywhere prevails, in our American community, against *sectarianism* in religious education. This, in our view, operates as a useful restraint upon our colleges. It renders sectarists cautious in these relations ; and even those colleges which are under ecclesiastical control, and bear a denominational name, are more or less careful to have it understood that they do not teach a *sectarian*, but a *common* Christianity, in which all evangelical denominations substantially agree. And it is believed that few of the colleges which are under denominational control do, in practice, make it a point to inculcate upon their classes the peculiarities of their denominational creeds. It does not belong to the college course to do this ; and the best and most successful experience of our colleges, East and West, has proved that it is both wise and safe to abstain from it. The prejudices of the irreligious are thus disarmed of their power, their sons are attracted to the college with those of different denominations of Christians, while its religious character is as certainly preserved as if guarded by the watchful eye of ecclesiastical supervision, and its religious influence is much more effectually exerted and extended.

It is difficult, therefore, to conceive of any material advantage to be derived from placing a college under ecclesiastical control. On the other hand, it is rather to be presumed that such a step would weaken the influence of the college upon the public mind at large, without contributing any special support to the denomination intended to be benefited. But if, under any circumstances, it should be judged desirable to secure the exercise of a denominational *influence* in the appointments of a college, that influence may be exerted far less objectionably, and with better effect, by its Trustees, in their corporate action, than by the ecclesiastical denomination of which they are

members. It may be both right and important, in the first appointment of a Board of college-trust, to include in it members of the different denominations of its founders, in some proportion to the amount of funds contributed by each. Thus the leading influence of the institution is secured, for the time being, to the members of the denomination most largely concerned in its establishment, while, thus committed to faithful men, it is open and free to be modified, in this respect, as may be necessary, at any future time, to meet the demands of those "inevitable changes," both civil and ecclesiastical, which are to be expected in human society, and especially in the coming ages of a new and forming country.* Yale College and Nassau Hall, for instance, have free and independent charters. Neither of them is subject to any ecclesiastical control. They wave no sectarian banners, and possess all the advantages of unsectarian institutions, in their appeals to the public, while the majority of each of their Boards of Trust are of the prevalent denomination in the community by which each is surrounded and principally sustained. But in the possible event of the change of the denomination of a large portion of the churches of Connecticut or New Jersey, it may at some future day become vastly important, for the popular usefulness and even for the religious security of the colleges above named, to modify the constituency of their respective Boards of Trust, in accordance with the changed condition of the community.

II. The subjection of a college to ecclesiastical control is objected to as incongruous and embarrassing in itself. Church courts are not well fitted to conduct, or even to superintend the details of educational institutions. So generally is this admitted—even by those who, for other reasons, favor the subjection in question—that these institutions are confided, by common consent, to Trustees and Faculties whose special business it is to superintend and conduct them. But when so confided, the counsels which direct the affairs of a college soon reduce themselves to a system, with which the officers having them specially in charge, become familiar. It is necessarily an embarrassment and a hinderance, to have such counsels interfered with, by persons not thus familiar with the system; and, especially, when they are subjected to discussion and control in public bodies, most of whose members are but partially acquainted with its practical workings. The organic connec-

* See Fourteenth Report of this Society, pp. 40, 41.

tion of a College with a Presbytery, or a Synod, or with any ecclesiastical Assembly or Association, is, on these accounts, undesirable. It is a forced connection of incongruities. Church officers are not selected on account of their fitness to conduct the affairs of education, but for other purposes, and are often deficient in the qualifications required for the proper supervision of academies and Colleges. It is, in many respects, also an "entangling alliance." Such bodies have numerous other interests to guard, which are often much more absorbing than those of the Colleges under their care. Exciting questions of discipline, of doctrine, or of ecclesiastical policy are apt to arise. These become occasions of interested discussion, party zeal is awakened, and the College is either neglected, or is made to share in the unhappy consequences of disputes and divisions, which had, primarily, no relation to its interests or arrangements, and whose only effects are to distract its counsels and impede its progress in the right line of its duties as an educational institution.

III. It has been said that an independent College-charter, like the charters of most of our older Colleges, is modelled to suit the condition of the Congregational, rather than that of the Presbyterian form of church government; and this is urged as an objection to the co-operation of these denominations in the support of independent Colleges. It is argued, that Congregationalism, being itself a system of Independence, an Independent Board of Education, or of College Trust, is at once adapted to its use, and consistent with its requirements, while Presbyterianism is organically adapted, as Congregationalism is not, to receive such Boards under its direct control; and that, therefore, it is unfair to require Presbyterians, as a measure of co-operation, to abandon this principle of control, and to place themselves in this respect on Congregational ground. This, it is said, would be to yield one of the main points of the strength of Presbyterianism—as a system, or an organization—the very point, it is alleged, in which it excels Congregationalism, in its power of efficiency to-guard, protect, and promote the religious education of the young.

This reasoning, however, is rather specious than conclusive. It may be said in reply, that the mere fact of the better adaptation of Presbyterianism to exercise the control in question—if this were admitted—is by no means to be regarded as imposing an obligation to exercise it. There are many

things which the powers of individuals, and of bodies corporate, render them capable of doing, which they are, nevertheless, forbidden to do. And it is easy to see, that Congregationalists might, if they should choose, by combination or association for that purpose, adapt their organization to the exercise of the control of Colleges, as perfectly as Presbyterianism is now claimed to be adapted. Nor are there wanting examples, in which this has been proposed. An application has been before the *Consulting Committee*, from a Western College, which was to be under "the control of the Association of Congregational ministers" in the territory where it is located. There is, therefore, in the nature of the case, no inherent advantage in the organization of the one denomination over that of the other, in respect to the question at issue. The exercise of such control is no more a requirement of the one, than of the other; and there is nothing in either which imposes the duty of assuming it.

The question, then, of the duty, or expediency of exercising such control, is to be decided by considerations of deeper significance, than the mere forms of existing organizations. Forms may be modified or changed, to meet the demands of duty, but principles are immutable. And, as to the principles here involved, nothing appears plainer to this Committee than that it is the duty, as well as for the best interests of these two denominations, to co-operate, in all practicable measures, for the promotion of Christian education. It was to aid and encourage such co-operation that the Western College Society was formed. For this purpose, it has been sustained in its noble work. For this purpose it makes its appeals for the contributions of the generous and enlightened of both denominations. It is well understood that both are here engaged in a common work; that it is for the glory of Christ and of his kingdom, and not for the advancement of any separate denominational interest. And this object has been so long commended to the Christian public, and has been so generously responded to by many, that we cannot now abandon it, without a revulsion of public feeling both among Congregationalists and Presbyterians, which would be discouraging to the highest hopes and the purest aspirations of the majority of our contributors and friends. It would be humiliating thus to be obliged to change the ground of our appeals, and hereafter, to ask the patrons of the Society to discriminate between Congregational and Presbyterian Colleges at the West, and to

contribute according to their respective denominational preferences. The necessity of such an appeal would show, that the Society had failed, in respect to a prominent object of its organization. It would prove it to be no longer adapted to the joint use of the two denominations concerned. Sound wisdom would, in that case, dictate its abandonment, and the substitution of a separate organization, to subserve the denominational objects of each.

But we cannot believe, that a result so retrograde and ill-omened as this, will be lightly hazarded, by either of the denominations now forming the principal constituency of this Society. Moved by one spirit, as they were at the beginning of this united effort, and associated as they are and have been, in prayers and labors for a common object, dear to the hearts of all, and of the utmost importance, they will not consent to come down from the field of their high endeavor, to become competitors with each other, for mere denominational advantages. And we are persuaded that our brethren of both the denominations referred to, who may have been induced, by local and temporary occasions, to adopt exclusive organizations, will, on reflection, admit the reasonableness and fairness of our views, and will yield their preferences on the point in question. Surely they will do this, if, by thus yielding to larger and more comprehensive counsels, they may hope to restore and perpetuate a principle of co-operation, whose benign influences will not only open a wider field for the usefulness of their own educational institutions, but will pervade and bless the entire body of the denominations represented in this Society.

We desire it to be understood, that we do not object to the denominational organization of a College, in any case, because it is either Presbyterian or Congregational. The objection would lie equally strong against either. We are, ourselves, members of each of these denominations, in about equal proportions, and sympathize equally with both. Nor would we object to any College Board, on the ground that a majority of its members were either Congregationalists or Presbyterians. They may be all of either denomination, provided they are duly elected under a charter which is open and free for the admission of others, when so elected. Nor again, do we object to the selection and designation, in the first instance, by a Presbytery, Association, or other ecclesiastical body, of the members to constitute a Board of College Trust, provided the

Board thus constituted, shall be ever after free and self-perpetuating. The grand point to be attained, in the co-operation for which we plead, so far as relates to organization, is, that the charter of each institution, aided by this Society, shall be equally open, for the election of its Trustees, from either or all of the denominations concerned in its establishment ; and that it shall be free from the organic control of any political or ecclesiastical body.

Thus co-operating, these denominations may be expected to husband their resources with a wise discretion, and to put forth their combined energies, with mighty effect, under God, to establish Christian Colleges in all the States, both present and prospective, from the Mississippi to the shores of the Western Ocean ; and this they will do, after the pattern showed to us by our Congregational and Presbyterian fathers in the older States, most of whose Colleges are still sternly religious and Christian, in principle, but unsectarian in organization.

IV. The advocates of the separate denominational control of Colleges base their arguments, mainly, on the acknowledged duty of "the Church," to promote "*Christian* education." This duty they defend, not against the claims of other denominations—for they admit that each denomination has an equal right to its own separate educational establishments—but, principally, against a supposed claim of the State to the exclusive control of educational affairs. And they argue as if there were no other way for the State or the Church to exercise the control in question, but through the direct appointment of the guardians or teachers of literary institutions, by the constitutional assemblies of the State, or the Church, organized for purposes of government and discipline. These *governments* are considered as constituting, respectively, the *State* and the *Church*, and as wielding, for the time being, the power and efficiency of each. But there is a fallacy in this conception of State and Church governments, which our brethren seem partly to have lost sight of in this argument. These organizations do but *nominally* constitute the State or the Church, and that only for specific purposes of guardianship, diplomacy, and defence ; while, in fact, and for all the most important purposes of practical efficiency, the State is composed of its *citizens*, and the Church of its *members*. The State—the Nation—has its agriculture, its manufactories, its mechanic arts, its commerce and mercantile marine, which it

blazons before the world, as evidences of its wealth and power. But all these interests are owned and conducted, not by the *government*, but by the *citizens* of the State, acting freely, under the protection of the government, but still on their own individual responsibility ; separately, or in companies, as they choose. It is thus that the great, the vital interests of the State are developed, and its wealth and power augmented. So also the Church has its spiritual and moral responsibilities to discharge, while its efficiency is exerted, and its work done, principally, by its individual members, acting under guardianship of the Church, but on their own personal responsibility, both to the Church and the State. And they act either separately, or in association with others, as the great objects of their Christian profession may demand. Thus the work of the State is done by its citizens, and that of the Church by its members.

One of the most able of the advocates of separate Church control justly remarks : " If the means of securing the public good can be more effectually and safely applied by individuals, by voluntary organizations, or by the Church, than by the State, then the latter is not bound to employ these means." * The principle is a sound one ; but it is as applicable to the Church as to the State. If the work of the one may be effectually done by individuals or associations, why may not that of the other ? As, therefore, the government of the State builds no warehouses or ships, excepting for revenue, protection, or defence, so it would seem the analogous duty of the government of the Church, to abstain from all interference with the freedom of its members and ministers, to do and to teach the commandments of God, allowing them to engage in every Christian enterprise, demanded by their civil and social relations, and contenting itself with the exercise of an orderly and wholesome discipline over their faith and conduct. And since, moreover, the members of the Church are also citizens of the State, they are bound to act in this double capacity, in all the great interests which are common to both. Such are all the interests involved in the right education of the young. They are equally for the well-being of the Church and the State ; and, in this condition of things, it must often be the duty of Church members to associate with other citizens in conducting the affairs of education. It is plainly not only

* See " The Educational Question. By Dr. Hodge," p. 11.

their duty, but a matter of the highest obligation, by thus associating with others, to carry the influence of Christianity into all our systems of public instruction.

This freedom of action accords with the common sense of individual Christians, and is the natural course of things, wherever Church members are not unduly restrained by ecclesiastical authority. It has been long and successfully tried in this country, and is found in experience, to be both practicable and vastly influential. Until recently all our Boards of College-Trust, excepting such as were subjected to the direct control of State authority, were independent and self-perpetuating. Though composed mainly of Christian men, they were free to elect to their membership citizens of different denominations, and even some who were not professors of religion. They have thus commended the Colleges under their care to the favor of the public, and even to the patronage of the States in which they are located, while in most cases they have not failed to maintain the religious character and principles in which they were founded.

V. As to the comparative safety of the religious principles of Colleges thus chartered and conducted, we refer, with grateful satisfaction, to the history and condition of our oldest Colleges. These institutions have stood from one to two centuries, through convulsions and revolutions, political and religious, which have greatly changed the apparent destinies of nations and churches. "Since the origin of Yale College, nearly all the States of Europe and America have been unmade and made over." * Yet most of these Colleges, free from the control of ecclesiastical authority, remain true to the religious principles in which they originated. No denominational church can be named of equal age and extent of influence, which has not had occasion to deplore greater departures from its faith and order, than can be charged to this family of Christian Colleges; and no local churches have been more remarkably blessed with revivals of religion. They have thus been signally marked and distinguished among the chosen instruments in the hand of God, for the preservation and advancement of the Christian spirit, in its life and power.

The defection of Harvard College, which is always referred to in disparagement of our position, is by no means to be at-

* President Woolsey's Historical Discourse, p. 75.

tributed to its exemption from ecclesiastical control. Had it been unalterably subjected to the ecclesiastical control of the churches immediately concerned in its establishment, there is reason to presume that its defection—through the gradual eclipse of the faith of most of those churches—would have been more disastrous, and far *less hopeful*. There are, indeed, cheering indications of the gradual recovery of that venerable University to the faith of its founders. Christian citizens of various denominations in the State are availing themselves of the provisions of its charter for this purpose, and the friends of Christian learning have much reason to hope that the very exemption of this College from ecclesiastical control, which has been so often urged by our brethren as an insecurity, will become itself the effectual means of its entire restoration. The example of Cambridge College, then, is by no means peculiar to the system which we advocate; nor is it likely itself to be perpetuated, or to be often repeated in other cases. And aside from this single exception, *in two hundred years* there has been, in the family of Colleges to which we refer, no want of faithfulness to the confidence reposed in them, by the Christian community. On the contrary, their Christian influence, it is believed, has been more effectually preserved, and vastly more extended, than it would have been, had the theory of their organization demanded that entire separation of the duties of church-membership from those of common citizenship, which is implied in subjecting a College to the exclusive control of any ecclesiastical body. But,

VI. The impropriety and evils of separate denominational control are not, mainly, that it divides citizen from citizen, in the work of education; for it is admitted that the Church, in promoting Christian instruction, does, in its measure, the work of the State, whether it act individually, in association with others, or ecclesiastically, by its organized assemblies. The evil already noticed is that it does this work far less effectually, and, as we think, less safely, in the one case, than in the other. But there is a greater evil than this, resulting from the control referred to. It is that it separates *Christian* from *Christian*, in a work which, of all others, requires their united and harmonious exertions, to counteract the acknowledged tendency of the State to irreligion in its educational provisions. Who shall say that the members of each of the denominations, known as evangelical, are not Christians? Then they are members of the Church, of which Christ is the Head. They

are *Christian citizens*, in conscience bound to do the work of the Church and of the State, in a Christian spirit and manner. More than this, they are *Protestant Christians*; and whatever reasons there may be for their separate denominational organizations, for purposes of church-order and discipline, it seems preposterous to make these the occasions of separate action, in the common work of Christian education. If Protestant Christians cannot unite in this one work, where shall we look for an exhibition of that *essential unity*, which is claimed for the Protestant Church, against the vaunted *formal unity* of the Church of Rome?

It is pertinent to remark here, that the most surprising of all the arguments, for separate denominational control, is that which urges, in its favor, the success of the Roman Catholic Church, in its exclusive organizations for all educational purposes. That has been a success, not in educating a community for the service of a free State, or a free Church, but in shutting out from the minds of the mass of its adherents, the common knowledge of mankind, and cautiously training them to receive, with an unquestioning faith, the "lying wonders" of a corrupt and aspiring priesthood. It is a fearful example, against which every Protestant denomination should be warned, and of which all should beware. And the question is here forced upon us, whether all *exclusive* denominational arrangements, for the *perpetual control* of educational institutions, may not tend, in the progress of ages, with more or less directness, to similar, if not equally calamitous results? It is true, that the trial of this principle, in our own country, has been quite too brief and partial, to cast much light upon the question thus suggested. Centuries of experience may be required to develop some of the more important consequences of recent educational arrangements, which have been established by ecclesiastical authority. It will not do to claim for them a superiority which they have had no time to demonstrate; and the analogy of history, to which we have thus incidentally referred, is enough at least to awaken some solicitude in respect to their tendency in the future.

But the evils of separate ecclesiastical control, which are at present palpable, and to be especially deprecated, are of another kind. Let it be observed, in this connection, that the first example of the subjection of an American College to Presbyterial, or Synodical control, was that of *Centre Col-*

lege, at Danville, Kentucky, founded in 1822. Previous to that date, all the Colleges established by Presbyterian as well as Congregational communities, and to which they gave their contributions, their counsels, and their earnest prayers, were committed to Boards of Trust, composed indeed of Christian men, but free from ecclesiastical control. They were thus adapted to invite the co-operation of other denominations, and to conciliate the favor of the public; meeting at once the wants of society and the demands of religion. And the success which has marked the advancement of these Colleges, and the marvellous results of their influence on the general cause of education, and especially in filling the ranks and elevating the character of the Christian ministry, and of the other learned professions, have amply evinced the wisdom of their organization and arrangements.

The example of the College at Danville was an *innovation* upon this long-tried, established, and eminently successful usage. Since that time, the *new* plan has been vigorously prosecuted by that branch of the Presbyterian Church denominated *Old School*; and new Colleges have been instituted and old ones remodelled, to the number of fifteen, or more, all of which are strictly denominational Colleges under Presbyterian or Synodical control. All this has been done in thirty-five years, but chiefly within the last *ten* years, while *New School* Presbyterians and Congregationalists are still adhering to the "*old way*," adapting their Colleges to a wider scope of both Christian and popular influence, and discouraging, rather than provoking, denominational competition.

Whether Old School Presbyterians have led the way, in the separate denominational efforts which have been put forth to obtain possession of the literary institutions of the West, or have only followed in the wake of other denominations, is a question of no importance for us to consider. It must be admitted, however, that, within a few years, an alarming spirit of rivalry has been generated between different denominations of Christians, which has been disastrously exerted, in their separate and simultaneous efforts to be foremost, in the establishment and control of Academies and Colleges, in our new States and Territories. The evils of this separate action are greatly enhanced by the admission, on all hands, that each denomination has an equal right to the whole field. The competition becomes on this principle a trial of strength, and of popular influence, in every State and Territory. Each

Synod, Diocese, Conference, Association, &c., is thus reminded of its right to have a College under its care. But, as these bodies are formed with no reference whatever to the suitable distances or support of literary institutions, they often occupy fields which are quite inconvenient for such purposes. Add to this, that they represent different denominations on the same field, requiring, on the theory of separate action, *four* or *five* Colleges, on a territory which is, perhaps, insufficient or inconvenient for the support of one; and it is apparent that the evils referred to are increased in proportion to the number of the denominations which are thus drawn into competition and strife.

It is claimed, indeed, that schools under ecclesiastical control are not *sectarian*, because they open their doors to pupils of all denominations; and, in support of this position, the example of a Presbyterian *parochial school* is adduced, at which the children of Baptists, Methodists, Congregationalists, Episcopalians, and some non-professors, are accustomed to attend.* But, if the design of the school was not sectarian, why exclude these orderly Christian citizens from their proportionate share in its arrangements and control? It is to be presumed that they send their children to it, in its denominational form, not because it is, in this respect, acceptable to them, but because the stronger denomination, in that particular place, has taken possession of the ground, and they have no alternative but to wait until they shall have acquired sufficient strength for a successful competition. Such competition is sure to be provoked by the establishment of denominational schools and Colleges, and the least indiscretion in urging upon the children of other denominations the peculiarities of a sectarian creed, is in danger of precipitating all the evils of denominational rivalry.

Such, to a large extent, has become the unhappy experience of our Western States and Territories. Appeals are made, not only to denominational prejudices, but to the cupidity of the owners of real estate, and of others interested in certain localities. Thus bargains are invited, and starveling institutions are begun, far in advance of the population, and at numerous points, where they are neither needed nor can be sustained. Each of these makes its appeal, through some

* See Annual Report of the Board of Education of the Presbyterian Church for 1853, p. 47.

sectarian channel, to the public for assistance ; and their unreasonable and vexatious multiplication brings discredit upon the whole cause of popular effort for educational purposes. The standard of education is thus lamentably depressed, by dividing its forces, and the prosperity and usefulness of the best institutions are sadly retarded.*

In view of the foregoing considerations, and the many evils of the undue multiplication of Colleges,†—which cannot be adequately stated in so brief an Address—the Directors would urge the co-operation of, at least, the denominations now represented in this Society—and would invite that of all others—in a united and continuous effort to establish, on the basis of a Catholic Christianity, as many of the deserving Colleges of the West as can be thus rescued from the vortex of denominational rivalry and local competition to which we have referred.

Such institutions, located with care, at suitable distances from each other, and at convenient centres of population and influence, are gems of brightness and glory, not in the crown of a denomination, or a sect, but in the diadem of the State and of the Church universal. And they are fitted to receive both the favor of men and the blessing of God, in ever-increasing manifestations of usefulness. They are not subject to impediments, by organic impracticabilities. Nor are they

* Rev. G. H. Atkinson of Oregon writes : “ Nine or ten have been commenced in the Willamette Valley, with the name and form of a College or University. The friends of each have adopted such plans for support as seemed to them most expeditious and feasible. The Cumberland Presbyterians have one under their fostering care. In the same little village another has been started by the people on more *liberal* principles it is said ; a little farther north is another University under the care of the Methodist Episcopal Church. Several Academies under their care contribute and are designed to contribute scholars and influence to this.”

“ Fifteen miles west of this Institution is another under the care of the Campbellites, with a Professor from Bethany College, Va. This Institution seems to be flourishing. Ten or fifteen miles west of this Institution is another under the care of the Baptists. It has been recently purchased of the Campbellites, and its corps of teachers or Faculty appointed. Twenty or thirty miles south is another, probably a local enterprise. At Oregon City is another, now in operation, under the care of the Baptists. West of us is Pacific University, the second established and the first to start with the College plan ; all the rest have risen up in name and form, except one, since we began, and that one was the Methodist Episcopal Mission Institute, now the Willamette University. Besides those mentioned above, several others have been incorporated by the Legislature as Academies with or without College privileges.”

† See Fourteenth Report of this Society, pp. 43–45.

rendered obnoxious to public distrust or suspicion, by the appearance of sectarian exclusiveness. They are adapted to the present time not only, but to advance and expand, as may be required, to meet the demands of all times to come. No changes of government, in the Church or the State, can affect them, so long as the people shall be free to avail themselves of their teachings. "Trees of centuries"—"planted by the rivers of water"—whose fruit is perennial—they will not need to be re-set, because the influences on which they depend for life and growth, and the wants they are adapted to supply, are perpetual. Central points of light, and of "saving health"—like the fixed stars—they will continue to radiate, through all the ages of time, in harmony with themselves, and with the ever-changing and increasing necessities of human society.

It is well, then, that those influences should be deprecated, and earnestly resisted, which divide and distract the power of an agency so mighty for good, so signally owned and blessed, and so fitted to endure. Well, too, may the Directors of the Western College Society urge the importance and the duty of a wide and persistent co-operation, in perpetuating the free action of institutions so essential to the well-being of coming generations in all the States, rising, and yet to rise, on the vast field of their present and prospective intellectual, moral, and spiritual power; and in thus modelling for this end a portion, at least, of the Colleges of the West, after the experience of the oldest, the best, and the most successful of the Literary Institutions of our country.

Albany, N. Y., Fourth Presb'n Ch.....	\$42 20	Central Village, Ct., Mrs. K.....	50
Amherst, N. Y., in part to const. I. G. Davis L. M.....	25 00	Charlestown, Mass., Winthrop Ch. & Soc'y.....	\$68 33
Andover, Mass., Old South Church.....	77 75	Chester, N. H.....	3 25
" " Chapel Cong., of which \$60 to const. Professors C. E. Stowe and E. A. Park, L. M'a....	69 17	Clinton, Ct., Benev't Ass'n.....	10 00
" " to const. Prof. W. G. T. Shedd a L. M.....	30 00	Colchester, Ct., collection.....	10 39
Ashby, Mass.....	8 00	Collinsville, Ct., ".....	25 25
Avon, Ct.....	7 00	Connecticut, R. S.....	7 00
Bedford, N. H., Mrs. John French to const. herself a L. M. \$30. Jas. French to const. himself a L. M. \$30. Others \$20.50.....	80 50	" " a Yankee friend.....	50 00
Bethlem, Ct., in full to const. Rev. A. G. Loomis, L. M.....	18 56	Conway, Mass., collec'n.....	14 50
Birmingham, Ct., Canal church.....	26 60	Danbury, Ct., First Church.....	35 14
Bloomfield, N. J.....	55 29	Dedham, Mass., Rev. Dr. Burgess.....	15 00
Boston, Mass., W. Ropes for Wab. Col. 500 00		Derby, Ct., First Church.....	10 63
" " Mt. Vernon church.....	130 00	Derry, N. H., First Presb'n Church.....	35 00
" " Pine St. Ch. & Soc'y.....	32 92	East Haddam, Ct., First Church.....	16 28
" " Park St. " ".....	89 57	East Lempster, N. H., R. Roundy.....	1 00
" " Old South " ".....	116 00	Enfield, Mass., Benevolent Soc'y.....	100 00
" " Central " ".....	63 00	Farmington, Ct., collection.....	28 81
" " Bowdoin St. " ".....	35 00	Fitzwilliam, N. H.....	13 50
" " Essex St. " ".....	228 00	Francistown, N. H., Rev. O. Cutler.....	3 00
" " Shawmut Ch. a bal.....	42 00	Goshen, Ct., collection.....	13 03
" " Salem St. " ".....	34 68	Granby, Mass., coll'n \$16; S. Ayers \$5.....	21 00
" " Park church, for per. fund of Beloit College, T. W. Nickerson, \$50; P. Hobart, Jr., \$25; C. W. Robinson, \$50; E. Munroe, \$50; C. Stoddard, \$10.....	185 00	Greenfield, Ct., collection.....	18 00
Boston, Mass., Maverick church, 4th payment on Alexander's note, \$25; Collection, \$37.45.....	43 70	Greenfield, Mass., First Church.....	10 20
Boxford, West Mass.....	5 99	Greenwich, Ct., First Church.....	11 00
Braintree, Mass., 1st Ch.....	25 29	" " Second Church.....	76 00
Brattleborough, Vt., Dr. Rockwell.....	5 00	" " G. A. Palmer, in full of \$400 for Palmer Scholarship in Wabash College.....	\$250
Bridgeport, Ct., 1st Ch. Ira Sherman to constitute himself a L. M. \$30; Mrs. Sylvanus Sterling in part \$10; Collection, \$26.59.....	66 59	Greenville, Ct., First Church.....	28 73
Bridgeport, Ct., 2d Ch. Dea. George Sterling, \$5; S. B. Jones, \$3.....	8 00	Groton, Mass., a balance.....	1 50
Brimfield, Mass.....	40 69	Hadley, Mass., Benev't Society of Russell Church.....	8 25
Bristol, Conn., Cong'l church.....	25 45	Hamden Plains, Ct., collection.....	11 00
Brooklyn, N. Y., Plymouth church, on Professorship in Illinois college, E. A. Nichols \$20; coll'n \$281.94.....	301 94	Hamden Co., Mass. Benev't Ass'n on acct of bal. unpaid in hands of their Treasur., 4th year.....	10 00
Brooklyn, N. Y., 3d Presb'n church.....	53 00	Hamden Co., Mass., Benev't Ass'n per E. Bigelow, Treasur's avails of unct money collected last year, \$28.83; Long Meadow Gents. Ass'n, \$24.75; Long Meadow Ladies' Ass'n, \$10; Less paid for printing report, \$14.....	62 98
Brunswick, Me., in part.....	15 00	Hampton, Ct., in part to const. Rev. George Soule a L. M.....	20 12
Burlington, Vt., Rev. John Wheeler, D. D., to const. himself a L. M.....	30 00	Hartford, Ct., Centre Church, T. S. Williams, \$75; J. Trumbull, \$10; F. Parsons, \$15; W. W. House, \$5; F. L. Gleason, \$5; H. Fitch, \$2; S. Bourne, \$2; H. French, \$2.....	116 00
Canterbury, Conn., 1st Ch.....	5 50	Pearl St. Church, T. Smith, \$25; E. Collins, \$10; R. Mather, \$10; J. B. Hosmer, \$25; J. Beach, \$10; N. Case, \$5; others, \$21.....	106 00
Chaplin, Ct., collection.....	6 00	South Church collection.....	12 26
		Harvard, Mass., Orthodox Church.....	25 50

Hatfield, Mass., Cong'l Church.....	\$17 22	New London, Ct., W. C. Crump, Esq.	\$25 00
Haverhill, " J. J. Marsh, Esq., to const. himself a L. M.....	30 00	First Ch., for permanent fund of Beloit Coll., a friend, \$100, others, \$13.....	113 00
Henniker, N. H., Horace Childs, \$10; A. D. L. F. Connor, \$10; Mrs. L. M. N. Connor, \$5; I. M. R. Ea- ton, Jonas Wallace, Joshua H. Colby, Baruch Colby, each \$1; George W. Cogswell and Daniel Cogswell each 50c. to const. Rev. J. M. R. Eaton L. M.....	30 00	New Milford, Ct.....	62 00
Hollis, N. H., Cong'l Ch. & Soc'y.....	82 69	Newport, N. H., in full to const. Geo. F. Chapin a L. M.....	30 28
Holliston, Mass.....	31 20	Newton Corner, Mass., Elliot Ch.....	15 00
Hopkinton, " First Cong. Church.....	20 00	New York City, Anson G. Phelps, for Wabash College.....	77 23
Huntingdon " First Church.....	4 00	14th St. Presbn. Church, C. P. Raynolds, \$10; S. H. Wales, \$20; F. Mead, \$10; N. B. Lane, \$3; others, \$20.67.....	500 00
Indianapolis, Ia., M. H. B.....	25 00	Same Ch. for perm. fund of Beloit Coll., J. P. Treadwell, \$100; G. Kinney, \$20; E. C. Chapin, \$200.....	63 67
Ithaca, N. Y., Presb'n Church.....	31 00	Ch. of the Puritans for perm. fund of Beloit College, Wm. Allen, \$200; C. Abernethy, \$200; O. E. Wood, \$50.....	320 00
Jewett City, in part.....	10 75	E. Crary.....	450 00
Kesee, N. H.....	32 90	Norfolk, Ct., a friend.....	20 00
Kent, Ct.....	35 23	Northampton, Mass., First Ch.....	100 00
Leominster, Mass., a balance.....	35	Edward's Ch. of which \$30 to const. Dea. James Hibben, L. M.....	43 16
Litchfield, Ct., a friend, \$10; col. 11.55	21 53	North Greenwich, Ct.....	87 00
Manchester, N. H., First Ch. & Soc'y..	43 00	North Andover, Mass., Second Ch. to const. Rev. L. H. Cobb a L. M.,	13 12
Mansfield Centre, Ct., to const. Rev. Anson S. Atwood L. M.....	30 00	North Reading, Mass.....	30 00
Marblehead, Mass., in part.....	30 00	North Weymouth, to const. Rev. Josh- ua Emery a L. M.....	4 00
Marshfield, Mass., First Cong'l Ch.....	15 65	North Woodstock, Ct., Balance of Coll. to const. Hon. P. C. Childs, L. M.	31 50
Medford, Mass., Mystic Ch. & Soc'y...	15 00	Norwalk, Ct., First Ch.....	10 50
Medway East, Mass.....	8 69	Norwich, Ct., First Ch.....	80 00
Medway Village, Mass.....	4 00	Same Ch. for permanent fund of Beloit College, Hon. L. F. S. Foster, \$50; Gen. Wm. Wil- liams, \$25.....	49 28
Millbury, N. J., Miss E. C.....	1 00	Norwich City, W. A. Buckingham, \$25; C. B. Rogers, \$10; F. A. Perkins, \$5; B. W. Tompkins, \$15; S. Coit, \$5; Mrs. Potter, \$3; Hukes Brothers, \$5; others, \$17.....	75 00
Middleton, Mass., in part to const. Rev. Amos H. Johnson a L. M.....	14 00	Oakham, Mass.....	85 00
Merrimack, N. H., by J. A. Wheat, Treasur' of Hillsboro' Co. Asso- ciation.....	14 00	Orange, N. J., First Presbn. Ch., A. S. Marvin, for German Ev. Miss. Coll., \$50; for Wabash College, \$25.....	18 49
Millford, Ct., Second Church.....	9 07	First Presbn. Ch.....	75 00
First Church.....	26 00	Sec. Presb. Ch.....	76 00
Millbury, Mass., Second Church.....	15 25	Oxford, Mass.....	138 64
First Church.....	11 66	Pepperell, Mass., Bal. in full to const. Rev. E. P. Smith, L. M.....	28 47
Monson, Mass., First Church.....	18 40	Philadelphia, First Presbn. Ch., Rev. A. Barnes, \$25; Mrs. J. R. Gem- mel, \$50; A. Fullerton, \$80; G. F. Dale, R. C. Dale, A. R. Per- kins, J. Bayard, J. W. Paul, G. W. Toland, J. M. Atwood, W. L. Hildeburn, each \$10; S. H. Perkins, H. Perkins, B. Smith, H. Ward, L. Johnson, T. Roney, C. D. Cleveland, J. R. Campbell, each \$5; J. D. Brown, \$4.50; W. G. Crowell, \$2.50; several Ladies by Mrs. Wilson, \$54.....	14 60
Mt. Carmel, Ct.....	5 00	Third Presbn. Ch., J. C. Farr, \$10; C. Robbe, \$10; D. C. McCam- mon, A. Whelden, Capt. Toby,	286 00
Newark, N. J., Second Presb'n Ch.....	61 19		
South Park Church, of which \$30 by John P. Jackson, Esq., to const. himself a L. M., and \$2.50 by a " friend".....	91 26		
First Presb'n Church.....	75 65		
Newbury, Mass., First Church.....	15 00		
Newburyport, Mass., North Church...	13 30		
New Canaan, Ct.....	12 11		
New Haven, Ct. Centre Church, Wm. Boatwick, \$20; C. Atwater, \$10; H. White, \$10; S. Noyes, \$20; E. C. Read, Miss S. Trowbridge, A. C. Twin- ning, C. Robinson, J. Anketel, J. S. Hotchkiss, each \$5; others \$28; Mrs. A. Salisbury, \$30; Prof. Ed. E. Salisbury for Ill. Col. \$100, & for general fund \$50.....	298 00		
New Haven, Ct., North Ch., J. Bishop, \$20; Mrs. C. B. Merwin, \$3; Mrs. and Miss Wilcox, \$5.....	28 00		
Third Ch., Mrs. J. D. Wheeler, for Beloit College.....	50 00		
South Ch., G. Hallock.....	10 00		
Yale College, C. A. Goodrich, \$15; G. R. Fisher, \$5; J. W. Gibbs, \$5; J. D. Dana, \$5; T. D. Woolsey, \$15; J. Day, \$15.....	60 00		
Coll. St. Ch. Collection.....	35 78		
New Haven, Oswego Co., N. Y., Congl. Church.....	7 00		

S. Work, R. Clark, T. Brainerd, each \$5; others, \$26.....	\$76 00	Southport, Ct., Cong. Ch.....	\$69 83
Calvary Ch., M. W. Baldwin, \$60; J. H. Dulles, \$25; H. J. Wil- liams and B. F. Tredick, each \$20; S. E. Taylor, A. S. Naudain, and E. S. Wheeler, each \$10; J. C. Donnell, J. M. Billings, J. A. Howell, and J. S. Cummings, each \$5.....	175 00	Springfield, Mass., South Ch.....	42 11
Plainfield, Ct., First Ch.....	38 86	First Ch.....	28 87
Rev. Wm. A. Benedict by a friend to const. him a L. M.....	30 00	Springfield, Vt., in part.....	8 15
Plainville, Ct., Dea. J. Wiard.....	1 00	St. Louis, Mo., First Presbn. Ch. for Webster Coll.....	100 00
Plymouth, Ct., E. Langdon on Life Mem. of George Langdon, \$10; Coll. in part. to const. Rev. M. Hawes a L. M., \$14.03.....	24 03	Stamford, Ct., First Congl. Ch.....	44 44
Plymouth Hollow, Ct., Coll.....	17 38	Sunderland, Mass.....	11 17
Portsmouth, N. H., North Ch.....	35 50	Stockbridge, Mass., Legacy of Rev. Bancroft Fowler, by S. Fowler, Ex.....	23 00
Poughkeepsie, N. Y., Presbn. Ch.....	65 22	Tamworth, N. H., E. Renwick, Esq.....	2 00
Princeton, Mass.....	10 00	Uxbridge, Mass.....	33 00
Providence, R. I., High St. Congl. Ch. Collection.....	47 98	Vergennes, Vt., Mrs. A. E. F. Smith.....	20 00
A. C. Barstow, for per Fund of Illi- nois College.....	1,000 00	Vernon, Ct., Congl. Ch. and Soc. of which \$30 to constit. Edw. Mc- Lean, Oakland, Cal. a L. M. \$34.54; Allyn Kellogg to constit. Rev. Martin Kellogg, Grass Val- ley, Cal., a L. M., \$30.....	64 54
Ridgefield, Ct.....	18 00	Wallington, Ct.....	40 50
Rockport, Mass.....	20 00	Waterbury, Ct., First Ch.....	20 45
Salem, Mass., South Ch. and Society, of which \$30 to const. Rev. J. E. Dwinell a L. M., and \$30 by Mrs. Elizabeth Phillips to const. herself a L. M.....	86 00	Wethersfield, Ct., Legacy of Dea. Ti- mothy Stillman, in part.....	3,152 74
Saxonville, Mass., Edward's Ch.....	7 00	Westboro, Mass.....	53 08
Shrewsbury, Mass.....	12 00	West Cambridge, Mass., J. Field.....	20 00
Shirley, Mass., a balance.....	2 00	West Boylston, Mass.....	10 00
South Amenia, N. Y.....	6 00	West Hampton, Mass.....	20 00
South Danvers, Mass., of which \$30 by Henry Poore, to const. him- self a L. M., and \$30 by a friend in Salem, to const. Rev. John H. Windsor of Iowa a L. M.....	84 00	Westfield, Mass., First Ch.....	31 00
South Deerfield, Mass., Monument Ch. and Society.....	10 00	West Haven, Ct., Coll.....	6 40
South Farms, Ct., Rev. D. L. Parmelee, for Beloit College.....	5 00	West Killingly, Ct., Amos D. Lock- wood, bal. for L. M., \$15; Coll. \$8.86.....	23 86
South Hadley, Mass., in part to const. Rev. Hiram Mead a L. M.....	20 00	West Newbury, Mass., First Ch. and Society.....	25 90
Southold, L. I., a friend.....	2 00	Second Ch. and Society.....	51 60
Southington, Ct., Congl. Ch.....	37 82	Weymouth, Mass., Union Ch.....	16 19
South Norwalk, Ct., of which \$30, to constit. Dea. Geo. Benedict a L. M., D. Platt, \$5, Capt. R. Hutson, \$5, others \$30.75.....	40 75	Whitinsville, Mass., to const. Rev. Wm. Bates and Mrs. F. W. Dudley, L. M's.....	60 65
		Wilton, Ct., Collection.....	7 00
		Williamstown, Mass., First Congl. Ch. Winchendon, Mass., to const. Rev. A. P. Marvin L. M.....	7 50
		Woburn, Mass.....	30 00
		Worcester, Mass., Union Ch.....	48 00
		David Whitcomb to constitute Miss Fanny W. Sweetser, Dwight Chamberlin, and Jo- shiah Dwight, L. Ms.....	45 42
		Worthington, Mass.....	100 00
			19 00
			\$14,103 33

Dr. THE SOCIETY IN ACCOUNT CURRENT

1858. Oct. 15.	For amount paid to Colleges for current expenses, as follows:—					
	Pacific University,	.	.	.	\$480	
	College of California,	.	.	.	964	54
	Iowa College,	.	.	.	900	
	German Evangelical College, Mo.,	.	.	.	650	
	Webster College,	.	.	.	200	
	Yellow Spring College,	.	.	.	100	
	Heidelberg College,	.	.	.	100	
	College of St. Paul,	.	.	.	500	
						<hr/>
"	"	"	"	on Final Effort :		\$3,894 54
	Wabash,	.	.	.	\$1,504	49
	Beloit,	.	.	.	1,250	00
	Illinois,*	.	.	.	1,559	75
	Marietta,	.	.	.	220	00
						<hr/>
"	"	"	"	Salary and Expenses of Secretary, Postage, Rent and Expenses of Office,		4,534 11
						2,136 58
"	"	"	"	Expenses attending Anniversary and Meetings of Society and Board,		123
"	"	"	"	Salary and Expenses of Agents,		2,551 91
"	"	"	"	Printing Western College Intelligencer, No. 3,		
"	"	"	"	" 500 Certificates of Life Membership and Sundries,		
"	"	"	"	" 5,000 Annual Reports,		
"	"	"	"	" 2,000 Smith's Address,		553 89
"	"	"	"	" 2,000 Appeal of Consulting Committee,		
"	"	"	"	" 4,500 Circulars,		
"	"	"	"	" 4,000 "		
"	"	"	"	Other Expenses,		29 51
	Balance in Treasury,	.	.	.		280 43
						<hr/>
						\$14,103 33

* Note.—See "Provision for Illinois College" p. 24.—*Secretary.*

WITH B. C. WEBSTER, TREASURER.

Cr.

1858.
Oct. 15

By Cash, received from Donations and Legacies,

\$14,103 33

By Balance remaining in Treasury,

14,103 33

\$280 43

I certify that I have examined the vouchers for the disbursements charged in the foregoing account, and also the footings, and find both entirely correct.

(Signed,) M. O. HALSTED, Auditor.

New York, Oct. 25th, 1858.

MEMBERS FOR LIFE.*

Abbott, Rev. J. J., Uxbridge, Mass.
 Abbott, Rev. Joseph, Beverly, Mass.
 Adams, Rev. A. C., Lewiston Falls, Me.
 Adams, Rev. John R., Gorham, Me.
 Adams, Rev. G. M., Conway, Mass.
 Adams, Daniel, M. D., Keene, N. H.
 Adams, Joel, Townsend, Mass.
 Adams, Mrs. Daniel, Townsend, Mass.
 Adams, Stephen, West Medway, Mass.
 Adams, Rev. Darwin, Dunstable, Mass.
 Adams, Benjamin, Amherst, Mass.
 Adams, Dea. Jonathan S., Groton, Mass.
 Adams, Rev. Nehemiah, D. D., Boston, Mass.
 Adams, Samuel, Castine, Me.
 Adams, Levi, North Brookfield, Mass.
 Albro, Rev. J. A., D. D., Cambridge, Mass.
 Alden, Rev. Ebenezer, Mansfield, Mass.
 Allen, Rev. Henry, Saxtonville, Mass.
 Ailing, Isaac A., Newark, N. J.
 Anderson, Francis D., Londonderry, N. H.
 Anderson, Rev. C., Sennett, N. Y.
 Andrews, Rev. D., Tiverton, R. I.
 Ankettell, John, New Haven, Ct.
 Anthony, Rev. George N., Great Falls, N. H.
 Appleton, Hon. William, Boston, Mass.
 Appleton, Thomas, Marblehead, Mass.
 Arms, Rev. Clifford S., Ridgebury, N. Y.
 Arms, Rev. Hiram P., Norwich Town, Ct.
 Armsby, Rev. L., Fairbault, Minn.
 Ashley, Rev. Samuel, Northboro', Mass.
 Atkinson, Rev. Timothy, Westport, Ct.
 Atwater, Rev. Lyman H., D. D., Princeton, N. J.
 Atwater, Eliza, New Haven, Ct.
 Atwood, Rev. Anson S., Mansfield Centre, Ct.
 Austin, Rev. Samuel, Mason Village, N. H.
 Austin, Rev. David R., South Norwalk, Ct.
 Averill, Rev. James, Plymouth Hollow, Ct.
 Ayres, Rev. Rowland, Hadley, Mass.
 Bacon, Rev. J. M., Essex, Mass.
 Bailey, Dea. James, Tewksbury, Mass.
 Baker, Rev. L., D. D., Lancaster City, Pa.
 Baldwin, Moses H., New York City.
 Baldwin, Rev. Theron, Orange, N. J.
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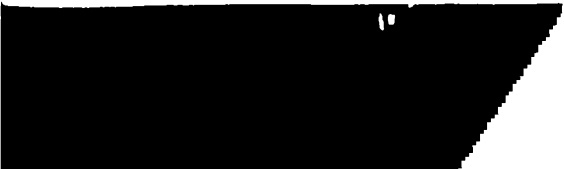
IN BEHALF OF THE

SOCIETY FOR THE PROMOTION OF COLLEGE
EDUCATION AT THE

BY

JOSEPH P. THORNTON
PASTOR OF THE BROADWAY TABERNACLE

NEW YORK
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1859.



NOTE.—This Address was originally prepared as a Discourse, and delivered at the Fifteenth Anniversary of the Society at Westfield, Mass., Oct. 26th, 1858. The thanks of the Board of Directors were at that time presented to Dr. Thompson, and a copy requested for publication ; but by subsequent request it was repeated in the following form at Boston, May 25, 1859.

T. BALDWIN, *Cor. Secretary.*

ADDRE

THE relations of Religion to Learning, to Religion, are mutual and in knowledge, whether the object matter or mind, physical laws or us to God, for "Wisdom and Miraculously," the fear of the Lord guard for Him who is the fountain is "the instruction," the discipline has it, the seminary of wisdom.*

* Prov. xv. 33. These words, "The fear of wisdom," were the text upon which based.

ciples of Paine, "the Christian religion is of the essence, the vitality, of useful instruction. . . . And hence, since the introduction of Christianity, it has been the duty, as it has been the effort, of the great and the good, to sanctify human knowledge, to bring it to the fount, and to baptize learning into Christianity; to gather up all its productions, its earliest and its latest, its blossoms and its fruits, and lay them all upon the altar of religion and virtue." Learning and Religion—these two conditions of a high and permanent civilization—are inseparable in fact and in reason, as they have proved to be in history. Religion separated from Knowledge, degenerates into fanaticism or superstition. Learning divorced from Religion, vibrates between the vagaries of idealism, or what Humboldt styles the *saturnalia* of an ideal science of nature, and the sensuousness of materialism; because there is wanting that moral link which should combine the spiritual and the material in one grand system of truth and law. The devout recognition of the Creator and Governor of the Universe, in his being, attributes, and relations as manifested in his works and revealed in his word, this is not only objectively the highest wisdom, but is also subjectively a discipline, a guide, a training-school of the mind for all other wisdom. Religion, therefore, should not only receive a formal recognition in our Colleges and Universities, through a professorship of divinity or a pastorate over the students, but being itself "of the essence, the vitality of useful instruction," it should permeate the whole system of instruction with its divine influence, and should mould the scholar of letters, of science, and of art, as a disciple of Christ. Such was the original conception of the College, especially of the earliest scholastic foundations in this country; and such must

the College ever be, if it would maintain its place as a power in our Christian civilization.

I propose to consider THE COLLEGE AS A RELIGIOUS INSTITUTION ; in its normal inception, its historical development, its organic structure and adaptations, and its practical relations to the religious aspect of the times, and the religious future of our land.

I. The College proper, the *Collegium* or particular society of persons engaged in one and the same course of literature, as distinguished from the University, which is an "unexclusive institution for higher education" in various departments of knowledge ; this College proper had its origin in a charitable provision for learning, mainly in the interest of Religion. Foundations to provide houses for the free accommodation of indigent students in attendance upon the famous lectures of Abelard and his compeers and rivals at Paris, were the beginning of the distinct Colleges of the European Universities, in the twelfth century. The University of Paris in which the collegiate system was instituted, was then "the first school of the church ;" and these subordinate institutions are clearly defined by Sir William Hamilton, as "conventual establishments for the habitation, support, and subsidiary discipline of the student"—where "moral superintendence was conjoined with literary discipline," the opportunity of scholastic disputation was secured, and "books were supplied for the general use of the indigent community." All this was in imitation of the *Hospitia* or free domicils, "which the religious orders had established in the University towns for those of their members who were attracted, as teachers and learners, to these places of literary resort."*

* Ed. Review, June, 1831.

Indeed the weight of historical evidence goes to show that, although the University was not in every instance organized as an ecclesiastical corporation, it was nevertheless an outgrowth of ecclesiastical arrangements for religious ends. The Council of Cabilone, A. D. 813, decreed "that the bishops should constitute schools in which the doctrines of Scripture should be taught, and such may be educated of whom it *may be deservedly said*, by the Lord, Ye are the salt of the earth."* Huber has shown that before the time of Charlemagne—who gave a fitful and somewhat unnatural stimulus to learning,—“monastic and cathedral schools existed in Italy and in England, for the cultivation of the highest learning; and such extent and importance did they attain as to be called, Places of General Study (*Studium Generale*), Literary Universities (*Universitas Literaria*) or Academies (*Academia*); and in general the Universities of Europe, especially those north of the Alps, originated from these monastic and cathedral schools.”† If not organically dependent upon the Church, the Universities of learning were the offspring of her intellectual life, even in the dark ages of the Church herself; and the learning of the old world, now classic, owes its preservation and its revival to the establishment of Christianity. “Religion alone made a bridge, as it were, across the chaos, and has linked the two periods of ancient and modern civilization.”‡ The schools of general learning established by the Carlovingian princes, were in convents and cathedrals, and were mainly eleemosynary. These, of course, “declined with the rise of the Universities;”§

* Harduin Col. Conci. 4, 1032.

† The English Universities, by V. A. Huber. London Ed. vol. i., pp. 3, 13.

‡ Hallam's View of Europe in the Middle Ages. Chap. ix., p. 1.

§ Hallam's Intro. to Lit. of Europe, vol. i., p. 21. London.

but the parent University of Paris, the first school of the Church, was so far under ecclesiastical direction at the beginning, that "its Chancellor inflicted censures, and granted licenses in the name of the Bishop and the Cathedral Chapter, and in their name also, appointed the teacher for the old school in the cloister." *

Even at Bologna, where the Roman civil law took precedence of theology as a department of University instruction, and where the students had the singular and perilous privilege of controlling the University by their votes, the degree of doctor of law and the license to teach was given by the Bishop, or conferred "with the consent of the Archdeacon of the cathedral church." †

Besides this gradual development of the University, with its system of Colleges, out of the monastic and the cathedral schools, we find a special religious influence in the founding of Universities through the medium of the Scholastic Theology. Theology, which through deference to patristic authority, and the uniformity enjoined by œcumenical councils, had sunk into a dead orthodoxy, was of a sudden penetrated with a rationalistic spirit derived from the dialectics of Aristotle. And this attempt to unite reason and faith by applying the formulæ of logic and metaphysical reasoning to the dogmas of the Church, created in the twelfth century an intellectual excitement second only to that of the sixteenth. The University of Paris arose chiefly from this stimulus of scholastic theology.

In England, as upon the continent, we trace this religious origin of the university and collegiate systems, perhaps even with more distinctness. From a very

* Bulaus, Univ. Paris, i. 277. Quoted in Huber.

† New Englander, vol. x., p. 88.

early period the convents had their schools, which were the only seats of learning. Those of Canterbury, York, and Westminster, early attained to great repute; and the monastic schools of the Culdees in North Britain and Wales, date from the sixth and seventh centuries. The beginning of Oxford University is lost in obscurity; but for a long time after Oxford had become renowned as a seat of learning, the only lecture-rooms were in connection with the convents and the Abbey of Osney. The oldest College on a legal foundation (Merton), was established by a bishop who had himself been educated in a convent. In the fifteenth century a theological school was erected at great cost. The Colleges which have there overshadowed the University, were at first intended "to assist clerical students through their course of study." Twelve of the present Colleges of Oxford were founded by prelates, who while they monopolized so much of the wealth of their time, used that wealth largely for coming generations. It was the scheme of Wolsey in founding Cardinal, now Christ Church College, on a scale of royal magnificence, to make it the centre of literature for Christendom in the service of the Church. Queen's College was expressly founded "in Dei gloriam, Ecclesiæ Bonum, et Bonarum Literarum Propagationem." Many of the particular foundations were for a purpose avowedly religious, and the whole were grouped together under the great seal of the University, the open Bible, with the motto *Dominus Illuminatio Mea*.

It is one of the most familiar facts in the early history of this country, that a just concern for a pure and enlightened ministry of the Gospel led to the founding of our oldest Colleges. *Christo et Ecclesia* was the banner that waved over the first College planted on the

soil of New England; and on proof were found "able to render the Old and New Testament into the English language, and to resolve them logically, withal in conversation," were entitled to the degree of Bachelor of Arts. The founders of Yale College, together that collection of books and libraries, which was the germ of the institution, accompanied the declaration that "their end and design was the blessing of the reformed, Protestant Church of its order and worship;" and they provided, that the students be instructed in the principles of religious polemical divinity." A Stiles, a Tyler, a Beecher, a Stuart, are the seed. The first act of the General Assembly of Connecticut chartering Yale College was the desire of several well-disposed persons to show regard to and zeal for the upholding of the Christian Protestant religion by learned and orthodox men; that the blessing of God, might be fitted to be in Church and civil State, and that honor might be given to such pious and so necessary and *religious* and *useful* forwarded." The religious intention was expressed even its enemies. In the year 1701, the Heathcote of the colony of New England, the Society for the Propagation of the Gospel, the religious condition of the adjacent colonies, and the efforts there making, by means of a dissenting College in Connecticut, doubting of main [against the Propagation Society

support, they with great industry went through their colony for subscriptions to build a College at a place called Seabrook. And the Ministers, who are as absolute in their respective parishes as the Pope of Rome, argued, prayed, and preached up the necessity of it; and the passive obedience people who dare not do otherwise than obey, gave even beyond their ability. A thing which they call a College was prepared accordingly, wherein as I am informed a commencement was made about three or four months ago. But notwithstanding their new College here, and old one in Boston, and that every town in that colony has one, and some two, ministers, and I have not only heard them say, but seen it in their prints, that there was no place in the world where the Gospel shone so brightly, nor that the people lived so religiously and well as they; yet I dare aver, that there is not much greater necessity of having the Christian Religion in its true light preached anywhere than amongst them. Many, if not the greatest number among them, being little better than in a state of heathenism, having never been baptized nor admitted to the communion." *

Such is the testimony of an intolerent Churchman to the religious origin and intent of Yale College. That it has done something to preserve alive the faith and order of the Puritans, and to perpetuate a liberal and enlightened Christianity, its 160 years may show. "*Lux et Veritas*" is still its motto.

The Log College near Philadelphia, the school of the Tenants and of Samuel Blair, and the precursor of Nassau Hall, is described by Whitfield as "a school of the prophets from which worthy ministers of Jesus were sent forth;" and the College of New Jersey finally

* Documentary History of New York, vol. iii., 128.

arose from the movements of the
in behalf of an educated minist

Thus upon every side and in
history bears witness that the i
was in the alliance of Religion
advancement of Christianity.

II. Such being the original
constitution of Colleges, it is an
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their function. That all Colleg
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their founders; that any such C
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Learning; that the learning fost
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pure from Materialism, Atheism
no more be affirmed than it can
churches are equally pure, tha
fully to the Apostolic model, or
where exists in an organic form
in the discourses of our Lord, and
spired Apostles. But amid all
corruptions of learning and of i
this has been uniformly true: t
has been reformed and revived
schools, and that all the standar
sitions and defences of the Chr
ceeded from men who were educ
of Colleges and Universities.

Did the mendicant friars of t
swarm over England, persuading
superior sanctity, and rendering
age the subtle and compacted s
suitism of Loyola only imitated a

Reformation?—the man who met them and the Papacy at every point, before the people, before the ecclesiastics, before the court, was an Oxford scholar, pronounced by an enemy * “second to none in philosophy and incomparable in scholastic studies,” and whose learning in divinity led to his appointment as a theological lecturer to the University—the first translator of the Bible into our mother tongue, *John Wiclif*. Did the fourteenth and fifteenth centuries, by the revived study of the Scriptures and of Biblical theology pave the way for the Reformation of the sixteenth?—the Reformers before the Reformation, the martyrs and confessors of that baptism of fire which ushered in the dispensation of Luther, were not rude bold men of the people, but meditative and scholarly men—*Johns* of the type of the Evangelist rather than of the Baptist; —*John Huss*, at twenty made professor in the University of Prague; *John Reuchlin*, who at twenty taught Philosophy and Greek and Latin at Basle, and there published the first grammar and dictionary of Hebrew in the German tongue, as a help to the translation of the Scriptures; *John of Goch*, trained as a scholar, versed in the Latin fathers and the scholastic divines; *John of Wessel*, Professor and Vice-Rector in that University of Erfurth where Luther afterwards began his spiritual life; and pre-eminently *John Wessel*, surnamed “the light of the world,” the teacher of Reuchlin and of other Reformers; the cosmopolitan scholar who gleaned the treasures of all Universities; who, that he might master the Platonic philosophy, was guilty of the heresy of learning the Greek language of certain expatriated Greeks at Cologne; and that he might read the Hebrew Scriptures, was guilty of the greater heresy of learning Hebrew from educated Jews; who spent sixteen years or more

* Knighton.

in the study of philosophy and sciences of Louvain and Paris; who of Italy; and who closed his life as lecturer on philology and philosophy. This was he of whom Luther said, "He appears as if he had borrowed from the ancients." The Reformation was not only philosophy reviving the sciences; and philology reviving the Latin and Greek, had as direct a consequence theology reviving the doctrines of God and salvation through Christ alone.

Erasmus, whose philological studies of the Scriptures, prepared the way for the reformation which he had not the power to direct; *Luther and Melancthon* at Wittemberg; *Le Fevre*, who led the University of Paris to do homage to the Bible; his pupil *Farel*, who brought the Reformation to illustrate sound Biblical theology at Geneva and Cambridge; *Knox* at the University of St Andrews; *Calvin*, who sifted three centuries of theology, law and philosophy; *Beza*, the most learned of preachers; *Zuingli*, who translated out all his epistles in the German; *Wicliffe* in the height of his own apostolic fervor; *Hebrew* also, that he might know the source of inspiration; these are our witnesses of the reformed theology and biblical criticism which sprang out of the *schools* of the Middle Ages. The union of letters with faith was a new and an elemental force of the Reformation.

John Owen, dean of Christ Church, afterward vice-chancellor of the University of Oxford; *John Howe*, graduate of

Oxford, and one of the most learned fellows of the latter University; *Stephen Charnock*, also of both Universities, of whom it has been said, "there was no part of learning to which he was a stranger;" *John Milton*, the strength and beauty of whose verse doth not more enrich our homely Saxon tongue, than the dignity of his learning doth exalt its wedded Latin invader;—such were the men who gave its moral force to that revolution which Cromwell and his Ironsides opened with sword and matchlock.

Even the Brownists, whom history has denounced as the very vandals of schism, declared, "while we blame the Universities, Colleges, and schools, for their heathen, profane, superstitious, unchristian societies, disorders, customs, and ceremonies; for their vain, curious, and unlawful arts and studies, and their manner of teaching them;—we desire with our whole hearts, that the tongues, [*i. e.* the learned tongues] and other godly arts, were taught not in the Universities, or a few places only, but in all places where an established church is [*i. e.* a local church, according to the Brownist theory], at the least, in every city of the land; and that the Universities and Colleges should be the schools of all godly learning to garnish the church; to furnish the Commonwealth with fit and virtuous men for every place, office, and estate.*

The Huguenots had five Universities to train their religious teachers, and a College in each of the thirteen provinces of their church, to train pupils for the Universities. So well was the relation of these schools to the progress of the reformed religion understood by their enemies, that they were suppressed by royal decree in that series of violent measures which culminated in the revocation of the edict of Nantes.

* Hanbury, i. 57.

What the Puritan movement in planting of the Pilgrim stock in the field of liberal education, appears now to be. University men prominent in the first generation, Higginson, Eliot, Hooker, (Cotton), Ward, Mather, Davenport, Eaton, and many more in the fact, that in the very first generation of Massachusetts and Connecticut colonists who were graduates of Cambridge, about one for every 150 of the first generation is in the record which they themselves kept. Fifty-five years from the landing of the Pilgrims, "After God had carried us safely to our haven, we had builded our houses, procured our livelihood, reared convenient families, and settled the civil government, and obtained the things we longed for and looked for, we thought it our duty to leave an illiterate ministry to the churches; our present ministry shall be in the words of the Commissioners of Charles II., recorded in the records of Connecticut "that they had a minister in every town or village."

And as the Reformation was in England, and directed by men of letters, and the Puritan movement in England, and the Puritan movement in America were guided by sons of the Reformation, the modern enterprise for evangelization, had its origin in a Christian mission, and has been mainly conducted by men of letters. The missions to the heathen are position with a system of thorough intellectual training in Christian lands. The Bible is the Bible to a people of another age, and the learning adequate to the work of

the very construction of a written language. Christianity goes forth not with pomps and ceremonies speaking to the eye, not with priestly traditions and incantations, imposing upon ignorance and nursing superstition, but with its one sacred book to be read, understood, and obeyed by all; and therefore, while its truths, when made known, are addressed to a simple unlettered faith, yet the act of making known those truths requires the grammar and the dictionary, and the translator's skill; and that Spirit of Regeneration which bloweth where He listeth, still makes his power felt among peoples of diverse languages only in connection with the gift of tongues.

III. In the light of its normal inception and historical development, we are to consider the organic structure of the College as a religious institution;—the adaptation of its interior arrangement and life to religious ends.

The *necessity* of the religious element as a life-power in the College organization, hardly calls for argument, yet some consideration of this is due to the completeness of the subject. Religion alone can dignify learning, and supply an adequate motive to the pursuit of it. All learning is but fragmentary and empirical unless it conducts the mind to God, through facts, laws, principles, which are the manifestation of his being, and the record of his will. The comet with its brightening splendor, is a wildfire flitting to and fro upon errands of destruction, till we learn that it is in and of our system, and that whether sweeping the visible heavens or outflying telescopic vision, every molecule of its fiery train is held to our sun. And it is only when we organize and harmonize the isolated flights of human thought and imagination around one central

and controlling force, that the perilous. Then they may sweep over verse heights and depths unfatigued on the wings of light, make heliobolic curves, or vault through the planets up to the sun himself—they are embraced within that system of God, and whose boundaries are

Facts, knowledges, do not must be brought under the influence pressed into a principle or law of nature. No philosopher of the earth or mind, rests in observations. Induction with a view to generalization, yet higher generalization, which molecules constructs the principle of the infinite. But sciences and atoms molecules of knowledge, until they are in that one universal system of source and end is God.

This necessity lies in the essence of truth, and in the very structure of nature. The phenomena of nature only are the alchemist and the astrologer of chemistry and astronomy were. But since natural phenomena lie under scientific law, the whole of science has been to ally science with science, affinities as have almost identity and magnetism, so that all of one circle, whose circumference whose centre God; and he who lives to traverse and embrace the whole only, but the universe a *Kosmos*.

its arrangements and the harmony of its parts.* Thus truth in its essential harmony, whether in the physical or the moral world, becomes a religion to bind the soul to God. And this the soul itself demands. It cannot rest in *nature*, for it knows itself to be above nature, whether regarded as a blind physical force or as an eternal law. It cannot rest in *itself*, for it knows as well its own weakness and finite capacity. Its knowledge of nature is a chaos without God; its knowledge of itself is a wilderness of ruin and woe without God. Only in Him is the chaos reduced to order; only in Him does the wilderness begin to bloom. Knowledge can find its true method and dignity only when it leads the mind up to God.

Without this positive, earnest, elevating power of religion, a College can present only two motives to the student for the pursuit of learning—ambition and authority; the first corroding, the second often belittling. Ambition, whether upon the petty arena of College honors, or upon the more exciting but no less childish field of public fame, while it may serve as a temporary stimulus to intellectual pursuits, detracts from the dignity and virtue of learning by making it a mere nominal prize, or the agent of mercenary and selfish passions. It stimulates the intellectual at the expense of the moral, and gives even to intellectual activity a misdirection. Authority, acting through discipline, is also an inferior motive to intellectual pursuits. Law applied to such a purpose, can never rise above the place of the *pedagogue*—to conduct the pupil to his teacher and constrain him to his lessons; never itself teaching, or inspiring a love of study. He who has come to that Christian faith which gives

* Humboldt expresses his astonishment that the 104th Psalm embodies in its brief compass the unity of the universe.

the truest manhood, no longer needs the pedagogue. To him the fear of the Lord is the discipline—the raining-school of wisdom.

This leads us to notice the value of religion to the *order* of a College. The predominance of the religious element in a community so constituted, moderates its legal discipline, if it does not quite supersede it. No code of laws enforced by authority can secure the order and harmony which result from voluntary government.

In the spring of 1858, a literary community, the seat of one of the chief New England Colleges, was agitated by a collision between the students of the College and the firemen of the town. Two excited and determined bands were arrayed in deadly hostility; and all the wisdom and authority of the Faculty on the one hand, and all the sagacity and power of the police upon the other, were employed for days and nights together to prevent the outbreak of civil war. Parents at a distance, having sons in the College, watched with painful solicitude the telegraphic reports of the affray. The Coroner's inquest over its unfortunate victim, and the Grand Jury of the county, brought the forms of law and the acumen of attorneys to bear upon the investigation; when suddenly, like the first warm breath of spring, there came a glow of religious life into the College halls; students forsook their clubs and thronged the prayer-meeting; they threw away their maces and took up their Bibles; they cast aside their rancor and revenge, and came humbled and subdued to the foot of the Cross. All turmoil was at an end. The fears of the immediate community were allayed; the hearts of parents were put at rest; the reputation of the College for order, sobriety and safety was restored; the College was governed by a

power above its own faculty and laws, above the jurors and police of the civil law, a power transforming the sentiment of the College itself into a thorough and hearty *religious* sentiment.

Such a sentiment, moreover, inspires that just respect for instructors which, more than any authoritative discipline, makes the student diligent and faithful. When the minds of both teacher and pupil are filled with a common religious faith, and moved by a high religious end, there is no perfunctory hearing and reciting of the daily task. To the teacher it is never a drudgery to quicken and train for healthy action a mind renewed to Christ; to the pupil it is never a task to learn of one who is guiding him into truth. It was this self-diffusing religious element in Arnold, that filled the school-days at Rugby with such blessed memories, and made the most gaysome pupil revere and love the master.* So true is that saying of Webster, already quoted, that "The Christian religion is of the essence, the vitality, of useful instruction." So true that higher saying of Solomon: "The fear of the Lord is the discipline of wisdom."

Now, the College, in its interior structure and organic life, presents certain adaptations or facilities for that religious influence which is essential to its order, its dignity, and its success. To an unsophisticated mind, there is in the very pursuit of knowledge a religious tendency. The discipline and expansion of its own powers disposes the mind to serious thought; the study of physical science is a perpetual lesson in the wisdom, the power, and the beneficence of God; the study of its own constitution is an ever-repeated lesson upon the spirituality and glory of the Creator, and its own obligation to become like him in character; the study of human history is a constant lesson of

* See Tom Brown's "School-days at Rugby."

man's pride, and weakness, and also of his hope, and strength. True, the first investigations of scrutiny of himself and his faith in God, if that rests upon the end to re-establish it upon

Especially is this true of the under that *continuity* of instruction course provides. Every well system of instruction whose purpose is other, and whose entire course ends. And this system is carried on by those accustomed to work together to influence individual minds long toward one result. If only the —not merely professors of religion, but professors in a sense distinct from College professors,—but religious and loving God in and through them must the continuity of such fraternal or paternal influence on the education of the student in the education.

The early separation of the students and the influences of home awaken that sense of personal responsibility, the very ground-work of the religion, not be, if the youth thus separated for the indulgence of pleasures loses out the consciousness of a superior, it sometimes happens that separation gets a feeling of irresponsibility and ruin. But the tendency is in the other direction. In the earlier period there are tender thoughts of home

and corresponding resolves of gratitude. There is also a feeling of strangeness, of weakness, of need, which often leads the mind to look upward and cry, "My Father, thou art the guide of my youth." There is a sense of responsibility to friends at home, greater even than was felt in their presence; and there is a sense of responsibility to teachers, more immediate than was felt in the home school. As this separation continues, the student grows in his sense of responsibility to himself and for his own future, and his responsibilities to the world,—all leading to the recognition of his higher responsibility toward God. He feels himself, moreover, linked with the past. The historic life of the College, with its sober conservative influence, gradually permeates his mind, and moulds him into sympathy with the great, the noble, the true, and the good.

The segregation of students in College life has its advantages for the generation and cultivation of religious feeling. Rightly maintained, it separates students from a world of outside temptation, and binds them in a community of interest and feeling, which may prove magnetic under the touch of divine influence. True, this very community of interest affords special, but not equal, facilities for the diffusion of evil;—not equal, because the whole organization, order, discipline, impulse of the College is for good and not for evil. The confiding associations of young men of inquiring spirit, their common objects of thought, their common aspirations in life, their daily sympathies and wider fellowships, these not only make the religious sentiment possible in College, but invite to it, by proffering channels for divine truth and grace, such as exist in no other community. Hence, a revival of religion, some sympathetic movement of re-

religious thought and feeling, in every generation, in every College, and the guardians make religion its

Now, these very adaptations of the development of the religious are usually perverted. The pursuit of religion, when conducted, may issue in the isolation of a young man. The isolation of a young man, and the sudden sense of a feeling of independence without responsibility, and may thus lead to sin. The association of numerous students, young men, of different colleges, apart from the gentle influence of their comparative freedom from their facilities for combination, and their readiness of sympathy and spirit and jealousy of College turned to evil. But such College is the fruit of animal spirits or a boy's excess, and not the gross and the nightly revels of multitudes in great cities. In the language of a College officer,* "We are people are obliged to send their sons to a safer place. If they are in a large village. Boys are ruled by number and proportion by being sent to the city. One in four of the young men try into the city to engage in business, not merely of business prospect of happiness. Not one in ten of these were effectually cor

* Professor Tyler, of

home." A college *fracas*, though but few are active in it, is noised abroad to the prejudice of the whole institution; but the ringleaders are almost sure to be detected, and are certain to be disciplined when detected. *Then* parents who feared lest their sons should be corrupted at College, may come to the sad discovery that their sons were already so bad that they must needs be expelled lest they should corrupt the College. But while mischief and disorder are thus magnified and made conspicuous, and parental partiality blames a College rather than a son as the author of corruption, the thousand constant means and influences of good in College are unreported. But take one fact. Of those who enter College having faith in Christ, very few make shipwreck of that faith through the temptations of College life, while the record of College revivals shows that a large percentage—in most of the Colleges aided by the Society *more than one-half*—of those who enter College without a personal interest in Christ, leave it the pledged friends of the Redeemer and his cause.*

IV. The College as a religious institution is indissolubly connected with the religious future of our country, as one of its most determinative elements. All that the College ever was in its first inception as the nursery of Religion, with Learning as its handmaid; all that the College has proved itself as the seat of en-

* Since this discourse was prepared for the anniversary of the Society in October last, I have been happy to find these views confirmed by an article in the Princeton Review for January. The writer speaks of College discipline, of social interaction in academic life, as specially favorable to religion, and adds his testimony that "Christian colleges, compared with other spheres of youthful training, occupation, and exposure, hold an enviable position as to their moral and religious influence." See also the valuable list of eminent men converted in College, lately published by Rev. Theron Baldwin.

lightened piety, and the source of intelligent and stable reform; all that our Puritan fathers designed it to be for Christ and his Church, and for perpetuating a Christian learning to posterity; all that the College is fitted to be in the development of the religious sentiment in connection with a pure and elevated literature; all that it has proved itself to be as the home of revivals and the training school of Christian teachers; all this and more must it be, if the religious future of our country shall answer to the promise of its beginning, the providence of its history, the prophecy of its present. College administration may be susceptible of improvement, but we cannot improve upon the College itself, as at once a conservative and a moulding force in our society, our literature, and our religion.

The College is all the more demanded because of multiplicity of schools and academies. It is some argued that the increase of popular education anti and supersedes scholastic learning. As well it be claimed that, because every farmer in a valley can sink an Artesian well, and obtain a water to irrigate his land, therefore the spring the clouds in the tops of the mountains, may be up and abandoned. The Artesian well is possible only through the drainage of a basin on level, whose waters percolating the lower subterranean sources for wells and fountains on plain. If the mountains and table lands refuse to gather and then disgorge the waters on the sky, no boring of the plain, no divine spring from the very rod of Moses, or finding it, can be beneath the desert, or finding it, can be. The streams of intellectual life flowing from the University may seem to lose themselves in the sands; and the founder of a college

academy may claim to have opened a well of more fresh and sparkling water. But in fact he has only sunk a shaft to that ever-flowing tide which the higher schools supply; which is the fuller and the richer because it flows so little upon the surface; and which now comes up, not by virtue of his machinery, but because it has a head at that higher level. Choke up the College, and the school runs dry. The College both creates the school and feeds it; digs the Artesian well and furnishes its supply; and because schools and academies are multiplied, must the College keep its waters purer and higher—nearer the source of light and truth.

✓ The College is all the more demanded because of the general diffusion of knowledge through the press. Grant, if you will, that the College of the middle ages was in a sense the retreat of learning; and that even later, learning was fitly represented by Barrow's comparison of himself in his Greek professorship, to an "Attic owl, driven out from the society of all other birds." Grant all that the most enthusiastic solicitor for a publishing society can declaim upon the power of the press; it still remains that, notwithstanding this wide publication of knowledge, the College is a necessity, and the more of a necessity because of this. This age of reading is not a reading age. It skims the surface of things. It reads reviews of unread books. It reads the newspaper on the cars or the ferry-boat, between breakfast and the counting-room. It reads at thirty miles an hour, amid the din of conversation, the roar of Hudson-River tunnels, and the dust of New Haven sand-tracks. It attends lectures, and takes in science, art, history, poetry, ethics, general literature, at twenty-five cents the hour. It grows jubilant over a telegraphic cable, without once inquiring into the possible transmission of magnetism across the sea. It views

"the unfolding glories" of the comet as well by a meridian circle as a telescope. It discovers polar seas and submarine plateaus upon individual testimony, and then begins to speculate as to their possibility. It builds a leviathan without computing the mode and the cost of launching her. It builds a palace of iron and glass, and piles it with the latest products of art and invention for a bonfire. It prints ten thousand newspapers in an hour. It reads a hundred thousand copies of *Nothing to Wear*, and as many of Spurgeon's Sermons. It builds a "People's College" with 3,000 cubic yards of stone masonry in foundations and basement, and more than 7,000,000 brick in the superstructure.* And in view of all this, it demands to be considered an enlightened age, compared with which the thirteenth century, with twenty thousand students at one time in the University of Oxford, and as many more in that of Paris, gathering the oral learning and the manuscript lore of doctors and schoolmen, was an age of darkness.

Now, the superficial enlightenment of this age is largely Atheistic. Superficialness breeds intellectual pride, as formalism breeds self-righteousness, and these both tend to Atheism. And this superficial Atheism is as full of cant as is a Pharisaic formalism. It lives upon cant and egotism; spreads its very "breakfast-table" with cant; magnifies itself into the "Autocrat" and the "Professor;" and seeing that it cannot command the homage of that great, and strong, and noble, and truly "liberal" Boston, which abides in the faith and virtue of the fathers, it expends the profundity of its cant upon a "little hunchbacked Boston," compounded of vanity and spleen.

*I would not disparage this well-planned Institution, but such an advertisement is thoroughly American.

In Learning, as in Religion, *humility* cries out of the *deeps*. The author of the Inductive System affirms, that if he shall have effected anything for the benefit of posterity in the way of more sure and certain discoveries of truth, "What led to it was a true and genuine humiliation of mind" seeking Divine assistance.

The superficial views of history and science which our popular education and reproductive press have everywhere diffused, render possible that recent "history of civilization" which reduces man to a mere resultant of statistical averages, and parades phenomena as their own causes. The difference between Edwards in his "History of Redemption" and Buckle in his "History of Civilization," is the difference between building in human history a divine temple of wisdom, order, and truth, and building a beaver's dam by mechanical instinct. To counteract the mechanical and materialistic education of the day, or rather to elevate popular education into a nobler sphere, we need the College as a fount whereat "to baptize Learning into Christianity."

The College is all the more demanded, because of the intense activity of the age in all the forms and interests of material civilization. If the popular education of the age rests mainly in the material and the phenomenal, the activity of commerce, of invention, of art, of enterprise, tends to concentrate the thoughts and hopes of men upon a perfected *material* civilization as the Millennium of the world. The steamship, the rail-road, the telegraph, the photograph, scientific agriculture, the development of material resources, and the application of mechanical laws, these are the boasts of civilization in the nineteenth century. The scholar is thrust aside by the inventor. But as Stephenson, with his native genius for mechanics, and

his practical training at the colliery, experimented in vain for steam locomotion, until hearing that steam-engines were described in books, he mastered the art of reading, and then, through encyclopedias and treatises on mechanics, gained access to all the fruits of the Principia, and entered into the labors of Worcester and Watt, of Newton and Leibnitz, of Lagrange and Laplace, bringing the scholars of two centuries to build railways and tubular bridges for the present generation; so every inventor is, consciously or unconsciously, a borrower of the schools in all his self-taught knowledge. The demand upon the pulpit and Christianity, that it shall seek to popularize itself by dismissing solid thought and substantial learning, for speculative invention and brilliant but ephemeral rhetoric, is like a demand upon all the planets to dissolve their solid splendor into cometary tails, to win the gaze of the crowd at the street corner. Let the comet fulfil its orbit,

“ While all the planets in their turn
Display His glory as they roll ;
And spread His truth from pole to pole.”

In the turmoil of material progress, the College is needed as a conservative power, to hold us to the past, to history, and to God ; and as a crystallizing center, to bring these tumultuous elements under the divine order of reason and of truth. ✓

1. The view now taken imposes upon the faculties and governments of our Colleges a high responsibility for their religious character and influence. Not only should the religious character of the College be expressed through the regular and oft-recurring religious services of the Chapel, and by the special observance

of religious days appropriate to such institutions; not only should the instructors, by means of their public profession and their participation in College prayers, let it be known that they are religious men; but they should make this felt in their habitual intercourse with the students, infusing a true moral spirit into the exercises of the recitation-room, and inciting young men to the inner life of religious thought and feeling, by the magnetism of such a life in daily contact. What a testimony was given to Neander in his life, what an honor rendered to him in his death, as the impersonation of purity and love. The teacher should be known not only as the most accomplished scholar in his department, the most thorough disciplinarian in his school, but in and through these professional aspects, as the man of solid virtues and eminent graces, endeavoring to train others in the highest wisdom.

2. The view now taken encourages Christian parents in committing their sons to College, to hope and pray for their salvation. Said a veteran professor in one of our oldest Colleges,* "I would say to parents, it was never more *safe* to send students to College than it now is:" yet the number of students in that College was never so large, the temptations in the city where it is planted were never so numerous, and there had recently been an outbreak of excitable and insubordinate feeling in the College itself. But religious influences in the College community have more than kept pace with the increase of numbers and of temptations, and the College insubordination had been overwhelmed by the rising impulse of religion. The conversion, within one month, of more than one hundred young men in that College, so that a strong majority

* The now lamented Professor Olmsted.

in every class were the friends of
 of all counter-appearances, that
 Parents should send their sons to
 school of temptation, but rather
 not abandoning themselves to
 nights because of their exposure
 God and the hopeful influences
 shall pray in faith for their
 enough Christian parents thus
 lege with a cordon of angels, send
 prayers, to guard their sons from

3. The view now taken calls
 Christ to endow, uphold, and
 second only to themselves, as in
 ating Christianity in the world.
 Missionary Societies, Bible Soc
 cieties, are external machinery
 Christianity. The College is a
 conservative. Its relation is with
 Church itself. As "the Christ
 essence, the vitality of useful in
 learning necessary to the per
 Christian religion. Neglect to
 suffer these to deteriorate and
 ministry, baffled in the open field
 tific inquiry and discussion, will
 and beg tradition and authority
 Is it a time to neglect the Colleg
 and Bulgarians, and Chinese and
 in their own tongues the knowle
 time to neglect the College wh
 has consecrated to the service o
 our land, like the drops of the n
 wait only the encouragement of t
 for the ministry of the Gospel?

✓ our Colleges when Freedom is grappling with Slavery, in the death-struggle for the mastery of this continent? Is it a time to neglect the Colleges of a pure faith when Romanism is taking advantage of our religious freedom to oust religious instruction from common schools, and is building her proud cathedrals in every capital? Yet, let her build cathedrals, if we can but build Colleges side by side, as types of the two systems.

The Cathedral of Cologne, the pride of Gothic architecture, is the final embodiment of the Rome of the middle ages. A sensuous worship, combining the dim grandeur of history and tradition with the sublime and beautiful in art, the mysterious and fanciful in symbol, the gorgeous and fascinating in ritual, here culminates in nave and towers so vast and rich, that six centuries have not sufficed to complete the architect's conception, and a choir, within whose chapels and arches linger the songs, and prayers, and incense of five hundred years. Standing upon the lofty roof of that choir, while clouds of music and incense floated up from the almost invisible chancel, a beloved and lamented brother in our Home Missionary service,* pointing through the forest of pinnacles toward the mouth of the Rhine, exclaimed: "Six hundred years in building, and not yet finished; when this cathedral was four hundred years old, our Pilgrim Fathers sailed from Delft Haven, to found churches and schools for Christ; look at their work in two hundred years, compared with this!" Yes, look at the contrast. Our fathers planted institutions to give religion and learning to posterity. Let Rome build cathedrals as monuments of her faith in the old world, to be its

* Rev. Charles Hall, D. D.

sepulchre in the new. We will put two centuries of our work against six of hers. Only let Wisdom, enlightened and sanctified by faith in Christ, hew out her pillars of knowledge and virtue, build her fair palace of truth, and cry in the gates of every city, and by the paths of every way: "Whoso would find life, let him turn in hither. The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding. By me shall thy days be multiplied, and the years of thy life shall be increased."

To this work, New England, to whose sons I am called to speak to-day, is pledged by all her history, by the principles of the Fathers, which rest in the intelligence and virtue of the community, by the debt she owes to an educated ministry, by the moral ascendancy she has gained through her churches and schools and which she can maintain only by keeping up the standard of Christian education, wherever her sons shall plant themselves—in the vast middle valley of the Continent, on its Atlantic slope, or its Pacific. When the sons of the Puritans shall cease to create an educated ministry, they will already have lost ever of prestige and of power had belonged to her name. New England can no more govern by the statistical tables are turned against her; if she is wise, she may govern by intellect and piety to the end of time. Her Lawrences, her Apolons, her Ellsworths, her Grays—these lay the foundation for her power for many generations; and they are sustained by living thought, and speech and pen. When man eloquent is silent, and the Democratic Republic sleeps by the shore where the mightiest words.

When Mr. Ellsworth bequeathed
Indiana for the sustenance of poor

lege, he did more to enrich that State, more to secure the prosperity of the country, than by all his foresight and skill as a negotiator of treaties and commissioner of patents. The Church that shall found or sustain a College will more than reproduce itself. The man who shall found or sustain a College, though he be old and childless, as was Abraham when the promise came, shall be the father of many generations. In this work the ages are with us, to multiply the fruit of our labors. In this work all good influences are with us, to bless it, and cause it to prosper. And though we in our own bodies must still wither as the grass, yet in these institutions of thought and power, pervaded by our life, the beauty of the Lord our God shall be upon us, to establish the work of our hands for evermore.

The favorite charity of the pious Mussulman is the opening of a fountain for the wayfarer and the poor. In the parched wilderness he finds some token of a hidden spring, and gathering its waters into a basin, he builds over it a casing of marble, and inscribing it to the praise of Allah, he invites all who pass by to drink "for the love of God." The thirsty traveller drinks and is glad; and while he gives thanks to that Allah, who is the God of Mohammedan, of Jew, and of Christian, he blesses the name of that unknown benefactor, perhaps a century dead, who opened the cooling fountain. Go you into the moral wilderness of the West: there open springs in the desert, and build a fountain for the waters of life. The wayfarer, of whatever name, will rejoice; generation after generation shall drink and be glad. And though your name be forgotten, the fountain inscribed to the glory of God shall witness for your piety, and He who forgets not a cup of cold water given to a disciple, will remember you in the kingdom of his glory.

SIXTEENTH
ANNUAL REPORT

OF THE

SOCIETY FOR THE PROMOTION

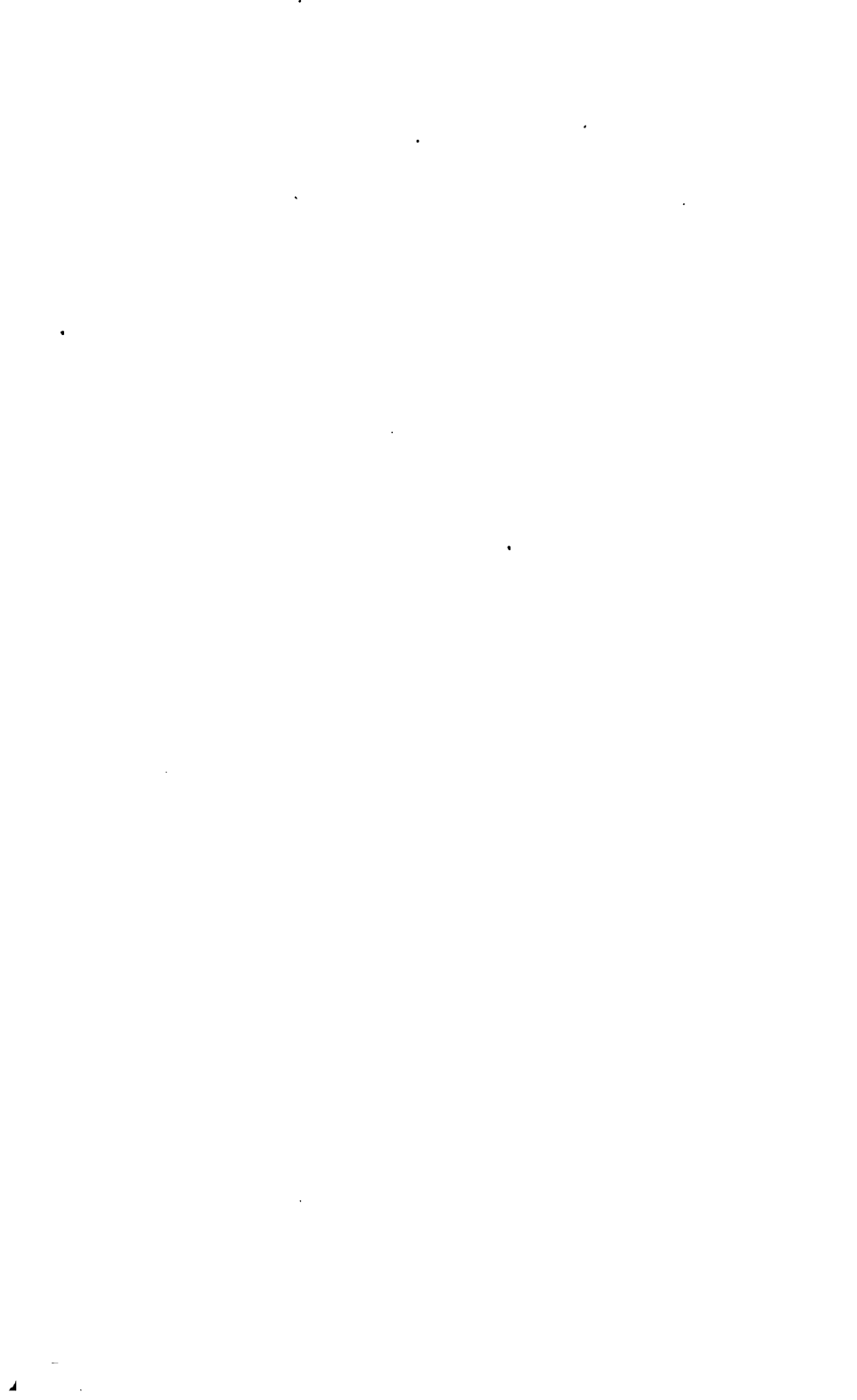
OF

Collegiate and Theological Education
at the West.

WITH AN APPENDIX.



NEW YORK.
JOHN F. TROW, PRINTER, 877 & 879 BROADWAY,
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1859.



ABSTRACT OF PROCEEDINGS

CONNECTED WITH THE SIXTEENTH ANNIVERSARY OF THE
SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEO-
LOGICAL EDUCATION AT THE WEST.

The Board of Directors met at Albany, New York, on Tuesday, October 25th, 1859, at 12 o'clock M., in the lecture room of the First Congregational Church. Present during the meeting Rev. Drs. C. A. Goodrich, A. Peters, G. N. Judd, W. Patton, J. P. Cleaveland, J. F. Stearns and R. Palmer, Rev. S. T. Seelye and Rev. J. Crowell ; Henry White, Esq., Rev. J. Spaulding, Recording Secretary, and Rev. T. Baldwin, Corresponding Secretary.

In the absence of the President, Rev. A. Peters, D. D. one of the Vice Presidents took the chair, and the meeting was opened with prayer by Prof. E. O. Hovey of Wabash College, Indiana.

The following individuals being present in the course of the meeting were invited to sit as corresponding members, viz., Rev. J. Q. A. Edgell, District Secretary, Prof. Hovey, of Wabash College, Rev. S. B. Bell, of California, Rev. Dr. Van Vechten, Rev. Messrs. Pettingell, Stearns, Dyer and Pittman, and Otis Allen, Esq., of Albany, Rev. E. M. Rollo, of Greenbush, Rev. Mr. Bartlett, of Lansinburg, and Rev. Mr. Losch, of Coxsackie.

The minutes of the last Annual Meeting and also those of the Consulting Committee were read and approved.

The Annual Report as drawn up for the consideration of the Board, was read by the Corresponding Secretary. The Treasurer's account, accompanied with the certificate of the

Auditor, was also presented, and referred for general examination, to a Committee consisting of Henry White, Esq., and the Rev. Dr. Patton.

A recess was then taken till after the public exercises in the evening.

PUBLIC SERVICES.

The Society convened at half-past seven in the Congregational Church. The Rev. A. Peters, D. D., presided, and after prayer by the Rev. Dr. Goodrich of Yale College, the annual discourse was delivered by the Rev. J. F. Stearns D. D., of Newark, New Jersey. His text was, Acts vii. 22, *And Moses was learned in all the wisdom of the Egyptians.*

He showed that when God has a work to accomplish he knows how to prepare the instrument to be employed in it. To prepare Moses, although gifted with inspiration, he sent him to the same school at which Solon and Lycurgus, Herodotus, Pythagoras and Plato studied—to Egypt, as to the best college of the day, that he might gather up all that was good in the knowledge and culture of the ancient world. After a similar manner he caused Paul to be educated. What God interposed to accomplish thus in the days of miracle, may be taken as a symbol of what the Church should aim at in her present arrangements.

The subject of the discourse was *Liberal Education*—which is distinct from all other sorts of education—why the Church needs it for a portion, at least, of her members, and on whom she must depend to afford the requisite facilities.

A liberal education was defined to be one that is radical, in distinction from superficial, and comprehensive in distinction from specific and restricted. The object is to furnish the key of all knowledge and develop and perfect all the powers in symmetrical proportions.

The Church needs men trained after this manner, as leaders in all departments of her service, but especially in the specifically religious departments—theology is the most central and widely related of all the sciences—the promulgation and defence of the Gospel, especially at such a day as this, cannot dispense with such leaders.

Among the facilities required, Christian Colleges stand at the head. To give an education of this sort is their specific object. If the Church will have them at her service she must provide them herself—she must sustain, endow, and direct them. She cannot safely leave this duty to any but herself. Not, indeed, the Church in any restricted sense, but the great company of Christ's disciples and those who sympathize with them. The Church in this country has always so conceived of her duty. The Pilgrim Fathers did. The young Colleges at the West were founded under such auspices. The College Society was founded in furtherance of this design.

The preacher closed with an eloquent appeal for aid in behalf of the objects of the Society.

After the public services the Board adjourned to meet to-morrow morning, at 9 o'clock.

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creasing infirmities, it would be better to put some younger man in his place. But the Secretary was instructed to express to him the hearty response of the Board to the cordial sentiments of his letter, and to give the assurance that while they were willing to excuse him from active service, they strongly desired that his connection with the Society as President should continue.

Messrs. M. O. Halsted, B. C. Webster, and the Corresponding Secretary, were appointed a Committee with power to make such disposition of Tyler's Essay on Prayer for Colleges as shall in their judgment best secure the ends for which it was written.

ANNIVERSARY EXERCISES.

These were held in the First Congregational Church. Rev. A. Peters, D. D., presided, and the meeting was opened with prayer by the Rev. John Crowell, of Orange, N. J.

An abstract of the Annual Report of the Directors, embracing that of the Treasurer, was read by the Corresponding Secretary.

In the absence of the Rev. S. H. Marsh, President of Pacific University (Oregon), who was providentially detained from the meeting, the Rev. Dr. Patton consented to make a few preliminary remarks. He remembered hearing it said when he was young that four things were necessary to form a Yankee village, viz., a meeting-house, a school-house, a blacksmith's shop and a whipping-post! Taking these *as symbols* of four great elements in society, viz., reverence for God and religion, intelligence, the dignity of labor, and the majesty of law, he briefly set forth their necessity to the well-being of every community.

The meeting was then addressed by the Rev. J. M. Manning, of Boston, in a polished and powerful appeal to rich men to make their perishable wealth *imperishable* by consecrating it to objects of high and enduring interest.

Mr. M. was followed by the Rev. S. B. Bell, of California,

who gave a graphic description of the Golden State—its resources and prospective greatness—the state of society produced by the mania for gold, together with a description of the site and plans of the College of California, of whose Board of Trustees he is a member.

A vote of thanks to these gentlemen for their addresses was passed, and copies requested for publication in connection with the Annual Report.

On motion, the Report, an abstract of which had been read, was adopted, and ordered to be published under the direction of the Secretary and the Consulting Committee.

After singing and the apostolic benediction, the congregation was dismissed, and the Society proceeded to the election of officers for the ensuing year. The following officers were chosen :—

President.

Hon. JOSEPH C. HORNBLOWER, LL. D., Newark, N. J.

Vice-Presidents.

Rev. N. S. S. BEMAN, D.D., Troy, N. Y.
 Rev. C. A. GOODRICH, D. D., New Haven, Conn.
 Rev. EDWARD N. KIRK, D. D., Boston, Mass.
 Rev. RAY PALMER, D. D., Albany, N. Y.
 Rev. WILLIAM PATTON, D. D., New York City.
 Hon. S. H. WALLEY, Boston, Mass.
 WM. M. EVARTS, Esq., New York City.
 Rev. A. PETERS, D. D., " "
 HENRY C. BOWEN, Esq., " "
 Rev. J. H. LINSLEY, D. D., Greenwich, Conn.
 Rev. J. P. CLEAVELAND, D. D., Lowell, Mass.
 Rev. J. LEAVITT, Providence, R. I.
 Rev. H. G. LUDLOW, Oswego, N. Y.
 Rev. JOSEPH ELDRIDGE, D. D., Norfolk, Conn.
 Rev. SAMUEL T. SEELYE, Albany, N. Y.

Directors.

Rev. ALBERT BARNES, Philadelphia.
 Rev. THOMAS BRAINERD, D. D., Philadelphia.
 Rev. J. F. STEARNS, D. D., Newark, N. J.
 M. O. HALSTED, Esq., Orange, N. J.
 Rev. WILLIAM ADAMS, D. D., New York City.
 Rev. E. F. HATFIELD, D. D., " "
 Hon. T. W. WILLIAMS, New London, Conn.

Rev. LEONARD BACON, D. D., New Haven, Conn.
 HENRY WHITE, Esq., " "
 D. F. ROBINSON, Esq., Hartford, Conn.
 Hon. A. C. BARSTOW, Providence, R. I.
 WILLIAM ROPES, Esq., Boston, Mass.
 Rev. R. W. OLARK, D. D., Brooklyn, N. Y.
 Rev. EMERSON DAVIS, D. D., Westfield, Mass.
 ICHABOD WASHBURN, Esq., Worcester, "
 Rev. J. P. THOMPSON, D. D., New York City.
 Rev. GIDEON N. JUDD, D. D., Montgomery, N. Y.
 Rev. J. H. TOWNE, D. D., Rochester, N. Y.
 Rev. R. S. STORRS, Jr., D. D., Brooklyn, N. Y.
 FISHER HOWE, Esq., " "
 Rev. J. F. TUTTLE, Rockaway, N. J.
 Rev. JOHN CROWELL, Orange, N. J.
 Rev. WILLIAM S. KARR, Brooklyn, N. Y.

Corresponding Secretary.

Rev. THERON BALDWIN, New York City.

Treasurer.

B. C. WEBSTER, Esq., New York City.

Recording Secretary.

Rev. JOHN SPAULDING, New York City.

The Society then adjourned, to meet at Lowell, Mass., in Nov., 1860, the particular day to be fixed hereafter by the Consulting Committee. The Rev. Dr. Cleaveland was appointed Chairman of the Committee of Arrangements.

The new Board of Directors met and appointed Rev. Drs. Peters, Stearns, Patton and Clark, M. O. Halsted and B. C. Webster, Esqrs., and Rev. J. Spaulding the Consulting Committee for the ensuing year.

The designation of the District Secretary at Boston, Rev. J. Q. A. Edgell, was changed to that of Associate Secretary.

The Rev. H. D. Kitchell, D. D., of Detroit, Michigan, was appointed to deliver the next annual discourse, and the Rev. S. T. Seelye, of Albany, N. Y., his alternate.

SIXTEENTH REPORT.

WHATEVER may be true of progress in the benevolent enterprises which we attempt to prosecute, the progress of years and the rush of events are sure. This Society is now brought to the close of its sixteenth year, and has thus reached a point which we may appropriately use as a post of observation, both for the past and the future. This Board would be unfaithful to its high trust if not ready for any revision of rules or change of method which experience might suggest—or ready even for the *entire suspension* of the operations of the Society, whenever it should seem to have fulfilled its mission. The advancement thus far has been step by step, as the claims of the ever-growing West were urged upon the attention of the Board, and in perfect accordance with the following declaration, made in the Second Annual Report, viz.; “The *degree* of extension we may safely leave to be settled by the future developments of Providence.”

We cannot but be the subjects of exactly opposite emotions as we look at the different aspects of our work—of joyful emotions, in view of what has been achieved—of painful, when we consider the rate of advancement as compared with the growth of our country and the real exigencies of the cause. Still, when the lights and shadows are all combined, a picture is presented which may be contemplated with very high satisfaction, as revealing not failure, but most successful endeavor to promote a neglected and prostrate, but sacred and vital interest. The adaptation of the Society to meet the peculiar exigency in which it had its origin, has been most fully shown. This exigency had reference to five institutions only; but at the time—so far as the higher education was concerned—they constituted the entire strength almost of the two denominations which co-operate in the Society, from the

eastern limits of Ohio to the remote wilderness. Their nominal resources did not together exceed \$400,000, and they were encumbered with an indebtedness of at least \$100,000, and had they been forced into liquidation, some of them would have proved entirely insolvent. From the officers of most of them, we have now explicit testimony that they were saved from *ruin* through the instrumentality of the Society. Three out of the five have already been brought to a point where they can dispense with further aid, and some \$13,000 only are needed to bring the remaining two to a similar point. The combined capital of the five at the present time, over and above all indebtedness, exceeds \$600,000.

The means at the disposal of the Society through which all this has been accomplished, have been so *limited*, especially when compared with the receipts of some of our great national Benevolent Societies—as to impart sometimes an aspect almost of *littleness* to the movement ; but then the assistance rendered has been given at such a time and in such a way, and applied at such points, as to secure results which impart true grandeur to the operations of the Society. A distinguished professor in one of the institutions aided, and who in consequence of the precariousness of his support had accepted an appointment in a State University at the West, after having tried it for about one year, wrote to one of his old associates thus : “ When we see how much you have done with little, and how little has here been done with much, I cannot but pray that Providence may be now ready to crown your labors with sheaves of rejoicing.”

While doing the work, however, originally undertaken, and indeed *in order* to do it, by preventing collisions with other institutions which had sprung up in the growing West, the Society, from time to time, increased the number upon its list till nine in all, including the above five, had been received on this side of the Mississippi. In 1855, three out of the nine had reached a point where they could dispense with farther aid, and it was found that some \$75,000 would be sufficient to bring the remaining six to a similar point. In the following year this amount had been reduced to \$63,545 89, and the Board, by formal resolution, decided to enter upon “ a vigorous effort,” to raise within two years an amount, which together with pledges already secured, should equal this sum. In 1857 it had been reduced to \$54,528 93, and at the close of the two years in 1858, to \$36,154 99. It now stands at \$29,263 49, divided among four colleges, thus :

Marietta College.....	\$3,168 00
Wabash "	9,160 99
Beloit "	14,634 50
Heidelberg "	2,300 00
	<hr/>
	\$29,263 49

Were this amount secured, the Society would be the first of benevolent organizations to finish its work east of the Father of Waters, and would leave behind in the four States of Ohio, Indiana, Illinois, and Wisconsin, the field of its first operations, more than three hundred *churches* still dependent upon Home Missionary aid.

But now the feeling begins to be encountered, that the work has been so nearly accomplished, that it may be safely left where it is—that the West will not suffer the institutions in question to die if the East should withhold all further aid. To this it may be replied : 1. That the case would be materially altered if the above-named deficiency could be distributed among the whole *nine* institutions, whereas five of them have already been provided for, and this deficiency would all come upon the remaining four. 2. That the amount designated to each institution at the commencement of the final effort in their behalf, was fixed, on the supposition that it would barely bring its income to an equality with the outgoes on the then scale of expense ; whereas, by delay, there has not only been a loss of what was hoped for, but a necessity created for increasing expenses, which again brings the income in some cases seriously below the outgoes. 3. The object of the Society in affording assistance, is not merely to keep the breath of life in institutions, but to put them into a condition to do the work for which they were established. Most weighty reasons therefore exist for prosecuting this work till the full deficiency is realized, and the present pecuniary condition of the West is calculated to give them peculiar force.

While the urgent claims of institutions which are rising further West should not for a moment be overlooked, yet it may be said, that in no one respect, perhaps, has the influence of the Society been more salutary than in preventing the premature abandonment of enterprises once successfully commenced—which would be like neglecting to supply the keystone of the arch—like dooming the temple to uselessness and decay for the want of a roof. It is high time, however, that this whole work was finished. It cannot much longer be successfully kept before the public. Moreover, the Society

ought to be able to throw its whole strength upon younger institutions between the Mississippi and the Pacific. This work completed will leave nine institutions east of the Mississippi under Christian influence, with every prospect of permanent existence, and with a capital over all indebtedness of not less than a million and a quarter of dollars.

So far as *endorsement* is concerned, ecclesiastical bodies have given all that the Society could desire. The strong resolutions adopted by the New School General Assembly and the General Associations of Massachusetts and Connecticut, were given in our last Annual Report. And a year since, the Synod of New York and New Jersey passed the following, viz. :—

Resolved, 1. That Synod recommend to the churches connected with this body the taking of an earnest interest in this matter [work East of the Mississippi], and a prompt co-operation in doing the part justly devolving on them to secure this object.

Resolved, 2. That in the judgment of this Synod, a due regard to our own interests and to the claims of the Church, should lead us to a ready and generous response to the appeals of the Society for aid to institutions West of the Mississippi.

Difficulties.

Still the Society meets with sundry difficulties of a more or less formidable character. To say nothing of the nature of the subject with which it has to deal—in great measure devoid of those elements which move popular sympathy and bringing its strong influence to bear only upon reflecting minds—we may mention : 1. That it has been found impracticable to sustain a periodical, and this not only on the score of expense, but from the fact that the stability and comparative sameness of college life fails to furnish those details and stirring incidents and varying phases which give continued interest to the periodicals of most of our benevolent societies. This organization is therefore cut off from that source of strength. Its permanent documents, however, have told with power upon the public mind, and in repeated instances have been carefully gathered up at the office by individuals engaged in efforts for the endowment of colleges in the older portions of the country—as especially adapted to promote their work. 2. The multiplicity of benevolent societies constitutes a more serious obstacle than any other, rendering it often difficult or impossible to secure access to pulpits even where the object is duly appreciated. Some of these are old and established organiza-

tions, contributions to which, with multitudes, are as much a matter of course as provisions for their own families. Others, and a rapidly increasing class, are regarded as holding special claims on account of their denominational character; and others still, taking strong hold upon the popular mind, have come into being in the progress of benevolent operations. Nevertheless, the scale of contributions on the part of congregations which are reached, if carried out among the churches generally, would insure all that the Society needs. 4. The ratio of expenses to receipts has operated unfavorably upon many minds. The Board, instead of condemning, would sympathize with all reasonable sensitiveness on this subject. No expense has been incurred hitherto which has not seemed essential to the prosecution of the enterprise, yet it has been matter of profound regret that the result has not been a larger accumulation of resources. Nevertheless, this expense from year to year has been only about that of a first-class city church, and *much less* than that of many, and is really as nothing when compared with the wide-reaching and blessed results which it secures. Moreover, this Society, contrary to most benevolent organizations, receives contributions only from the narrow field upon which it operates at the East. All that results from its stimulating power at the West flows into the treasuries of the individual colleges on that field. Were they to become *auxiliaries* and acknowledge their receipts in its reports, it would swell the amount to a point that would, at least, put an end to all sensitiveness in reference to the ratio of expenses. Still the very nature of the subject always has, and probably always will, add greatly to the difficulty of securing funds. The experience of this Society shows one point very clearly, viz. : that as a general fact it is necessary to *go after* what is obtained. This is, indeed, true of all efforts to secure funds for colleges. With rare exceptions, the congregation must be addressed, or the individual approached, if any thing important is accomplished.

In view of the difficulty of securing general access to pulpits, the tendency of the Society has of late been more and more to effort with individuals; although, so far as practicable, the access in question is secured. At one time, four regular agents, in addition to the Secretary, were employed; but for a few years past only two, and the Board are disposed to try the experiment of a further reduction by one. This would leave two individuals only in the regular employ of the Society,

one at New York and the other at Boston—thus reducing the working force to the lowest point consistent with its existence as an organization. Then for any additional agency which might be required, representatives of the several colleges could come from the West and operate for limited periods under the direction of the Society, and on such plans as should be sanctioned by the Board, each institution being permitted, within prescribed limits, to have the entire avails of such agency.

So far as institutions East of the Mississippi are concerned, the Society has been acting upon this plan for several years past. And during the last year, in accordance with positions taken in our last Annual Report, a similar plan has been successfully acted upon by President Marsh, of Oregon, for the benefit of Pacific University.

The following communication from the Rev. Dennis Platt, who for several years past has been laboriously and successfully engaged in the service of the Society, is important in its bearing upon the point now under consideration :—

“There is evidently a deep conviction on the minds of the best members of our churches, that this cause is one of very great importance. The great trouble is to find a place for it, a time when the people have not been drained by the appeals of agents of other and more popular Societies. My conviction, expressed about a year ago, has been strengthened by the experience of the last year, viz. : that the time has come for adopting a different policy in regard to collections. In order to open the way for this, so far as my field is concerned, I very cheerfully tender my resignation of the office of District Secretary. My interest in the cause and my sense of its importance have not diminished but rather increased from year to year ; and I can freely say that I know of no Society which has accomplished so much good with such small means as this. The ultimate triumph of the cause I regard as certain, and the results glorious.”

4. The experience of the past year has shown the great importance of settling the principles upon which the Society is to act in reference to “mutual co-operation.” The public agitation in reference to modes of prosecuting benevolent operations has not reached this organization, and yet it feels the distrust of voluntary Societies created in so many minds. There is an undefined feeling that its turn, too, will soon come. An eddy in the stream has thus been reached, and its efficiency and usefulness demand that if the Society exist at all,

it be set forward on some known and acknowledged course. The "Address on the mutual co-operation of different denominations in the support of christian Colleges" published in connection with our last Report has accordingly been adopted at the present meeting of the Board.

True co-operation will rise above all mean jealousy and any rigid calculation of dollars and cents—and yet it is obvious that there should be something like a just equality in respect to contributions. Without vouching for entire accuracy, it would seem that previous to 1858 about three dollars out of four of all the funds that went from the Society's field—either through or outside its treasury—for the benefit of Institutions upon its list—were derived from Congregational sources. The amounts that went outside were a part of the great common movement. The receipts for 1858 show that about five dollars out of six for that year were contributed by Congregationalists, but during the year now brought to a close some three dollars out of every five. Whatever may be true in respect to the reasons for this inequality, it is nevertheless a fact, that, but for the deficiency in question the whole work of the Society East of the Mississippi would ere this have been completed.

That such work as the one in which the Society is engaged, must in *some way* be done, through all the deep interior of the Continent to the Pacific, cannot but be obvious to every intelligent mind. And it has two bearings upon the cause of Home Missions at the West which deserve especial mention. The first is, that it must bear a *certain proportion to the planting of Churches*, or that great enterprise must, to a large extent, fail of its ends. All experience shows this—the missionaries over the entire West feel it—they are the active agents in planting Institutions, they regard them as the right arm of their power. The idea of securing an adequate supply of ministers for that vast field in any other way is simply preposterous. The great fact that a thousand young men have been hopefully converted in the cluster of Institutions aided by this Society, is better than all logic. But the operations of Home Missionary organizations are now in full vigor, and the simple fact that questions in respect to these are sufficient to convulse denominations, shows the light in which they look upon this sacred interest. And after all abatements for excited feeling—an argument of great strength, is here incidentally furnished for the work in which this Society

is engaged. "A due regard to our own interests and to the claims of the Church," say the Synod of New York and New Jersey, "should lead us to a generous response to the appeals of the Society."

And then the subject has personal bearings upon the Home Missionaries themselves. This is well set forth in the following extract from a published letter written from Iowa by one of these self-denying men. After describing the apprehended suffering among the Missionaries, in consequence of the hard times, he says :—"With some of us so far as the interests of our families are considered, the most trying question after all is not "what shall we eat?" but "how shall we *educate* these dear children? We can cheerfully do without many things that might by some be reckoned the necessities of life; but to have our children deprived of those educational advantages which they might have had, is a sore trial."

We have then not only the claims of self-denying and toiling instructors, and who are themselves in the true sense Home Missionaries, but the sacred claims of those devoted men who push into the wilderness, and scatter seed from which coming generations shall reap a bountiful harvest. Over a large part of the great field their families are yet comparatively young, but a few facts will indicate the importance of this view of the case. Of the thirty-five sons of ministers among the graduates of Western Reserve College, almost all were the children of Home Missionaries. Twenty-two sons of ministers are found among the graduates of Marietta College or one tenth of the whole number, and ten others are now connected with the Institution. Of the former, five were sons of Missionaries among the Indians. Eighteen of the graduates of Wabash College were sons of Ministers, eleven of whom were the sons of Home Missionaries. Thirteen are now connected with the College, of whom eight are the sons of Home Missionaries, and eighteen others have gone through the partial course, making in all forty-nine sons of Ministers connected with that one Institution. Similar facts might be gathered from the history of all that are upon the Society's list. These Colleges then are a great boon to those self-denying Missionaries, who would otherwise—at least large numbers of them—be compelled to submit to a sacrifice, in comparison with which coarse fare, rude dwellings, precarious support, exhausting labor, or "perils in the wilderness" are as nothing.

Moreover the *amount required* to do all this work is not so great as should, for an instant, deter the Churches and the friends of Christian learning from carrying it out to the farthest limits of the nation. This however implies a rigid supervision of the work—the reduction of it to system, careful and extended investigation, as essential to intelligent action—the prevention as far as possible of a needless multiplication of Colleges, great caution in taking up Institutions—and such an application of funds as shall effectually stimulate effort at the West, and thereby prevent undue dependence on Eastern aid. Under such a system, and with the feeling pervading the Churches and the friends of Christian learning that this work ought to be done, and that it is *their* work—and it may all be accomplished with a drain upon their resources which would endanger no other interest, and bring in a great revenue of good that would increase with the progress of ages. All this the Society is *adapted* to accomplish; but then it must be trusted as an agency. When pressure comes, instead of abandoning it as incompetent to do the work—the very suggestion of which is paralyzing in its influence—let the friends of the cause as in all similar cases of exigency in other Societies gather around it and give a vigor to its operations, that shall put all questions of competency at rest.

Discovery, Colonization, and Development of our Country.

In order to understand the magnitude of the work which lies in the immediate future, and feel aright the urgency of its claims, we must give a wider range to our vision than is required simply for a review of the year now brought to a close. The position which we occupy in the history of what we call our country, considered in a *chronological point of view*, is one of peculiar significance and interest. From such a post of observation, we cannot look over the past nor into the future, without being roused afresh to the wide relations and high importance of our work. The view in question would include three great periods embracing the *discovery, colonization and development* of the country—the last now in full progress. Ages like individuals have their characteristics, and their work. Those of the above named periods are alike grand in themselves, and when put into their relations to each other furnish a view in the highest degree impressive, and bearing with great force upon the operations of this Society. Dis-

covery gave character to the fifteenth century—unsuccessful and successful attempts at *colonization* to the 16th and 17th centuries—and, so far as our country is concerned, *development* to the 18th ; and now in the 19th we have development continued. A mere glance, however, at these several periods in their order, is all that the present occasion will allow or require.

1. *Discovery* of our country. There is a sublimity in this which is in perfect harmony with all the great movements connected with its colonization and development, and by giving it a distinct consideration we not only get higher conceptions of the importance of our particular work—but far back in the dim and shadowy past we may connect this discovery with a seat of science, and thus find new evidence of the indebtedness of the world to men of learning. Very much like Leverrier, with the highest powers of analysis, calculating the perturbations of the Solar System—reaching the conclusion that these were owing to some undiscovered planet, and then with his telescope penetrating the depths of immensity to detect the disturbing orb—Columbus, by combining all the materials of nautical science known in his day, reached the conclusion, that vast and inhabited regions lay unexplored in the wilderness of waters, and that the East might be reached by sailing West. And whatever may be true in respect to similar conclusions on the part of some of his contemporaries, there can be no doubt that to him belongs the undivided glory of having realized the idea. Three hundred and sixty-seven years ago, the present month, at the distance of a few leagues, he first saw one of the out-lying Islands of the New World.

He had, however, his predecessors in maritime discovery, and especially among the Portuguese, whose achievements were the wonder and admiration of the 15th century. These discoveries, however, says an eminent historian, were “not by arms, but by arts ; not by the stratagem of a cabinet, but by the wisdom of a college.” Prince Henry of Portugal had conceived the idea that Africa was circumnavigable, and that an easy route in that direction might be opened to the source of the commerce then carried on by caravans through the interior of Asia, and that it might thus be turned in a golden tide upon his country. In order to give scope to navigation equal to the grandeur of his designs, and correct the prevalent errors in respect to the boisterous and apparently shoreless ocean

which stretched westward and southward, he established a Naval College in the neighborhood of Cape St. Vincent, in full view of the ocean, and there erected an observatory, and drew around him men most eminent for nautical science, appointing, as president, James of Mallorca. All that was known of geography and navigation was there reduced to system, and the institution became a great intellectual lighthouse on that coast.

Columbus was among "the strangers from all parts, the learned, the curious, and the adventurous," who resorted to Lisbon, where expeditions were continually fitted out, and his ardent mind was there kindled to enthusiasm. Having married a daughter of one of Prince Henry's principal navigators, he not only came into possession of his papers, charts, and journals, but would be likely to have special facilities for access to the materials gathered at the Naval College. However that may be, the magnificent idea that the Indies might be reached by sailing west, now laid its grasp upon his mind, and wrought with a power vastly increased by the firm persuasion that its origin was divine. He seemed "penetrated with the conviction that he had been illuminated from on high with faith and certainty to undertake this enterprise." And no grander illustration of the power of a great idea can be found than is furnished by the history of his marvellous achievement. As if by a sort of inspiration betokening great providential purposes, he went from court to court unfolding his theory, meeting objections and pressing his suit; and after long years of harrowing suspense, when told, as the result of a council called by royal authority that in the opinion of those learned ecclesiastics his scheme was, "vain, impracticable, and resting on grounds too weak to merit the support of the government," he turned in disgust in other directions, under the conviction that their *minds* were too weak to take in such enlarged views, till at last, recalled into the presence of Queen Isabella, he heard from her lips the welcome announcement, "I will assume the responsibility for my own crown of Castile, and will pledge my private jewels to raise the necessary funds, if the means in the treasury should be found inadequate."

Soon he was upon the unexplored expanse of waters with his three ships, two without decks, mere fishing smacks in size; and steady to his purpose in the midst of appalling obstacles, he held his undeviating course westward for more

than seven hundred leagues, till at last the sublime discovery was made, and he gave utterance to the intensity of his feelings "by tears and prayers and thanksgivings." He supposed that San Salvador, upon which he landed, was an island at the extremity of India, and remained in that belief till his death. Nevertheless, the great problem had been solved—the East could be reached by sailing West—America only lay in the track of discovery.

The continent itself was discovered in 1497 by the Cabots, John and Sebastian, the same year in which the navigators of Prince Henry, following the track marked out by him before his death, doubled the Cape of Good Hope, and spread their sails in the Indian seas. It soon became evident that the Cabots had not reached the Indies. "The new Continent seemed to stretch its leviathan length from one pole to the other." The wildest spirit of adventure was now awakened, and spread from nation to nation; the discovery of a passage into the Pacific, by which the Indies might be reached, being the great leading idea that gave character to the maritime movements of the age. Sebastian Cabot undertook it by sailing northwest, and only gave up the attempt after repeated failures. And as late as 1576, Martin Frobisher, an Englishman, attempted the discovery of the long-sought passage, "esteeming it the only thing in the world that was yet left undone, by which a notable minde might be made famous and fortunate."

Other navigators took a southerly direction, discovered Florida in 1512, and in 1513, the Pacific Ocean was descried from the top of the Cordilleras, on the Isthmus of Darien, and at last the Portuguese Magellan, under the Spanish flag, passed through the Straits that bear his name, and in 1520 entered the Pacific, and thus found a westerly way to the long-sought spice islands of India. But the world was yet to learn that AMERICA, and not the Indies, was the GREAT DISCOVERY. We turn back then from that land of fabled wealth, the goal of nations, to consider

II. The *colonization* of what we call our country. This has been justly styled, "the most magnificent event of the 17th century;" embracing, however, not the entire colonial period terminating at the Revolution, but that portion of it only, during which the real *elements of the nation* were gathered in. But successful colonization was preceded by a long and dreary interval, during which expeditions without

number were fitted out for the New World, either in quest of gold or unsuccessful attempts at colonization. For a long time the insane *passion for gold reigned* supreme ; and indeed, in varying degrees of intensity, it runs through all our national history, furnishing lessons that we may well study and take to heart. It has been supposed that the protracted cruise of Columbus along the southern coast of Cuba *in quest of gold* prevented his discovery of the continent itself. India was finally abandoned, and henceforth "America and mines were always thought of together." It became "the region of romance where the simple natives ignorantly wore the most precious ornaments, and by the side of clear rivers of water the sands sparkled with gold." The rumored treasures of Montezuma led to the conquest of Mexico. The mania raged in almost every vessel that crossed the ocean. "Admirals and their crews sometimes toiled together to freight their vessels with useless earth and stones." The question was once before the Pilgrims of the Mayflower, whether they should not emigrate to Guiana, "where," said Sir Walter Raleigh, in his description of it, "every stone that we stopped to pick up promised either gold or silver by his complexion."

Abortive attempts at Colonization.

But this insane passion for gold had in a measure subsided, and the spirit of wild adventure and of conquest become somewhat satiated. Another stage in the great progress was then reached, distinguished by *abortive attempts at colonization*. There were scattered over the entire 16th century, and if we except Mexico, and perhaps St. Augustine, in Florida, that century, in this respect, was one universal blank. Formal attempts at colonization were repeatedly made by the French, and also by the English, but all were ultimate failures. In most cases the motives which induced emigration, together with the character of the colonists, would of themselves ensure defeat. Even prisons were sometimes emptied of thieves, murderers, and all sorts of criminals ; and it is one of the most remarkable facts in the history of the Pilgrims, that these disastrous attempts forced the Virginia Company "to draw into those enterprises some of those families that had retired themselves into Holland for scruples of conscience, giving them such freedom and liberty as might stand with

their likings." Added to the wretched character of the colonists usually selected, were the hazards of the unexplored ocean, immeasurably increased by the frail and diminutive vessels employed in navigation; perils along unknown coasts, hostile native tribes, &c. Notwithstanding these, however, expeditions without number were fitted out for the purposes of continued discovery, or trade, or plunder.

Successful attempts at Colonization.

From all this wild adventure, this reckless daring, inspired by an insane passion for gold, with its wreck of ships and lives and fortunes and hopes scattered along the track of more than a century, we may turn to behold that solitary barque with its Pilgrim band of colonists, in December, 1620, standing in for Cape Cod! We may go into the cabin after they are safely moored, and witness the signing of that immortal instrument, the social Compact, whose solemn words seem to ring out above the roar of the ocean. "In the name of God, Amen. Having undertaken for the glory of God and the advancement of the Christian faith, a voyage to plant the first colony in Northern Virginia." In all this we hear nothing of gold; and taken in connection with their *known* reasons for going to Holland from England, and their assigned reasons for leaving Holland for America, we have a threefold cord of evidence which cannot be broken, that they came for religious ends, and not for the purposes of trade. Allusion was made to this in our Eighth Annual Report, but it deserves a more extended consideration.

A colony had been planted some thirteen years before at Jamestown, but among the one hundred and five original colonists, there were no men with their families. "A commercial, and not a colonial establishment, was evidently designed by the projectors." Three years later another colony was established by the Dutch on the Hudson, but from the mouth of that river northward, the whole coast had been left vacant. An attempt at colonization made in 1607, near the mouth of the Kennebec, by Lord John Popham, Chief Justice of England, a bitter enemy of the Puritans, proved an utter failure. The same was true, on the authority of Cotton Mather, of every attempt to colonize any part of New England for more than one hundred years. "The design of

those attempts," he says, "being aimed no higher than the advancement of some worldly interest, a constant series of disasters has confounded them, until there was a plantation erected upon the nobler designs of Christianity."

Other conspiring providences show how God had prepared the way for the fulfilment of those designs. The selection of a *place* was a matter of no little difficulty ; but the northern part of Virginia, entirely asunder from the colony at Jamestown, and some point probably within the vicinity of the Hudson River was finally fixed upon, although "liberty of conscience" under the seal of King James had not been obtained. Believing that "a seal as broad as the house floor" would not avail, "if afterwards there should be a purpose or desire to wrong them," they concluded that "they must rest herein on God's providence, as they had done in other things." But by the ignorance and self-will of the captain of the Mayflower, they were driven to the most barren and inhospitable part of Massachusetts, and the head winds and "perilous shoals and breakers of Cape Cod, and the lateness of the season," conspired to prevent the fulfilment of their original purpose. And it is a singular fact, that after repeated attempts on the part of the French to colonize New England, one of their colonies "meeting with disasters among the shoals" of this same Cape Cod in 1606, were compelled to return to Nova Scotia. Thus in opposite ways the designs of both were defeated by the very same cause, while the Divine purposes were accomplished. Moreover, while the Pilgrims were yet upon the deep, a charter was obtained in England, which authorized their settlement upon the very spot to which they were thus driven by the winds and waves. God in his mysterious providence, too, had made this place safe in respect to danger from the *natives*. The same year in which the Pilgrims removed from England to Holland, a fearful pestilence swept off the Indian tribes from that part of the coast, where otherwise the colonists might have fallen early victims of the tomahawk and scalping knife.

Original Elements of the Nation.

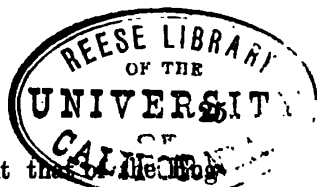
The seed corn which the Pilgrims found buried in the earth on their arrival, seemed but an emblem of themselves

"It was a reasonable expression," said Cotton Mather, "once used by that eminent person, the present Lieutenant-Governor of New England, in a very great assembly, 'God sifted three nations that he might bring choice grain into the wilderness.'" And it is an instructive fact, that the grain was being ripened, and the sifting process going forward in Europe at the very time when the fruitless attempts at colonization in America were in progress. The Reformation, with all the discussions and conflicts that followed in its train, prepared the way for the founding of a free empire on these shores. The era of the English Puritans properly begins at the middle of the 16th century, and till far on in that century the mass of the population of England continued attached to Rome.

Within ten or twelve years from the first landing of the Pilgrims, there came over 21,200 persons, or 4,000 families, when emigration to New England ceased. According to an estimate made twenty-five years since by the historian Bancroft, one-third of the whole white population of this country were the descendants of these four thousand Pilgrim families. So far forth then we may say, that the original elements which gave shape and power to the national character, were in the true and high sense *Christian*.

The work of *interior* colonization very early commenced. The few scanty colonies of New England began in their very infancy to send out emigrants, "roaming the continent and traversing the seas," but the limit of *foreign* colonization (with which we have now only to do) may be fixed with sufficient accuracy at the arrival of William Penn in 1682. The *elements* of our country, such as she is to-day, were probably then here, and scattered through the twelve original commonwealths. Elsewhere than in Maryland our fathers were almost unanimously Protestants, and even there by a vast majority, and viewed on the broad scale, we may say that the nation in its origin was *Christian*.

III. *Development*.—If the *discovery* of such a country was sublime, how much more the work of so forming the character of the great nation which inhabits it, that through all its borders, like the original colony at Plymouth, it shall fulfill "the nobler designs of Christianity." To describe in full the moral forces, external and internal which have been at work and in conflict, would be but to give the history of the nation. But at the very outset we see the guidance of Providence which kept from the Continent itself the Catholic



prow of Columbus, and turned in upon it that of the Englishman Cabot, and thus by the right of discovery gave possession of at least its most valuable portion to a nation which became Protestant long before the work of successful colonization commenced. The successive conflicts for the dominion of the Continent between Spain and France, between France and Great Britain, and between Great Britain and the Colonies—left it in possession of the latter, consolidated into a nation, with the political forms and Institutions of the Anglo-American race established and with the certainty that, "one language would be spoken from Ocean to Ocean."

But the internal conflict of moral forces early commenced. Four months before the Mayflower reached Cape Cod, that fatal Dutch man of war with twenty Africans on board for sale, arrived at Jamestown, and thus introduced the system of American Slavery. And at the bidding or permission of the Merchant Adventurers, some worthless men were introduced into the Plymouth Colony, and "were so bad that they were forced to be at the charge to send them back the very next year." The grand experiment of self-government, of civil and religious freedom, was now fairly initiated—a nation had commenced its existence with an open Continent for expansion. The Church was planted, the Sanctuary and the School House rose side by side, and the College was founded, where a learned and evangelical ministry could be trained, and men also fitted for service in civil state and in all the high posts of influence where cultivated mind has power. It was not religion without learning nor yet learning without religion; but religion and learning one and inseparable—and this not for a privileged class or a chosen few, but for all the people.

These were the forces relied upon for national development and stability, and which were to be carried wherever the tides of emigration should flow. Principles "whose price is above rubies,"—influences in their actual workings immeasurably more important than the fabled powers of the philosopher's stone, even if it had transmuted all our rocks and mountains into gold. From the elevation to which these principles and influences have raised us as a nation we may look abroad over all the sublime sweep of their power—and down upon the insane passion for gold which for more than a century sufficed to stimulate the enterprise of nations, and down too upon countries like Mexico and Spain, at once the theatre and fruits of its blighting agency.

We cannot here trace the great process of development in its particulars, nor recount all the "signs and wonders," with which our national history has been attended. The suppression of the Order of Jesuits in 1773, just before our strictly national life began, deserves especial mention, continuing as it did for forty-one years, ending in 1814—shutting off the supply of Romish ecclesiastics throughout this critical period in our history, during which the nation passed through two wars—and our population increased by some five millions. The spirit of Foreign and Domestic Missions began to be active in the American Churches near the close of this period, resulting in our noble sisterhood of Benevolent Societies, commencing with the American Board in 1810. God in his providence thus providing the influence necessary to meet the influx of Romanism and foreign emigration consequent upon the opening of the flood-gates of the Old World—as well as follow with its saving power the tides of emigration into the Valley of the Mississippi, so prodigiously quickened through the agency of steam.

And we may notice a similar coincidence at a still later period. In our seventh Annual Report allusion was made to a grand scheme set on foot in Europe for colonizing the Irish poor in our Western States, one of the leading objects of which was to make the Catholic religion predominant in this country. The details of the plan were given in the Home Missionary for November 1842, and a Map of the Valley of the Mississippi, including portions of Canada, was published, with that part which had been selected for this purpose, deeply shaded, not only as a convenient method of designation, but as indicative perhaps of the dark shadow of Popery with which it was threatened. This shadow covered the States of Ohio, Indiana, Illinois and Michigan, together with what is now Wisconsin and portions of Iowa, and this region was selected, because regarded as the garden of the West.

This emigration scheme for the most part proved abortive, but within one year from its announcement in Europe, the organization of this College Society followed, and the field of its first operations so far as it extended was the same with that selected for Catholic emigration. As the result, all the struggling Institutions there have been saved and are now in a vigorous and hopeful condition, while others have come into being, so that under the fostering care of the Society and on the very field upon which the penumbra of the dreaded eclipse

seemed already to rest, an educational power has been created in comparison with which that of Rome on the same field is weakness itself.

But the Institutions aided by the Society have been pioneers in a *double* sense—not only as starting into life in the infancy of those rising States ; but as setting an *example* which has operated with great power upon different religious denominations to stir them up to the work of founding similar Institutions. Thus has the Providence of God defeated the designs of Rome as an educator upon that great field, that garden of the West—and decided, we trust forever, that its leading minds are not to be formed under Jesuit training ; but under that which receives its inspiration and power from the gospel of Christ.

Last Stage of Development.

So far as the settlement of *territory* is concerned, we are at the present time in the *last great stage* of this development. The Atlantic and Pacific slopes, and the great Central Valley constitute the three grand divisions of our country. For about one hundred and thirty years after the landing of the Pilgrims, English settlements were confined to the Atlantic slope. Near the middle of the eighteenth century emigrants began to pass into the Valley of the Mississippi ; but at the end of forty years, in 1790, their entire number it is supposed did not exceed one hundred and fifty thousand. In addition to the fears of the tomahawk and scalping knife, the Alleghanies presented almost insuperable barriers to the emigrant. But in process of time facilities of communication were greatly multiplied, especially through the agency of steam, and the tides soon increased to a mighty flood.

These tides did not reach the Pacific slope in any strength till nearly a century after they first began to set into the great Central Valley, and not till some three hundred years after the first Spanish navigator, sailed along the coast of California. The raising of the American flag there in 1846, and especially the discovery of gold in 1848, put the strong currents in motion across and around the Continent, the pioneer Mail Steam Ship having reached San Francisco, in February, 1849.

The population of California at the present time is supposed to exceed 600,000, the increase in ten years being three

times that of the entire nation, in the first sixty-eight years after the landing of the Pilgrims. The overland emigration during the last summer was estimated at 30,000, and with their cattle of all descriptions numbering 100,000 they were supposed to cover the great trail for an extent of more than 700 miles. The whole Pacific coast indeed must be settled with marvellous rapidity. And there is great relief in the thought that there they reach a limit, and can no longer outrun civilizing and christianizing influences. Often in what was once called the West has the Home Missionary sighed for something like a *Chinese Wall*, to hem in the advancing hordes, that the means of enlightenment and salvation might be brought to bear upon them.

We shall now have *reverse* currents. California and Oregon will not retain all the multitudes that pour into them, and also furnish homes for their descendants. Like the older States, they will in their turn become hives and send out their swarms to people unoccupied regions. The direct and reverse currents will thus meet and mingle, and, turning in every direction, pour over mountain, and through valley and forest, till every desirable spot in all that vast domain is covered by the claim of some adventurous pioneer.

✓ All the grand outlines of our national development will soon be drawn, and how shall the picture in its gigantic dimensions be filled up? This is a question which presses with solemn weight, not only upon individuals but upon every organization which is set to perform any portion of this work.

. *True ground of dependence.*

The ground already gone over, places as in sunbeams the great fact that our reliance must be upon something higher than the *love of gold*. That insane passion which stimulated the enterprise of the sixteenth century, is still in full action. It has poured human avalanches upon the Pacific coast, and is now driving into the Rocky Mountains, and even into the graves of Central America, armies of infatuated men. As of old, rumors are afloat of streams with golden sands, and of mountains of auriferous stone, and eager explorers are out to discover the sources from which the buried generations obtained their treasure. As of old on the Atlantic, the wrecks of this passion have already begun to multiply along the Pacific coast and over the great American Desert.

As a rough pioneer, this passion for gold may perform important service in preparing the way for the permanent occupancy and development of the country. It has opened new channels of trade, and by its six hundred millions of golden treasure thrown into the market of the world, given everywhere a quickened impulse to commerce. But it has filled California with the daring and the reckless, and in its chief commercial city, reared a temple for the worship of idols. The influences which it generates are just as destructive in their tendencies now, as when centuries ago its deluded votaries swept across the ocean to every portion of the New World, and either returned the victims of blasted hopes, or miserably perished in their vain endeavor. Or when Spanish cupidity led to the subjection of Mexico, and the conquering and the conquered country became alike "the basest of kingdoms." Or when the Darien Expedition was fitted out from Scotland, in 1698, to take possession of the narrow Isthmus as the "gate of the seas, and the key of the universe." Or when, nineteen years later, the Mississippi bubble caused "an epidemic delirium in Europe," and following in quick succession the South Sea bubble was blown up, only to burst with similar and terrible disaster. ✓

But there is a tendency in the public mind to link such schemes with the *enterprises of Christianity*—at least to regard the failures of the one as valid excuses for not embarking in the other. This Society commenced its operations in the midst of a reaction caused by the *mania for land speculation* in the Valley of the Mississippi, which it is perhaps not too much to say rose at one time to "an epidemic delirium." The consequent disasters seriously affected the public mind, in regard to the West, in all its aspects. This was especially true of individuals whose investments instead of insuring a fortune proved to be worthless, or whose extended operations in trade brought little else than disappointment.

An appeal for aid in prosecuting a benevolent enterprise at the West, seemed very much like an additional claim on the part of a debtor whose undischarged obligations had already brought numerous losses upon the creditor. When this Society began to make its appeals, scarce any response was more frequent than this, "if the West would pay its debts, we could afford to endow all your Colleges." Pecuniary ability was of course seriously affected; but along with the feeling above described came the mischievous, though doubt-

less unconscious assumption, that the occupancy or abandonment of the West as a field of *religious* enterprise, was to be decided by its character as a field for speculation and trade. Such a principle would have shut off the Pilgrims forever from the New World, which had been tried for more than a century, and was strewn with the wrecks of enterprises that were "aimed no higher than the advancement of some worldly interest." But what were these wrecks to men whose object was "to erect a plantation upon the nobler designs of Christianity?" The West at the time in question was still there, in its infant greatness and forming period—with its unlimited prospective expansion, and in its rising power surrounded with multiplied perils. Pecuniary motives had ceased to operate; but what should *patriotism* do? What did the sacred obligations of Christianity dictate? These were the questions, after all, upon which every thing then hinged. The organization of this Society was in part the answer.

The West has in the mean time advanced by half a generation—facts in respect to its growth are "stranger than fiction,"—it is now there, in the magnitude of its overshadowing power, with greatly increased influences for good, it is true, and yet with impending dangers numerous and fearful. But again come pecuniary failures, blasted hopes, millions upon millions from the pockets of Eastern capitalists sacrificed in the attempt to cover the West, with a network of Railroads; and this is often gravely urged as a reason why all aid even to Christian enterprises there should be henceforth withheld by the impoverished East. This is a new manifestation of the constant tendency to sink to the level of a mere worldly enterprise, the sublime work of taking possession of that magnificent country for Christ. And this manifestation is so extensive and strong at the present time as to amount to a serious impediment on the Society's field.

But instead of abandoning the West on any such ground, why should not Christian men rather change, in part at least, the *character* of their *investments*, and thus save themselves from these grievous disappointments? *Christian* enterprises there have not been failures. The work accomplished by a single organization, the American Home Missionary Society, over that vast region, rises sublimely from the midst of the wreck of mere worldly enterprises, like the Plymouth Colony lifting itself up from the accumulated ruins of a century de-

voted to purposes of gain. The work of *Christian Education* at the West, has been no *failure*. Some educational bubbles it is true have been blown up in attempts to serve God and Mammon, by combining the spirit of speculation and of the Gospel in the prosecution of the same enterprise, and here and there donors have been disappointed by the shape given to their benefactions ; but the work as a whole has, nevertheless, been a glorious success. The elements of power brought into action through the instrumentality of this Society alone will be felt through all the coming ages of Western history, and multitudes of men who have mourned over the failure of pecuniary schemes at the West, had they given this direction to a single ~~title~~ ^{to the} of their investments, might have identified their influence with some of the noblest of human enterprises, and inscribed their names upon monuments as enduring as the mountain ranges of that land.

Colleges and National Development.

Could the entire influence of Colleges on our national development in all its stages be identified and presented at a single view, it would make our argument at once luminous and grand. Numerous aspects of the subject have been powerfully unfolded by the many able men who have employed their voices and their pens in advocacy of the Society, but there is one comprehensive fact which virtually embodies all, viz., that the total alumni of American Colleges cannot be much short of seventy thousand. Could we follow out this noble army through all the high places of society where mind has power, we should reach a sublime result.

So far as the *pulpit* is concerned, we get a very impressive view of this influence from the details given in the appendix of this Report, and gathered from Sprague's *Annals of the American Pulpit*. He makes a *selection* only from the long catalogue of the honored dead, who had adorned the ministerial profession. But these men were not only indebted to colleges for that intellectual training which fitted them for their high calling ; but, in the case of a large proportion of them, the college course was also the commencement of their religious life. And there is no reason to doubt that an equal proportion, to say the least, would hold in the case of contemporary ministers not included in Dr. Sprague's list, but connected with these two denominations, and who are now in

their graves. Then we might add to these large numbers of individuals who have adorned other professions, and were burning and shining lights in the church and leaders in the Christian enterprises of the world, and yet were brought to a knowledge of the truth within academic walls. In the case of our most favored institutions, such as Yale, Amherst, &c., this proportion would be greatly increased; but an *average* proportion carried through the list of *living* alumni who occupy the pulpit and fill the various professions, would exhibit results whose magnitude and interest would act with thrilling power upon every intelligent mind and Christian heart.

The volumes from which the details in question were gathered, embrace but two denominations: the Congregational and the Presbyterian; but they are invested with peculiar interest, because, so far as the higher institutions are concerned, these two denominations have created and wielded the main portion of the educational power of this nation, in every period of its history. For fifty-six years Harvard College occupied the field alone; and through the whole of the 17th and 18th centuries, some six Institutions only were established which were not mainly the creation of individuals connected with these denominations.

It is matter of history, then, that the Pilgrims struck the *key-note* on this subject for the nation; and that in the wilderness—among savages—at the very beginning, as if this great interest was a part of the *national life*. It had its origin principally in the demands of the church for an educated and evangelical ministry: but men must also be fitted for service in civil state—the religious system of the founders of our nation and their theory of government alike demanding the universal diffusion of intelligence. The key-note of the Pilgrims has been taken up by others, till now Christian denominations universally and States chime in. What, then, shall be the course, in this last great stage of our national development, of those churches which gave shape and character to every thing at the beginning, which constituted the impelling and elevating power in respect to Christian learning that has made us what we are as a nation? Shall they be indifferent to the settlement of the question fraught with such momentous interest, viz., What influences shall control that power which is to sit enthroned in our seats of learning over all that vast territory which stretches from the Mississippi to the Pacific, embracing not less than 1,500,000 square miles? The

work was commenced on the Atlantic by consecrating colleges "Christo et Ecclesiæ"—to Christ and his church. Shall it be surrendered on the Pacific to the Jesuit, already defeated in the great central valley—to the State, with its increasing corruptions—to the cold calculating spirit of speculation—or to infidelity? Or shall the petty annual sum of a few thousand dollars be the expression of our interest in a work like this, leaving high Christian enterprises to languish—compelling noble instructors to abandon their posts, and bringing faintness of heart upon those who have undertaken the difficult but far-reaching work of laying the foundations of Christian learning in the far-off wilderness?

CONCLUSION.

If we would secure the salvation of the nation, there can be but one answer, viz., that on all that magnificent coast which lies over against the Indies, and through the deep interior, we must erect plantations upon the nobler designs of Christianity.

Good and evil, it is true, are now so often intermingled in our tides of emigration—men impelled by the basest of motives so move along in the same general current with those controlled by high Christian ends—they are so planted side by side in the same settlement, village or city—have so many interests and responsibilities in common, and make their influence upon society felt through so many common channels, that it becomes difficult or impossible to trace with definiteness the lines of cause and effect; and yet, in all their intricate complication, they are in reality distinct. Good never becomes evil, nor evil good; like everywhere produces like.

In some cases, however, these stand out in their unmistakable identity. Along the track of emigrating Mormons, for example, evil, open and rampant, never fails to travel; and wherever they settle, abominations accumulate that would put Sodom itself to shame. And the reckless adventurer who attempts to colonize by fire and sword, and extend the area of freedom by outraging all the laws of justice and humanity, generally meets, at an early day, the terrible penalty of his own infamous code.

In the end, then, as at the beginning, on the Pacific as on the Atlantic, and through all the vast interior, the church must be planted, the sanctuary and the school-house rise side

by side, the college founded, and in all the sweep of its power, consecrated to high Christian ends. And while the suggestion of an eminent statesman, as given in our sixth Annual Report, might be carried out, viz., that, after the completion of the Pacific Railway, a peak of the Rocky Mountains overlooking the road should be hewn into a statue of Columbus, pointing with outstretched arm to the Western horizon, and saying to the flying passenger, "*There is the East, there is India.*"—Let us see to it, by making the nation *Christian*, that a higher and nobler statue, that of Liberty, is erected with her crown of stars, as stamped on our national coin, not as in solemn mockery, but glorious reality ; erected, too, on both the mountain ranges that skirt the opposite sides of the continent—Liberty crying to all that approach our shores from either Ocean, "*Here is the home of freedom, an asylum for the oppressed ; here is that freedom of conscience for which the heroic founders of the nation crossed the deep, a land where religion and learning are blended in perpetual unity—HERE IS AMERICA, THE MONUMENT OF THE PILGRIMS !*"

In behalf of the Board of Directors,

Theron Baldwin,

Corresponding Secretary.

CONSTITUTION

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

ARTICLE I.—This Association shall be denominated, The Society for the Promotion of Collegiate and Theological Education at the West.

ART. II.—The object of this Society shall be to afford assistance to Collegiate and Theological Institutions at the West, in such manner, and so long only, as, in the judgment of the Directors of the Society, the exigencies of the Institutions may demand.

ART. III.—There shall be chosen annually by the Society, a President, Vice-Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Board of Eighteen Directors, which Board shall have power to fill its own vacancies, and also to fill, for the remainder of the year, any vacancies which may occur in the offices of the Board. The President, Vice-Presidents, and Recording Secretary, shall be ex-officio members of the Board of Directors.

ART. IV.—Any person may become a member of this Society by contributing annually to its funds, and thirty dollars paid at one time shall constitute a member for life.

ART. V.—There shall be annual meetings of the Society at such time and place as the Board of Directors may appoint.

ART. VI.—Five Directors shall constitute a quorum for the transaction of business, except for the appointment of a Secretary and the appropriation of moneys, when nine shall be present.

ART. VII.—It shall be the duty of the Board of Directors to employ all agencies for collecting funds; to investigate and decide upon the claims of the several Institutions; to make the appropriations in the most advantageous manner (it being understood that contributions designated by the donors shall be appropriated according to the designations); to call special meetings of the Society when they deem it necessary; and generally to do whatever may be deemed necessary to promote the object of the Society.

ART. VIII.—This Constitution may be altered or amended by a majority of two-thirds of the members present at an annual meeting of the Society, provided the alteration proposed shall have been specified and recommended by the Board of Directors.

Dr. THE SOCIETY IN ACCOUNT CURRENT

1859. Oct. 15.	For amount paid to Colleges for current expenses, as follows:—		
	Pacific University,	\$1,292 50	
	College of California,	620 41	
	Iowa College,	200 00	
	German Evangelical College, Mo.,	200 00	
	Webster College,	100 00	
	Yellow Spring College,	660 00	
			\$3,072 91
"	"	"	"
"	"	"	"
"	"	"	"
	on Final Effort:		
	Wabash,	\$4,228 00	
	Beloit,	1,451 50	
	Illinois,	195 00	
	Marietta,	1,112 00	
	Heidelberg,	100 00	
			7,086 50
"	"	"	"
"	"	"	"
"	"	"	"
	Salary and Expenses of Secretary, Postage, Rent and Expenses of Office,		2,090 48
"	"	"	"
"	"	"	"
	Expenses attending Anniversary and Meetings of Society and Board,		100 45
"	"	"	"
"	"	"	"
	Salaries and Expenses of Agents,		2,559 92
"	"	"	"
"	"	"	"
	Printing 4,250 Annual Reports,		
"	"	"	"
"	"	"	"
	8,000 Results and Wants,		
"	"	"	"
"	"	"	"
	750 Peter's Address,		
"	"	"	"
"	"	"	"
	1,500 Thompson's Address,		
"	"	"	"
"	"	"	"
	250 Receipts for Treasurer,		405 66
"	"	"	"
"	"	"	"
	Other Expenses,		46 03
"	"	"	"
"	"	"	"
	On Tyler's Premium Essay,		137 78
			\$15,499 73
	To Balance of Account, 16th year,		\$34 10

WITH B. O. WEBSTER, TREASURER: Cr.

1858.			
Oct. 15.	By Cash, Balance in Treasury from 15th year,	\$280 43	
1859.	" " received from Donations and Legacies,	15,185 20	
Oct. 15.	" Balance to debit of new account,	34 10	

 \$15,499 73

NEW YORK, Oct. 24th, 1859. I certify that I have examined the vouchers for the disbursements charged in the foregoing account, and also the footings, and find both entirely correct.

M. O. HALSTED, Auditor.

RECEIPTS.

Abington, Centre, Mass.....	\$33 77	Brooklyn, N. Y., Plymouth Ch., on	
" South, "	31 20	Prof. in Illinois College.....	\$193 00
Andover, Mass., to const. Rev. A.		Burlington, Vt., for Pacific Universi-	
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 Tyler, Varnum, Methuen, Mass.
 Tucker, Rev. J. T., Holliston, Mass.
 Tucker, Rev. Mark, D. D., Vernon, Ct.
 Turner, Rev. J. W., Andover, Mass.
 Valli, Rev. Joseph, D. D., Palmer, Mass.
 Van Dorn, Mrs. A., Brattleboro', Vt.
 Wakeman, Rev. M. M., Farmersburg, Iowa.
 Walker, Rev. Horace D., East Abington, Mass.
 Walker, John S., East Medway, "
 Wallace, Rev. Cyrus W., Manchester, N. H.
 Walley, Hon. S. H., Boston, Mass.
 *Walley, Mrs. S. H., "
 Wallis, Dea. Caleb, Beverly, Mass.
 Ward, Rev. F. DeW., Gracisco, N. Y.
 Ward, Rev. James W., Madison, Wis.
 Ward, Dea. Henry S., Middletown, Ct.
 Ward, Mrs. Jane, New York City.
 Warren, Rev. William, Gorham, Me.
 Warren, Rev. I. P., Boston, Mass.
 Warren, Mrs. Jane S., "
 Washburn, Rev. A. C., Berlin, Ct.
 Washburn, Ichabod, Worcester, Mass.
 Waters, Richard P., Salem, Mass.
 *Webster, Marcus Wilbur, New York City.
 Wood, Rev. William B., Norwalk, Ct.
 Weed, Nathaniel, Stamford, Ct.
 Wellmann, Rev. J. W., Newton Corner, Mass.
 Wheeler, Rev. John, D. D., Burlington, Vt.
 Wheeler, Rev. F. B., Poughkeepsie, N. Y.
 Whitaker, Rev. Ephr., Southold, L. I.
 Whitcomb, David, Worcester, Mass.
 Whitcomb, Mrs. Margaret C., Worcester, Mass.
 Whitcomb, Miss Abby, "
 Whitcomb, Miss Ellen M., "
 Whitcomb, Dea. Lewis, East Randolph, "
 Whitcomb, Rev. Wm. C., Carver, "
 Whitcomb, Mrs. Harriet L., "
 Whitcomb, Dea. Reuben, Harvard, "
 Whitcomb, Dea. Reuben, Jr., "
 White, Dea. Lyman, Hinsdale, Mass.
 White, Rev. Morris E., Northampton, Mass.
 White, Mrs. Penelope R., "
 White, Henry, Esq., New Haven, Ct.
 White, Rev. O., Washington Heights, N. Y.
 *White, Rev. William C., Orange, N. J.
 White, Rev. Isaac C., North Abington, Mass.
 White, Stanley, Rockville, Ct.
 Whiting, Samuel S., M. D., Dedham, Mass.
 Whiting, Rev. Lyman, Providence, R. I.
 Whitman, Charles, Belleville, Mass.
 Whittemore, Benjamin, Renssington, N. H.
 Wiand, Dea. John, Plainville, Ct.
 Wickes, Rev. Henry, Guilford, Ct.
 Wilbur, Otis, Little Compton, R. I.
 Wilcox, Rev. G. B., New London, Ct.
 Wilcox, Loyal, Hartford, Ct.
 *Wilcox, Rev. S. C., Owego, N. Y.
 Wilcox, Rev. William H., Reading, Mass.
 Wilder, Edward C., Detroit, Mich.
 Willard, Rev. J., Fairhaven, Mass.
 Willard, Rev. Samuel G., Willimantic, Ct.
 Williams, Henry J., Esq., Philadelphia, Pa.
 Williams, Rev. Francis, Chaplin, Ct.
 Williams, Lewis, M. D., Pomfret, Ct.
 Williams, Rev. N. W., Shrewsbury, Mass.
 Williams, Rev. Fred'k W., New Canaan, Ct.
 Williams, Daniel R., Stockbridge, Mass.
 Williston, Dea. John P., Northampton, Mass.
 Wilson, Rev. Thomas, Stoughton, Mass.
 Wilson, Rev. Robert E., Corning, N. Y.
 Winchester, Rev. W. W., Clinton, Mass.
 Windsor, Rev. John H., New Oregon, Iowa.
 Wiener, Rev. Wm. C., D. D., Lockport, N. Y.
 Withington, Rev. L., D. D., Newbury, Mass.
 Wolcott, Rev. Samuel, Chicago, Ill.
 Wood, Hon. John M., Portland, Me.
 Wood, Dea. Samuel, 2d, Lebanon, N. H.
 Wood, Rev. C. W., Campello, Mass.
 Woodbridge, Rev. James, D. D., Hadley, Mass.
 Woodbury, Rev. James Trask, Milford, "
 Woodman, Thomas P., Lowell, "
 Woodward, Dea. E., Newton Corner, "
 Woolsey, Rev. T. D., D. D., New Haven, Ct.
 Worcester, Rev. Samuel M., D. D., Salem, Mass.
 Worcester, Dea. Samuel, Dracut, Mass.
 *Wordin, N. S., Bridgeport, Ct.
 Wordin, N. Eugene, "
 Wright, Rev. Thomas, Wolcott, N. Y.
 *Wright, Rev. Edward, West Haven, Ct.
 Wright, Rev. Edwin S., Fredonia, N. Y.

APPENDIX.

CONVERSIONS IN COLLEGE.

Details gathered from Sprague's Annals of the American pulpit—first four volumes—embracing Trinitarian Congregationalists and Presbyterians.

1. *John Robinson*, 1592.* "The leader of the Pilgrims," converted while connected with the University of Cambridge.

2. *John Cotton*, 1633. "Eminent for his talents, learning and piety." While at Emanuel College, ("the Puritan College") Cambridge, he became deeply impressed with the importance of eternal realities, and after a season of bitter anguish, found peace and joy in believing.

3. *Thomas Hooker*, 1633. "Of vast endowments, and who for abilities and services, his cotemporaries placed in the first rank of men." Was educated at Emanuel College, Cambridge, where he experienced a change of heart.

4. *Thomas Shepard*, 1635. "Was a man of uncommon learning, and a soul searching minister of the Gospel." During the second year of his course at Emanuel College, after a period of deep darkness and agonizing convictions, his mind became tranquillized and a renovating process passed upon his whole character.

5. *Samuel Whiting*, 1636. "For his learning in many ways, well accomplished, accurate in Hebrew, and elegant in Latin." During his residence at Emanuel College, Cambridge, and chiefly in consequence of the efforts of his pious tutor, his mind was seriously directed to the subject of religion.

6. *Jonathan Mitchell*, 1649. "A man of uncommon literary and theological attainments." Became deeply impressed with religious truth under the ministry of Thomas Shepard, while a member of Harvard College.

7. *Michael Wigglesworth*, 1653. At Harvard College, he underwent a great change in the principles of his conduct and the purposes of his life, and from this time, to use his own language; "he learned to study with God and for God."

8. *John Burnard*, 1701. "One of the most vigorous and effective writers among the New England Clergy of that day." Became deeply impressed with religious truth before leaving Harvard College, and resolved to fulfil the early purpose of his parents by devoting himself to the work of the ministry.

* These dates refer to the supposed time of entering the ministry.

9. *Peter Thatcher*, 1707. "The Evangelical Reasoner" and possessed of "a strong and masterly genius." Some time during his College life at Harvard, he supposed himself to be renewed in the temper of his mind.

10. *Jonathan Edwards*, 1722. Toward the latter part of his collegiate course at Yale, his mind became strongly exercised on the subject of Religion, and this, as he supposed, marked the commencement of his Christian life.

11. *Thomas Clapp*, 1725. President of Yale College. While at Harvard College, he was under much distress of mind, in consequence of reading a treatise on conversion by Mr. Stoddard, of Northampton, and resolved seriously and solemnly to give himself up to God.

12. *Joseph Fish*, 1781. "As a preacher he had few superiors." United with the Church at Cambridge the year preceding his graduation.

13. *John Sergeant*, 1734. "Missionary among the Indians." While an undergraduate at Yale College, supposed himself to be the subject of a spiritual renovation, and resolved to devote himself to the Christian Ministry.

14. *Samuel Hopkins*, D. D., 1742. This eminent theologian made a public profession of religion during his connection with Yale College.

15. *Joseph Lathrop*, D. D., 1756. Celebrated "as a preacher, and one of the most distinguished divines of New England." In the last year of his College life at Yale, several deaths occurred which deeply affected his mind, and made him an earnest inquirer in respect to his salvation. Shortly after, he made a public profession of his faith.

16. *John Smalley*, D. D., 1757. "The eminent divine," while at Yale College experienced what he called his second conversion.

17. *Benjamin Trumbull*, D. D., 1760. The Historian of Connecticut, "possessed of a mind of great vigor and comprehensiveness," dated the commencement of his religious life from some period during his connection with Yale College.

18. *Levi Hart*, D. D., 1761. "Of fervent and elevated piety," "had great penetration and grasp of mind." During his second year at Yale College was brought to consider his ways, and turn his feet unto God's testimonies.

19. *Timothy Stone*, 1765. "Had the reputation of being among the ablest ministers of Connecticut." During his College life at Yale, he was filled with horror at witnessing the awful death of a classmate who had been notoriously wicked and profane, and found no rest to his spirit till he had accepted the Gospel offer.

20. *Job Swift*, D. D., 1766. Owed his first religious impressions to the study of the works of Pres. Edwards while at Yale College, and soon resolved to devote himself to the Christian ministry.

21. *Jonathan Edwards*, D. D., 2d, 1766. During a revival of religion under the presidency and preaching of Dr. Finley, at Princeton, made a public profession of religion.

22. *Isaac Lewis*, D. D., 1768, of Greenwich, Conn., converted during his junior year at Yale College.

23. *Samuel Niles*, 1770. "Endowed with superior intellectual and reasoning powers, and a highly effective preacher." In the last year of his College course, at Harvard, became as he hoped radically renewed in heart, and resolved to devote himself to the ministry.

24. *Charles Backus*, D. D., 1773. First became interested in religious matters during his last year at Yale College, and formed the purpose of becoming a minister of the Gospel.

25. *Alexander Gillet*, 1773. It was not until his senior year at Yale

College, that he was the subject of any religious experience, which he himself believed to be genuine.

26. *Nathan Perkins*, D. D., 1771. "In the latter part of his College life at Princeton, his mind greatly wrought upon through the joint ministrations of Witherspoon, Whitfield, and Wm. Tennent. At length suddenly relieved of its burden and filled with unspeakable joy." "An eminently devoted minister," lived to preach ten thousand sermons.

27. *David Tappan*, D. D., 1774. Professor of Divinity at Harvard College. During the third year of his collegiate course, he was visited with a severe illness, which was an important instrumentality in the formation of his uncommonly elevated Christian character.

28. *Asa Burton*, D. D., 1777. "Of uncommon intellectual powers and distinguished as an instructor in Theology." Indulged the hope that he was a Christian during his connection with Dartmouth College—but his mind first became permanently impressed about the time of commencing preparation for College.

29. *Samuel Austin*, D. D., 1784. President of Vermont University, first permanently impressed with divine truth while preparing for Yale College, and after his admission united with the College Church.

30. *Abiel Holmes*, D. D., 1784. During his Sophomore year at Yale, was admitted to the College Church.

31. *Jedediah Morse*, D. D., 1785. The distinguished minister, geographer, &c., made a public profession of religion, and joined the College Church at Yale during his Sophomore year.

32. *Richard Salter Storrs*, 1785. "Of an uncommonly vigorous and comprehensive mind, and held a high rank as a preacher." Was converted and united with the church previous to his Junior year at Yale College.

33. *Herman Daggett*, 1789. Principal of the Foreign Mission School, Cornwall, Ct., referred the commencement of his christian life to the second year of his College course at Brown University.

34. *Abram Hyde*, D. D., 1790. During his Sophomore year at Dartmouth College made a public profession of his faith in Christ.

35. *Giles Hooker Cowles*, D. D., 1791. "Mind cast in a superior mould, acute, discriminating and logical." Became hopefully pious during his college life at Yale.

36. *Asahel Strong Norton*, D. D., 1792. Converted during his Senior year at Yale, and devoted himself to the ministry.

37. *Ebenezer Porter*, D. D. of Andover, 1794. Became hopefully pious during his Junior year at Dartmouth College.

38. *Daniel Dow*, D. D., 1795. Under the counsel and guidance of Pres. Stiles made a public profession of religion.

39. *John Hubbard Church*, D. D., 1798. Converted during his last year at Harvard College.

39½. *Moses Stuart*, 1804. Converted while Tutor in Yale College, after reading McKnight on the Epistles—and joined the College Church in 1808.

40. *Roswell Randall Swan*, 1805. Was baptized and admitted to the church in Yale College during his Junior year.

41. *Aaron Dutton*, 1805. Made a public profession of religion by uniting with the College Church at Yale, not long before the completion of his collegiate course.

42. *Joshua Huntington*, 1806. During his connection with Yale College, became hopefully pious and joined the College Church.

43. *Gordon Hall*, 1809. He became subject of religious impressions

during his second year at Williams College, but was not satisfied with the genuineness of his conversion until his third year.

44. *Samuel Newell*, 1810. Missionary to India. Experienced a change of heart and life while at Harvard College.

45. *John Brown*, D. D., 1812. Became hopefully pious at Dartmouth College, and joined the Church in his native place about the time he was graduated.

46. *Matthew Rice Dutton*, 1812. It was during a revival in Yale College that he united with the Church.

47. *Alfred Mitchell*, 1813. Converted and publicly professed his faith while at Yale College.

48. *Henry Cogswell*, D. D., 1813. Sec'y of Am. Ed. Soc., made a public profession of religion during his Junior year at Dartmouth College.

49. *Elias Cornelius*, D. D., 1816. Sec'y of Am. Ed. Soc. During a season of unusual attention to religion at Yale College, became deeply affected, and for many weeks was on the borders of despair; but at length stood forth a striking example of the subduing and renovating power of Christianity.

50. *Carlos Wilcox*, 1818. "In some respects one of the most remarkable ministers of his day." Author of "Age of Benevolence." During his Freshman year at Yale, was brought to realize deeply his own sinfulness, and to resolve not only to devote himself to the service of his Redeemer, but also to the ministry.

51. *Benjamin Blydenburg Wisner*, D. D., 1820. Sec'y of Am. Board. While a student at Union College, indulged the hope that he had become reconciled to God.

52. *James Marsh*, D. D., 1822. Pres. of Vermont University, "A profound and original thinker." During his Sophomore year at Dartmouth College, after a season of great darkness and conflict, his mind settled into a state of devout tranquillity and he made a public profession of religion.

53. *Chester Isham*, 1823. While at Yale College the impressions he had early received were revived, and was brought to the knowledge of Him "whom to know is life eternal."

54. *Nathan W. Fiske*, 1828. Prof. in Amherst College, was converted during a powerful revival at Dartmouth College.

55. *Bela Bates Edwards*, D. D., 1831. Prof. at Andover. It was not till his Junior year at Yale that he was brought to regard religion as a paramount concern, and it was three years before he gained sufficient confidence in the genuineness of his experience to feel warranted in making a public profession.

56. *Henry Lyman*, 1832. The Martyr Missionary. During a revival at Amherst College, which he at first opposed with bitter earnestness, he became a subject of renewing grace.

57. *John King Lord*, 1841. While at Dartmouth became pious, and devoted himself to the ministry.

58. *Jonathan Parsons*, 1780. "An excellent classical scholar, and thoroughly versed in history." Intimate with Whitefield, successful minister in Newburyport. About the middle of his College course at Yale was a subject of a dangerous illness, which led him to consider his ways, and become a follower of Christ.

59. *Aaron Burr*, 1786. Pres. of the College of New Jersey. Was a resident graduate of Yale College for one year, during which time his mind underwent a revolution in regard to religion.

60. *James Sproat*, D. D. 1748. While a student at Yale College, was led to turn from the error of his ways, by the preaching of Gilbert Tennent, on his memorable tour through New England.

61. *Jacob Green*, of Hanover, N. J. Father of Dr. Ashbel Green, 1745. Under the preaching of Tennent at Harvard, after a time of deep darkness, found great joy and peace in believing.

62. *Caleb Smith*, 1747. Converted in a revival during his second year at Yale College.

63. *George Duffield*, 1756. Pastor at Philadelphia. Graduated at Nassau Hall in 1752, and having about that time become hopefully pious, he joined the Church under the care of Rev. Dr. Robert Smith, of Pequea.

64. *John Woodhull*, D. D., 1768. Eminently successful as a minister, "his name as ointment poured forth among the Churches." While an undergraduate of the College of New Jersey, became a subject of spiritual renovation.

65. *Samuel Taggart*, 1776. Almost immediately after entering Dartmouth College under the earnest and faithful ministrations of Pres. Wheelock was brought into a state of great anxiety in regard to his immortal interests, and soon after experienced a great change.

66. *Caleb Alexander*, 1778. Was converted during his Junior year at Dartmouth College.

67. *Aaron Woolworth*, D. D., 1786. Was converted at Yale College.

68. *David Porter*, D. D., 1786. In his Sophomore year at Dartmouth College, supposed himself to have experienced a change.

69. *William Hill*, D. D., 1790. Possessed "an intellect of great clearness and vigor." Converted during a powerful revival in his Junior year at Hampden Sidney College.

70. *Lewis Feuilleteau Wilson*, 1791. Converted during a revival at Princeton College in 1772.

71. *Robert Finley*, D. D., 1794. Converted in his Junior year at Princeton.

72. *Conrad Speece*, D. D., 1801. "A powerful preacher, and a man of acknowledged genius, learning, and sincere piety." While at Washington College he found righteousness and peace in Jesus Christ.

73. *Thomas Charlton Henry*, D. D., 1815. Became pious during a revival in Middlebury College.

74. *Matthias Bruen*, 1816. Converted in his eighteenth year at Columbia College, N. Y. City.

75. *Sylvester Larned*, 1817. Remarkable for his eloquence, and possessed an intellect of the highest order. Nothing to indicate a permanent change of character until his Junior year at Middlebury College.

76. *Elihu Whittlesey Baldwin*, D. D. Converted in the spring of 1808, during a powerful revival in Yale College under the ministrations of Pres. Dwight, and made a profession of his faith.

77. *Jeremiah Chamberlain*, D. D., 1817. "A man of more than ordinary intellectual power." "His mind comprehensive and quick in its grasp of a subject." While connected with Dickinson College, indulged a hope, and united with the Presbyterian Church of Carlisle, Penn.

78. *William Jessup Armstrong*, D. D., 1818. Converted during a revival in the College of New Jersey.

79. *Samuel Lyle Graham*, D. D., 1818. His mind underwent a decisive change upon the subject of religion during his connection with Washington College.

80. *William Nevins*, D. D., 1819. Remarkable as a writer and a man of attainments. Was converted in the spring of 1815, during a revival at Yale College.

81. *John Breckenridge*, D. D., 1822. During his residence at Princeton

College his mind received a decidedly religious direction, and he united with the Presbyterian Church.

82. *Joseph Stibbs Christmas*, 1824. In the summer of 1819 his mind became impressed with religious truth in consequence of the death of two fellow-students at Washington College, Penn., and after a season of anxiety consecrated himself to the service of his Redeemer.

83. *Erskine Mason*, D. D., 1826. A very general attention to the subject of religion in the Dickinson Institution, and many promising young men gave evidence of being renewed in the temper of their minds, of this number was Mason.

84. *Albert Baldwin Dod*, D. D., 1828. Converted the first year of his College career, and joined the Church in Princeton.

85. *Walter Macon Lowrie*, 1841. Converted during a remarkable revival of religion in Jefferson College.

President Dwight also joined the Church at Yale College, while a Tutor and the Rev. Archibald Alexander, D. D., was converted while a member of Liberty Hall Academy, Va., now Washington College.

REPORT OF THE REV. J. Q. A. EDGELL.

[During the last summer, Mr. Edgell, District Secretary at Boston, made an extensive tour through the West, and visited a large portion of the Colleges which have been or are now on the Society's list, and gathered a mass of information in reference to these Institutions and the whole subject of collegiate Education in the new States, which will be of great value to the Society. In accordance with a vote of the Board of Directors, the following selections are made from his Report.—Cor. Secretary.]

I. *Wabash College at Crawfordsville, Indiana*.—The following comparative estimate of the College property and funds, as they were in 1844 and in 1859, will show the progress of the Institution. In 1844 there was one College Building valued at..... \$12,000

Permanent Funds..... 5,000

College site of 30 acres, valued at..... 15,000

Total.....\$32,000

Their debt in 1844 amounted to.....15,000

Exclusive of its site the College was worth only \$2000. But in 1859 the resources of the College over all indebtedness, amounted to \$38,000.

Income of the College falls short of expenditures about sixteen hundred dollars per annum, aside from what is occasionally obtained on old pledges at the West.

I reached the College on the 28d of April, the last day of its spring vacation, when only a part of the Students had returned. But in several interviews with the Faculty, I was persuaded that there was no sham-work about this institution. Its Professors are a band of noble-hearted men, doing a good service for the cause of Christ and their country. God

has remembered the prayers of its founders, who knelt upon the snow to consecrate it to him, and given it friends and distinction.

We claim for Wabash College superiority as regards standard of Education, ability and energy of its Faculty, cost and beauty of its buildings and site, the scholarship of its Alumni, the number of its revivals, and the number of its graduates, proportionally, who have entered the Christian Ministry.

It is greatly to be desired that the whole amount still lacking to this College on the final effort of the Society in behalf of Institutions East of the Mississippi, be realized inasmuch as the income falls short of the expenditures by from \$1600 to \$2000 per annum.

II. *Illinois College, at Jacksonville, Ill.*—Its location is surpassingly beautiful. Its last endowment subscription of \$58,000, enables it to dispense with farther aid from the Society. Its second College Edifice is a new and beautiful structure, affording ample and pleasant accommodations for recitations and lectures, and a large hall for Chapel Exercises. The College classes are increasing in numbers, now exceeding 50, of which two-fifths are professedly pious. The endowment subscription was obtained chiefly in the State.

The town of Jacksonville contains a large population, whose tastes and sympathies are congenial to the College, and they have greatly befriended it. Here are the State Eleemosynary institutions, and several Academies for both sexes. The social atmosphere is eminently Christian and intellectual.

Nothing could be more cordial than the welcome extended to me as a visitor, nor more sincere than the gratitude toward the Directors and Benefactors of the College Society.

III. *Webster College* is at the Railroad station called Webster, about 10 miles out of St. Louis, Mo., on the Pacific Railroad. Rev. Artemas Ballard, D. D., of St. Louis, was its originator, who devised, and, had he lived longer, would doubtless have accomplished noble things for this institution. He perished in a Railroad disaster at Gasconade Bridge, with many other citizens of St. Louis, a man of great influence and highly respected in the N. S. Presbyterian Church. The College site, given by James C. Marshall, covers 10 acres. Adjacent to this was a donation of 40 acres by his brother, John Marshall, both of whom live in the vicinity. On this site has been erected a large house of two stories, at a cost of \$11,000. In former days the trustees bought 100 acres of land adjoining the other for \$10,000, which is now regarded as worth \$20,000. There is a debt on the whole College property of \$17,000, which the trustees propose soon to liquidate by selling house lots, and by collecting an old subscription of \$6000. There are about 400 vols. in the College Library, and \$1500 worth of Philosophical apparatus. Peculiar circumstances, and temporary in their character, have of late put it out of the power of the principal founders of the College to make liberal contributions, and the institution just now can hardly be said to have a collegiate character. A dozen young men, however, recite in the languages preparatory to College, and a few in the regular College course under the instruction of Professor Dimond. Three have also been prepared and sent, one to Knox, one to Union, and one to Amherst College, who are looking forward to the Christian ministry.

If Puritan views of Religion and Education are to be extended into Missouri, where is there a more promising nucleus of effort than Webster College? The Colleges aided by this Society, must have for their leading object an appropriate, Christian nurture for the ministry of the Gospel. We hope therefore that the friends of Webster College will not

relinquish their object in founding this institution, but set the higher example of bringing all secular learning into closer sympathy with the cause of Christ. If they will occupy this position, they will exert a healthful influence on the cause of Education throughout the State. And to this end they will need to associate in their counsels the now scattered evangelical instrumentalities in the State.

IV. *The German Evangelical Missouri College and Theological Seminary.*—They are located in St. Charles Co., P. Office address "Femme Osage," 7 miles north of Missouri River, opposite Washington, and about 60 miles north-west of St. Louis.

The Seminary building is a large house of 2 stories with 4 square rooms on the lower floor, coarsely constructed of oak timbers and boards, 10 years ago, when carpenters' and joiners' tools must have been scarce, and paint unknown. Its chief excellence is strength. Though rudely finished, it seemed to be the happy home of *three* separate families, and of 15 Theological Students. The two Professors, Irion and Rissenback are graduates of Basle Seminary, and each about 35 years of age. The books studied, lectures, preaching, praying, and singing are all in the German language. But they all speak and write English. Their Library contains 1000 vols. well selected. The Students labor 2 hours each day on the land or in the quarry and thereby meet all their expenses except for clothing and stationery. Nowhere can be found a more healthful and sturdy-looking set of young men than these. The course of their studies is liberal and thorough, requiring 4 years to complete it. The estimated cost of an education here, four years, is \$800. The Students all sit at the same table, the farm and garden providing for them all kinds of animal and vegetable food. They rise and retire early, and at the stroke of a small bell in the cupola of the house. The salaries of the Theological Professors have been *raised* to \$450 for one, and to \$550 for the other.

On the other side of the ravine and brook, at a distance of 50 rods, is the College, a structure of blue limestone, 70 feet by 43 feet, and of 2 stories, with a basement. It cost with its furniture about \$7000. It is a substantial edifice, high, studded with spacious rooms, well-lighted with windows. The rooms are all finished in plain style. It has been in operation only one year. Rev. A. Baltzer is President, and H. A. Boardman (American) Prof. of the Mathematics and English Literature. It has 16 Students, but no library or apparatus except what is used in a New England Common School. Students board with their Teachers. One hundred dollars pays for Board, fuel and lights, 44 weeks; Tuition is \$30 per year, and room rent and bed \$15.

As to funds the Trustees have 135 acres of land, on which their buildings stand. It is chiefly timber, unsalable for farms, and worth \$5 per acre. They have \$4000, funded in Prussia, a contribution from the churches there and from which they receive annually a very low rate of interest. They have a printing house and issue a weekly paper that yields an income, above all its expenses, of \$300 annually. Upon their own Churches, and the labors of the Theological Students and upon our Society, they are dependent for \$3000 to meet their annual current expenses. They have also a debt of \$7000. From what I saw of the Trustees and Professors and Students, I must pronounce them an economical, prudent, and a Christian people, deriving a religion from the sources of our own. They do not receive help without trying nobly to help themselves. One year ago the Theological Students found themselves suffering for the want of more ample apartments at night, 8 of them occupying one room in single beds. They combined their labors, and spent the ensuing vacation in

quarrying stone, making lime and putting up a dormitory of stone, of two stories 39 by 19 ft., one of their Professors acting as boss on the occasion. How few young men at a Theological Seminary or a College, would be willing to forego the relief of a 5 weeks' vacation among their friends, and set such an example of self-denial and liberality? Few would find their health sufficient for such protracted toils among the rocks. But *these* are the men to wage a successful warfare with the beer-drinking infidelity of the West. When we realize that there are some four millions of Germans in our country, not one-third of which probably hear evangelical preaching, and the rest neological destructives, how can the *importance* of an educated Evangelical German ministry be exaggerated!

V. *Yellow Spring College* is located at Kossuth, a small town 17 miles north-west of Burlington, Iowa. Seven years ago it was commenced, and conducted for 3 years as Jefferson Academy. The surrounding community are chiefly farmers, and members of the Presbyterian Church, N. S. The only College building is 54 by 80 feet, of 2 stories, erected in 1854, and contains a suite of rooms for all purposes except for Students' dormitories. The site comprises 10 acres, well covered with trees. The edifice is substantially built of wood, plainly finished, and cost \$5000. The library is small, but the College has about \$1500 worth of Electrical, Philosophical, and Chemical Apparatus. It has 4 Professors, 5 Alumni, 10 undergraduates, eight of which are in the two lower classes. It has an Academic Department to which both sexes are admitted. It numbers 40 pupils. The salary of the President is \$1000, and of the Professors each \$700. The Trustees are in debt for balance on building and arrearages of salary to the amount of \$6000. They fall short of meeting their annual current expenses by \$1000. What funds they have are the result of the sale of Scholarships, amounting to \$8,554. On this sum they receive 10 per cent. per annum.

[Since the late annual meeting, the Society has redeemed in full its pledges to this Institution—Secretary.]

VI. *Knox College, at Galesburg, Ill.*—The distance from Illinois College is about 100 miles. Its history is so well known to the public, that I make but a brief record of facts less known. It ceased to receive aid from our Society in 1855, having received during 8 years of its dependence \$5,864 88. Its funds now amount to \$200,000, of which \$175,000 yield interest. The total annual income of its funds, exclusive of interest paid on a debt of \$30,000, amounts to \$15,000. Of the funds \$10,000 is an endowment to enlarge and preserve their Library and Apparatus; \$15,000 an endowment to sustain the Principal of the Preparatory School; and \$15,000 to support the Principal of the Ladies' College. Permanent funds are able to sustain 59 indigent young men in the Preparatory School and 40 young ladies. The College site consists of 25 acres, not elevated above the common town lots. Its chief edifice is 109 by 60 feet, and of 4 stories, costing \$50,000, and makes a good impression. The Ladies' department is wholly separate, and favored with a large and spacious building.

VII. *Iowa College, at Davenport.* The Trustees, having voted conditionally to remove the College 125 miles westward to Grinnell, Poweshiek Co., this much-admired college site through which the city authorities had forced a street was exposed for sale.

The conditions of removal were, that the Railroad should be extended from Iowa City to Grinnell, and that the inhabitants of Grinnell should raise for the College \$40,000, one half of which to be expended in a suit-

able building, and to be ready for the reception of Students by the first of September. The public papers have already announced the opening of College exercises at Grinnell, with ten young men in the Freshman class. The College building is 70 by 40 feet, of 4 stories and of brick, with a granite foundation 6 ft. high, and the roof covered with tin. The site of the town is beautiful and healthful, being 500 feet above the level of the Mississippi River; and fever and ague are unknown. The population of Grinnell is now 800, composed almost wholly of Eastern people, with whom, of course, the College will be congenial. Even the R. R. Co. offers to freight gratuitously building materials for the College. Its President has given 50 lots of land in Grinnell to the College. Other funds of the College are chiefly in land.

VIII. *Beloit College, Wis.*—Its site may be regarded as having no superior in beauty and distance of view. It is on a high and wide bluff on the east bank of Rock River, with the town of 12,000 inhabitants in full prospect. The site embraces 15 acres. The centre building, 10 years ago cost \$12,000, and the grounds \$8000, both of which were the donation of the people there. The North building is of 3 stories, constructed for dormitories with a basement for a boarding-house, and cost \$7000. Board of Students here is \$1.50 per week. The South building cost \$5500, and is designed for a Normal School in the *lower*, and a chapel in the *upper* story. This edifice was the gift of the people of Beloit. There are 50 Students in the undergraduate classes and 100 in the Prep. School, 60 of which are in languages preparatory to entering College. Twenty expect to enter the next Freshman class. From all sources of aid, the expenses of the College the past year have been met. The State allowed \$800 towards sustaining a Normal School department in this College. The amount contributed by the people of Beloit exceeds \$30,000. They also contribute annually \$500 to aid indigent Students. The Library contains 2700 vols. I was glad to find that sectarianism had as yet cast no dark shadow upon this College, and that its friends were determined to preserve the union basis of efforts in the cause of Christian learning. Hence we trust that this College, so worthy of confidence, may soon receive the amount needed to complete its independence.

Now the opportunity and the labor of gathering these facts respecting our Colleges has been both pleasant and profitable to me. They have a reality and an importance that I could not be made to feel in any other way. Oh! that I had power to impress on the minds of others half the weight of my own impressions. Then would the Church realize the profound importance of sustaining these Colleges without keeping them *so long* in a starveling condition. Will the educated mind of the West occupy the higher posts of influence honor and trust and most widely diffuse its power? Who can measure the mighty difference whether that education shall be conducted in sympathy with Christianity or infidelity! How few can realize that the children are now born, some of whom will live to see the census of the U. States amount to 400 millions! Would that foundations were all laid to provide the means to give them *Christian* as well as *useful* knowledge. It cannot be a work of puerile wisdom to organize and cherish suitable instrumentalities for turning the course of a nation's sympathy into Christian channels. There are many Colleges at the West beside those of our own; but they render ours none the less necessary. There is no want of Preachers at the West, but however *numerous*, those of the Amer. H. Soc. are none the less needed. It is believed that the institutions aided and that have been aided by this Society attain a very high place of usefulness by lifting up the right stand-

ard of education. Very few know how to legislate for Colleges in view of centuries of existence. While, therefore, many nominal Colleges will be depressed to the standard of Academies and high schools in the West, our own, we trust, are destined to survive that critical period.

The experience of the Church shows fully that all missionary benevolence should aim directly at raising up a *native* ministry. Do what we may for either Home or Foreign Missions, the Gospel will never be *permanently* planted in any country, until these Institutions are established by which a *native* ministry can be qualified for their work. By strengthening Western Colleges we enlarge the empire of *permanent* Christianity. We open new fountains for those spiritual waters that shall quench the spiritual and intellectual thirst of the nation.

When Jacob sunk his well seventy-five feet in a solid rock, could he foresee that the children of a dozen centuries would be grateful to him for its cooling draught? Experience affords to us new eyesight, even foresight of those coming millions, whose joy and gratitude it will be to find their intellectual and spiritual wants so long anticipated, by investments in Colleges as "trees of centuries." I return to my field of labor, deeply impressed with the need of our appropriations to Western Colleges. Western resources are not sufficient to sustain them. The great pecuniary crisis, followed with the loss of successive crops, has reduced immense numbers to bankruptcy, and prostrated all kinds of business. If they ever needed help, they need it now. And nothing is more true than that the West turns toward the East for its moral and intellectual light."

J. Q. A. EDGELL.

PACIFIC UNIVERSITY.

The following renewed application for aid has been received from the Trustees of this Institution :—

At a late meeting of the Trustees of Pacific University, I was instructed to apply to the Collegiate Society for the usual amount of aid, for the support of our Instructors. It will be remembered that your Society made no appropriation last year, except to pay up arrearages, and all these have not yet been paid. These failures have operated seriously against the Institution for the last two years, by imposing too much labor upon both Teachers: first upon Pres. Marsh, and latterly upon Prof. Lyman, who has been left alone for eight or nine months, Pres. M. having deemed it necessary to visit the Eastern States, to present the claims of an Institution left during this period with one teacher, or with two who are crippled, for want of support. The pupils became somewhat discouraged, and several who have come with a good prospect and firm purpose to go through a course of study, have now turned partially if not entirely aside from it. Their leaving discourages others from coming. We had a class of twenty in the College course, or preparing for it, last winter, but in the spring, it was reduced to four or five. Some indeed left to engage in work at home, who would perhaps have done so in any circumstances; but others left because they saw that the College departments were not provided with Instructors according to the advertisement and promise,

and they feared a continuance of the same defects. It is a difficult matter to attract and interest students through the laborious years of preparatory College studies in the old established institutions of the Eastern States, even if they have the aim to do good in life. On either hand are powerful temptations, which turn many away from a course of study, and many more who go through, from the ministry. Yet you have there the full corps of distinguished teachers, the well endowed departments, the vast libraries, and extensive laboratories and museums. And more than all, the contact and stimulus of Alumni and classes of undergraduates all around every student.

To have much success, we must have at least the ample support for two or three good instructors. If these cannot be sustained, I do not see how we can go forward. But we believe they can be sustained. We believe that the men who know the indispensable need of the College, for every part of our land, that the mind of the people may be disciplined, and that all the high offices of Minister, Teacher, Lawyer, Physician—may be provided with men prepared for their duty, will come forward and aid this enterprise.

Mr. Hunt ably showed that our young men cannot and will not go to Eastern Colleges to be educated—neither will they go to California. For them the College must be here. Our locality has been chosen to meet the wants of what was Oregon—now Oregon and Washington and Eastern Oregon and Washington, a region vast enough for one College, to be under the care of your Society. This was clearly understood in 1822, when your committee so cordially recommended an appropriation to our Institution. Possibly some may say, that the Institution has not in the six past years realized their expectations, but nothing is more common than for expectations to be raised too high, especially in respect to the speedy results of our benevolent labors. Besides, no one can tell the amount of good which an Institution sustaining with considerable force, two or three departments of instruction regularly every year, in a new and flourishing community, does to that people, and also to stimulate similar efforts.

We do not regret the multiplicity of High Schools termed Colleges in Oregon, and we are to remember that our own early attempt—the first public attempt—to establish one, apparently suggested and hastened the endeavors to establish others. It remains to be seen which shall realize the true idea of a College. Ours began in a work of benevolence for Orphan children. Then it became the chief school of the district and the county, and drew pupils from all parts of the Territory. Although numerous other schools have started in all directions—some of them on true principles perhaps, yet others as mere sectarian enterprises, and others merely to build up a place and make some man rich,—ours has continued as it began, to aim truly and liberally to educate its pupils. We began with prayer to God for wisdom and support, and his favor all the way, and it has been granted. Friends have stood by it in trials and rescued it from danger. It has always been under the watchful care of intelligent and earnest Christian teachers. The community has always been moral, and the Christian people around it, have jealously guarded it from bad influences. It has grown slowly and surely in the public esteem. It has never been in debt so as to lose credit, and amid all the revolutions of business, the excitement about mining and prospective wealth, it has never cherished any wild scheme of extravagant building or expenditure. An incomplete review or invoice of our property at the current valuation last spring, showed that we had then between nineteen and twenty thousand dollars above all debts and liabilities. Our debts did not exceed four

hundred dollars. Our available notes and obligations nearly equalled our debts.

During the summer there has been an unusual depression in the money market, and prices have fallen. These variations would affect our assets if we were obliged to sell—while we are not we may consider them much as stated. Shall we let all this go? For the want of funds, shall we lose the prestige of years of toil and the treasury of a thousand prayers? Shall we let the youth grow up without the means or inducement to a fitting education? Shall we give up the hope of educating many of our sons for the ministry and the mission work? In this early age of the world's great enterprises of benevolence, shall we be permitted to do nothing? We have the material in mind, and we trust, with God's blessing, in heart to do good to the coming generations. Will the Christian public help us to form that material for use?

The pupils in all the departments last winter numbered over one hundred. Is there a better investment for the money of a benevolent man?

Signed, G. H. ATKINSON,
Secretary.

Oregon City, Aug. 11, 1859.

The immediate and pressing wants of this Institution have been met through the persevering efforts of Pres. Marsh, who, under arrangement with the Society, came to the Atlantic States, to secure such relief, as well as to provide for the future wants of the Institution—at least to such an extent as shall put the success of the enterprise beyond reasonable question. Some \$6000 have been subscribed to the Institution, chiefly by individuals in Boston, a portion of which is conditioned on the raising in all of the sum of \$20,000, and on the supposition that nothing short of this amount would put the enterprise upon a safe basis. This affords a rare opportunity to the friends of Christian learning to make investments which will bring in a revenue of good for the present and coming ages.

The following minute was adopted by the General Association of Massachusetts, at the last meeting at Pittsfield, after an appeal from President Marsh, viz:

The peculiar circumstances of Oregon give special interest to the efforts of our brethren there to establish a New England College for the North Pacific coast. Oregon is isolated, and can have no recourse to Colleges at the east. The population is agricultural. The Churches of New England origin are few and weak. Still the ministers and teachers for that section must be educated there. The future character of the people must be, to a considerable extent, developed by educational Institutions within itself. We therefore commend Pacific University to the sympathy and aid of ministers and churches as especially deserving their fostering care.

While these sheets were passing through the press an eloquent appeal in behalf of this Institution appeared in the *New York Evening Post*, from

the pen of the Editor, William Cullen Bryant, from which the following extracts are made, viz.:

In forming the character of a new community like that of Oregon, one of the higher institutions of learning is necessary, for upon the prosperity of such an institution depends, in a great measure, the cause of education in that region. The tendency of all such remote colonies is always to descend in the scale of civilization, unless very effectual means are taken to check the progress of degeneracy. The maritime part of Oregon has now a population of a hundred thousand souls, composed, in a great degree, of backwoodsmen, an uninstructed race, not likely to do anything for the cause of education if left to themselves, yet with a certain respect for learning which would lead them to avail themselves of the means of education if brought to their doors. They occupy a country, the inhabitants of which, as its settlements extend eastward, and as the settlements of Nebraska stretch westward, will, ere long, become our neighbors. The steamers which ascend the Columbia already land within five hundred miles of the remotest landing-place reached by the steamers which go up the Missouri. Here is a region in which the tributaries of streams flowing into the Pacific interlock with those of the rivers that seek the ocean on the Atlantic side of our continent. Here the primeval forests, which lie east of the Rocky Mountains, pass into those which overshadow the western slope. South of this region, the habitable districts of the Pacific coast are separated from those of the Atlantic by broad rainless deserts, without springs, without woods, without vegetation, except, perhaps, patches of that bitter growth of plants which, in such countries, contrive to exist in spite of the parsimony of the elements. But in that belt of country which lies to the north of these deserts, about the springs of the Missouri, you have all the way, if not always a fertile, at least a habitable country, a region of showers, and rivulets, and woods, with a climate which, if less soft and genial, than that of the maritime portion of Oregon, is not subject to the extreme vicissitudes which we experience here.

The settlements which are creeping towards the Pacific from Nebraska will ere long meet and become blended with those which are advancing eastward from the western coast of our continent. Here is the natural point of contact between the Atlantic and Pacific States, and at this place nature has interposed no barrier to their easy intercommunication, except the mountain range, which we believe presents no more difficulty there than further south. It may happen that, while the discussion is proceeding as to which of the more southern routes is the proper one for a railway to the Pacific, the two regions will have met and shaken hands near the northern boundary of our republic, and the great highway from our eastern districts to those of the furthest west will have been established there among cultivated fields and cheerful villages. However this may be, the day is not far when the junction of which we speak must take place.

We have spoken of the race of backwoodsmen who form the majority of the present inhabitants of Oregon. They are called, at the West, Missourians, and are mostly of the class of poor whites who are continually emigrating from the slave States, many of whom, doubtless, are from Missouri, and others have passed from one State to another, floating along on the edge of colonization like weeds borne forward by the waves of the sea. Their removal to a spot still more remote from the influences of civilization has, of course, not improved their modes of living, or refined their manners, or provided better means for the education of their children. Mingled with these borderers is another class, who have lately come in,

emigrants from the mines, men without families, who, not having been successful in California, have come to Oregon to take up lands, and who bring with them the habits of a still ruder life than those who are called Missourians. It is manifest that the state of society which is likely to be formed under such circumstances will be most undesirable, and that the remedy is the establishment of institutions of education under the management of men of the proper character.

That portion of the United States which lies west of the Rocky Mountains and north of the boundary of California is destined to form eventually the most important part of our western possessions. The gold mines of California have fixed both the attention of our country and the world on that State, and little attention, in consequence, has been given to Oregon. But the North Pacific coast is capable of subsisting a far more numerous population than California, on account of the much greater proportion of arable land which it contains. Its fertile soil yields abundantly, and its climate is such as to encourage bodily activity throughout the year—a climate which the observations of meteorologists show to be more uniform and regular than that of any part of the continent of Europe. It is destined to become the seat of a dense population, and the time is not remote when those whose constitutions are too severely tried by the vicissitudes of temperature on the Atlantic coast, will, instead of resorting to a foreign shore, cross our continent, and make the experiment of a sojourn under the softer influences of the sky of Oregon.

COLLEGE OF CALIFORNIA.

In the early part of Oct. last, a public meeting in behalf of this Institution was held in the Congregational Church in the city of San Francisco. Its object was to inaugurate a movement for the raising of funds, which the Trustees design to carry vigorously forward among the friends of Christian learning throughout the State, and for the purpose especially of erecting the first College edifice on the new site. The editor of the Pacific, published in San Francisco, introduced the proceedings of the meeting in his columns with the following remarks:—

“How long will it be,” said a Roman Catholic to us the other day, “before you Protestants will have such a grand college as we have in San José?” If he meant simply the buildings, apparatus, and number of its faculty, we sincerely hope very soon; but if he meant the education and mental drill peculiar to the order of Jesuits which control that college, we hope, never!

This question was doubtless suggested by the present movement of many Protestants and friends of education to establish a University on the Pacific coast, and to effect which, it is proposed to concentrate their wealth and their energies upon the College of California. If such a co-operation can be brought about, in less than ten years we will show our Catholic friend the College.

The College of California was commenced some six years ago. The general plan was laid out by ministers of the Congregational and N. S. Presbyterian Churches, at a meeting held in Nevada, April, 1853.

Rev. H. Durant was chosen principal of the school which was to grow into a College.

To these two denominations chiefly, does the College owe its present advanced position. It is in possession of fine buildings, and valuable grounds in Oakland, for the use of a first class grammar school, and five miles from Oakland, a College site, including about 125 acres, which, we hesitate not to say, surpasses any College site in America. On all this property, worth to-day many thousands of dollars, there is but a small and rapidly decreasing debt. Having brought it on thus far, these pioneer friends magnanimously invite the co-operation of other Christians, and in good faith offer them like control in its administration. It is true, that in the present board of trustees there is a preponderance of Congregationalists and N. S. Presbyterians; but this is easily accounted for, when it is remembered that they started it—and it had to be started by somebody. The original plan has been gradually changing, until it has definitely assumed its present liberal and Catholic basis.

The meeting was addressed by the Rev. J. C. Holbrook of Dubuque, Iowa—the Rev. Henry Durant, who from the beginning of the enterprise has been at the head of the Institution, and the Rev. Martin Kellogg of California, Professor elect of the College. Extracts only can be given from these admirable addresses.

Mr. Holbrook said—

Colleges, then, are indispensable to an efficient educational system. So our forefathers felt when they founded such institutions in the very infancy of the Colonies. They planted at the outset the germs of those institutions, which have since grown up to shed such wide-spread blessings on our country, and to be the glory of our land. So Christians and philanthropists have felt among the new and growing States of the West. And so, I rejoice to know, have some enlightened and far-reaching minds felt on this Pacific coast, and have sought here to establish a College that shall be commensurate with its wants; shall be to this region what Oxford and Cambridge have been to Old England, and Yale and Harvard to New.

Never was there a nobler opportunity afforded than offers here, at *this moment*, to do something that is worthy of the age and nation, in planting a College on these shores. How glorious would be the spectacle of all the friends of education and religion, uniting, irrespective of denomination or creed, and combining all their influence and pecuniary means in rearing here one noble institution of learning, whose influence should be felt in all time to come. I do not mean an institution in which Christianity shall be ignored, and from which the Bible and religion shall be shut out; but I mean a *Christian* College, and one based on a foundation broad and liberal, on which all evangelical Christians can unite. *Theological Seminaries* may and should be denominational; but for myself I can see no good reason why a *College* should be, and I can see many reasons why it should not.

If such a union as I have alluded to can be secured, and, if ever done, it must be done *now*, before individuals and denominations are committed to different enterprises—*it is now or never*—then I can clearly see in the future, rising on these shores, a College of noble dimensions and vast resources, whose power for good shall be felt all up and down this coast, and perchance across the continent, and even far beyond the great ocean

and upon the shores of the Old World. Oh! had I wealth, how gladly would I devote it to so worthy an object. Does any man of wealth desire the grateful remembrance of the millions who shall dwell on these shores? I can conceive of no way so certain as by linking his name with such an institution endowed by his liberality.

Mr. Durant said—

Lord Cornwallis once said to an American gentleman in India, speaking of the American Revolution, that Cambridge College, in Massachusetts, had precipitated the commencement of that event fifty years. Some one commenting on this observation, suggests also that if Cambridge College, in Massachusetts, accelerated thus the breaking out of the American Revolution, this College was equally potent in helping the Revolution through. And we will venture to add, that the civil government which followed, and to which the Revolution was but a preliminary circumstance, *was due to the Colleges*—to Oxford and Cambridge in England more remotely; to Cambridge and William and Mary in America, more immediately—as the conservatories, and nurseries of that Anglo-Saxon sentiment of personal and constitutional liberty, of that political learning and wisdom of all the ages, but for which that government of ours could never have been realized. The Revolution, however, and the Independence are all that is seen. These are celebrated annually with pomp; with festivity, oration, poem, procession, and the roar of cannon. But the Colleges! without which the Revolution and the Independence had not been, who thinks of glorifying these? “There was a little city and few men within it, and there came a great King against it, and besieged it, and built great bulwarks against it; now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembered that same poor man.”

As another illustration of the *unobserved* influence of Colleges, and the light account that is commonly made of it, I would suggest their relation to the common schools.

Mr. President, *the colleges* are to these beautiful and beneficial operations of the common schools, nothing less than what the heart is to the circulation of the blood; the lungs to breathing; the brain to the action of the muscles, or the muscles themselves to the motions of the body; and yet the colleges are not “*practical*”!

The mountains, that have been lifted above the plains, not only from a lower depth than they, to bring up the metals that had subsided towards the centre of the earth; but also to reach so much the nearer to Heaven, to catch its first light, and to retain its last; to receive and absorb its rains and vapors, and to yield them down, in springs and streams, to irrigate the valleys, and to keep them green and fruitful through the long dry season of the year; these, the sources of vitality, beauty, and productiveness, to the physical world, are types of what we claim for the Colleges in relation to human society. Sink the mountains, and the earth would become one dead level; its central fires would again come over it, or the waters of the briny deep; and whatever of its surface was not reduced to an arid desert, would become a watery waste or a miry marsh. Take away the Colleges, and humanity sinks to its lowest ebb; the mind either dies out from mere sterility of thought, or lies sweltering in all the gross corruptions of heathenism. And yet it is not seen that the Colleges are practical institutions!

Mr. Kellogg, after expressing his hearty agreement with the preceding remarks, spoke of the College as related to the pulpit—

Why should be our future ministers? Heretofore, we had depended upon the older States. But this reliance was exceptional and temporary; we could not expect the East always to furnish our preachers. Some who had come had gone back. We must raise up a home ministry. They must be educated men, able to grapple with the questions, the doubts, the errors of our times. Where were such men to be trained? Here, on our own soil. If we were to have intelligent, competent ministers, we must educate them. A good College is a *sine qua non*—indispensable to our Christian forces. This consideration, the speaker begged leave to say, had influenced him on entering on this new work. Brethren in the ministry had strongly urged it. It had been their argument and his motive. Our catholic basis was one not to be misunderstood. We wished an unsectarian, yet Christian College, where, as in a filter, the unsettled religious opinions of young men should lose their errors, and come forth clear and bright, to be presented to the thirsty lips of our State. Let the denominational tinge be added afterward, if it must be, before they flow from our pulpits. But here let them come forth pure and clear, and, if it may be, by the blessing of God, sparkling with the divine energy of the Holy Spirit.

Would not the ministers and churches do this [give the College their care and help] for the sake of religion? In the same spirit in which Harvard was founded with the motto, "for Christ and the Church;" in which the ministers of Connecticut, poor in money, brought their offering books to found Yale; in which, where Wabash College stands, the servants of Christ knelt down, in the open air and amid wintry winds, to consecrate the spot to religion and learning; in which, in short, most of American Colleges had been founded and nurtured. This spirit existed here. One brother in the ministry—one, too, who had seen hard times in this State—on hearing of the speaker's appointment, had written, "my wife and I subscribe one hundred dollars towards the endowment of your chair."

This, the speaker said, was a call of benevolence; it offered little material for self-glorifying. No one, however timely or valuable his aid, could do the whole or monopolize the honor. Though, like Harvard, or Yale, or Williams, he should give his name to the Institution, he could become but one link in a long chain of benefactors. But this should attract, rather than repel benevolence. The best thing about doing good is, not to be able to glory in it.

The good; how inestimable! Who could want a better, nobler, more enduring work in which to be enlisted?

The Rev. Dr. Anderson, Pastor of an Old School Presbyterian Church in San Francisco, seconded one of the resolutions offered at this meeting, and in doing so said:

His object in coming to this meeting was publicly to identify himself with this Oakland College. He came to this coast believing in ecclesiastical control; his views had undergone a change. He rejoiced in the idea that we have come to a point in which thoughtful men, in and out of the Church, can unite in educational enterprises. Ten or fifteen years will give us the Institution we need. No one denomination is able to build a College. We might, perhaps, found one of those picayune colleges with

one or two Professors, a Grammar school, about books enough to fill yonder alcove, and a broken-backed air-pump by way of apparatus—one, in fine, like those of which we have so many sprinkled over the Western States. In Oakland College, there is no ecclesiastical control; all denominations are represented. Away with the Shibboleths and Sibboleths! the Devil made them; I mean the asperities which can see nothing noble in a broad platform such as this College presents. I repeat it, I am happy to identify myself with this College thus publicly. I promise to give it my prayers, efforts and labors.

The following preamble and resolutions were adopted by the General Association of California, at its last meeting in San Francisco:

Whereas, the success of the College of California is of vital importance to our Christian work in this State, especially in the training of a home ministry; and whereas the movement for the raising of funds now decided on by the Trustees of the college, is of the very highest consequence at this critical stage of the enterprise, therefore

Resolved, That each minister be requested to give this object a place in his daily thoughts, and in his earnest systematic endeavors to do good.

Resolved, That each Church be urgently solicited to labor and pray for the College, as an indispensable aid to the cause of Christ in our State.

ADDRESS OF REV. S. B. BELL, OF CALIFORNIA DELIVERED
AT THE ANNIVERSARY OF THE SOCIETY AT ALBANY, N. Y.

MR. PRESIDENT,—Before this august body I should have come with a written report of the far-off land I represent. I notice that others have wisely done so—my excuse in failing is, that I did not know the custom before you, this being the first time that it has been my happiness to appear in your learned presence.

As to the "College of California" that I have the honor of representing here, its whole history does not cover the space of seven years. The country itself is very new. But a few years ago and we dwelt in tents and lived under trees; or even laid out under the Heavens, with our eyes in the stars, and our backs upon the bosom of our great and munificent mother—the Earth. That Earth—that portion of it—its soil is prolific above all lands, and the air that sweeps over it, is balmy and invigorating above all climes. Shall the rising generation be equal to the promise of all nature there? Young America—(to use a vulgar but a now common phrase) that shall give shape and destiny to the Empires there to be—what shall that Young America be? The solution of this problem under Providence is with us—with you.

Our College commenced with five students, and the Rev. Henry Durant as its head. Some of you know the man. Your honored Secretary was a classmate of his. If I were to write a liturgy for my own private use, there should be a portion of it devoted exclusively to thanksgiving to the ever-merciful God, that He should have put it in the heart of Mr. Durant to go to California, and there to instruct the youth of that, the most extraordinary and the fastest of all the sisterhood of States. A man of his

elaborate scholarship, sterling purity of character, ripe years and ripe experience—that he should be willing to devote himself to the training of youth, and, above all, the youth of California.

It was in Nevada, a town in the Sierra Nevadas, in the midst of the gold fields, in the year 1853, that the enterprise was first set on foot. It was at the joint meeting of "The Congregational Association of California," and "The Presbytery of San Francisco."

The great enterprise was debated; it was prayed over; it was resolved upon. What think you, Mr. President and beloved Friends, was the capital with which we had to begin? Nothing in all the world but THE MAN! Henry Durant—he was enough. All other Seminaries of learning have been commenced by rearing structures; we with the living man. It is a symbol of our State. It is a State of men "all alive." Into the old Continents men travel to look upon the past; its relics and monuments; and to dream. In California every idea is alive. Experience, precedent, custom, those potent powers in older communities are valueless there. The person who would regard them would be a century behind his time. An ox team on a railroad. Poverty and absurdity would be the twins that he would sire. In our State we have reached that point where the *man himself* is something. A unit—a power; and not a cog simply in a vast machine. We commenced our Seminary with a single man as our endowment, our building, our resources.

Of all that large State, containing territory equal in extent to all New England, New York, Pennsylvania and Ohio, we selected Oakland on the Bay of San Francisco, opposite the City of San Francisco, as the most favorable spot for the College that was to be.

There we commenced with five scholars as we have said, in rooms for which we paid one hundred and fifty dollars per month, rent. You can imagine how such a school would support such expenses. We had to go out from month to month, and beg as the rent became due. To the credit of Californians be it spoken, we never asked in vain. If I have done any thing in behalf of this institution, worthy of remembrance, it was perhaps then, when I helped to sustain Mr. Durant and his faith.

Were you on the bosom of The Peaceful Sea that covers one-half the globe; standing in under the north-west wind towards the California coast. Passing the "Fara-leones" (Islands) that stand like sentinels guarding the "Golden Gates."—Entering those unparalleled straits—Have you beheld them? Have any of you beheld them? You have all looked upon the marvellous beauty of the passage of the Hudson through the Highlands? Let the proportions, the sublimity and beauty of that scene be multiplied by five, and you may have some conception of the Golden Gates that unfold the way through the Pacific mountains, that the inland Bays of San Francisco, San Pablo, and Suisun, and the Sacramento, and San Joaquin rivers, with all their tributaries, may embrace the waters of the mightiest, yet most peaceful of seas! When these gates shall have become historic, classic, the glories of the Hellespont and Gibraltar shall pass away before their more imperial successor as

"The Star of Empire westward takes its way."

Having passed through the Golden Gates, entering the Bay of San Francisco—the largest of the globe—turning short to the right, you are before the City of San Francisco, covering in romantic beauty its hundred hills. On your left, directly across from the city over the narrowest arm of the Bay is Oakland, within whose bounds is the site of our Seminary of Learning.

One hundred and forty acres of sloping table-land. Is it not enough to say of this site, that it overlooks all the Panorama that I have named? And Islands that dot these peerless waters, and the valleys that skirt them. Those valleys! The fame of their productions must have reached your incredulous ears! And you have a right to be incredulous. The valley of Alameda, in which is the town of Oakland and our Institution of Learning—in it I have seen its unpeered fruits. Pears that weighed upwards of four pounds apiece—apples, plums, nectarines, peaches, apricots in like relative proportions. Strawberries eight inches in circumference. Of vegetables; within rifle shot of my own door, a single pumpkin seed produced a vine on which grew eight pumpkins the largest of which weighed three hundred pounds, and the least of which more than two hundred and fifty. I have had my hand upon a beet, that weighed one hundred and twenty-five pounds, and on a cabbage-head that weighed 80 pounds; and so on, not to astonish you overmuch, to the end of the domain of Ceres and Pomona.

I come back to this land, to the land of my youth—for “I am native here and to the manor born.” Even on the banks of this unsurpassed Hudson, in a Dutch-Reformed Parsonage, I first saw the light. Even from this city of Albany, the Capital of “The Old Empire State,” in some sense I first went out into the world. For it was here that I received the Diploma with the name of “*Samuel Nelson*,” superscribed thereon that licensed me to doff the “*petty-fogger*, the “*petite*” man, and don the power of pleading the cause of Man, a peer among his peers. I have since tried to plead in a Higher Court than that of Samuel Nelson, though he was the Chief Justice of the Empire State.

I am trying to say that I come home to visit the “grand old woods” of my youth. But alas how fallen! They seem but whip-stocks, hoop-poles, to the majestic trees of the Pacific Slopes. Trees planted ere the days of Abraham, and that tower above the pyramids. Beneath, where their roots clasp the earth and the primal rock to hold firm and tye their gigantic forms, the gold-seeker digs his mighty tunnel; and there when his glimmering candle shows him the gleaming scales of the precious metal, for which he has taken such unparalleled toil—at his all-hearted shout, these mightiest monarchs of the wood pay no heed, for the servants of Solomon and of the Great Charles of the Spanish Cavaliers may have dug gold at their bases, and they have looked upon the wrecks of all the Empires that loved self more than righteousness.

Amid such productions, what sort of men ought there to grow?

Equally wonderful is the climate in which our Seminary is placed. The Pacific Ocean makes it. All that it is, is tempered by the greatest of the seas. Every day throughout the summer months the strong winds from the ocean hug a man like a great-coat, and give him the desire and the vigor to do more work, mental or physical, than elsewhere throughout the earth. Not a day of oppressive heat throughout the year. The winters are superior to the summers. Imagine a continued April and May, and you have the winters of Oakland, where I have lived these years past. The month of February that lies between the early and the latter rains, is unparalleled for salubrity and beauty. The mention of the early and the latter rains reminds us that California is the land of Palestine reproduced; with a wonderful similitude of most of its features of climate and of soil. Our students will ever be reminded of the literature of the Bible—our poets will write in the figures and metaphors of David and Solomon and Isaiah; and the words of our moral philosophers will glow with the same imagery as that of Job, and the Sage of Israel.

Could it have been a matter of wish or of purchase, it were beyond price, and it were the consummation of a good wish upon ourselves, to have been born in such a clime; snuffing the great winds of the Pacific, from our infancy, expanding lung and being, that we might be able to dare and do what men ought to dare and do who have the laying of the foundations of the fabric of the last empires of the American Republic, where she hath reached the utmost ends of the earth, on whose shores the sun goeth down.

I have told you how we commenced. God hath prospered us, for we despised not the day of small things. We have bought lands and paid for them. Four blocks within the city of Oakland. We have fenced them in at a heavy expense. We have erected upon them two edifices—one the school-house, of a semi-tudor style of architecture, large, 65 by 65 feet, with towers and bell, well finished and furnished inside—as far as my observation extends, as fine a school-house as I have seen inside and outside. It can with comparative ease accommodate one hundred and fifty scholars. Within it we have some eighty pupils, instructed by six competent professors. We have a gymnasium attached, fully fitted up, erected by the liberality of Mr. Lowe, of Marysville. We have erected what we term the “mansion house,” designed for the boarding department of the institution. This can amply accommodate some thirty young gentlemen. This building makes no pretensions to architectural beauty, but is nevertheless a very sightly edifice, of three stories, columned, porched, large, well-painted, well-built, and valuable. Above these structures and over these grounds wave groves of live oak trees. Yale has made her elms classic; they were planted by the hand of man. Our live oaks were planted by Nature herself, in her happiest mood. The coming statesmen, the coming divines, the coming philosophers, poets, the COMING MEN, who shall walk, and ponder, and dream, who shall under them first try on their harness of thought, say—Who can deny but that they shall excel all past men, as California excels all lands, in climate, in mines of precious ores, in the products of her soil, from the hyssop that springeth out of the wall, to a greater than the Cedars of Lebanon, even the unapproached sovereigns of the forest, the mammoth trees of the Sierra Nevadas?

It is certain that horses and cattle grow and develop more fully after reaching California. This is eminently true of man, though in the prime of his manhood when he reaches those shores—he too grows, develops, physically, as all eyes can see—I will not say *mentally*, for we could not pardon even so indirect a way of lauding one's-self!

The Star of Empire has long westward taken its way. It must stop with California—there is no farther West.

There is now being realized the almost inspired prediction of President Dwight, uttered in 1794:

“All hail! thou Western world, by heaven designed,
The example bright, to renovate mankind,
Soon shall thy sons across the mainland roam,
And claim on far Pacific's shore their home.
Their rule, religion, manners, arts convey,
And spread their freedom to the Asian sea.”

Towns, cities, fanes shall lift their towering pride,
The village bloom on every streamlet's side;
Proud commerce's mole the Western surges lave;
The long white spire lie imaged on the wave.

Where marshes teemed with death shall meads unfold,
 Untrodden cliffs resign their stores of gold,
 Where slept perennial night shall science rise,
 And new-born OXFORDS cheer the evening skies."

Besides these possessions we have catalogued, we have what we have already named—some distance behind these, the 140 acres of land on which we hope to rear those granite structures; that in architectural combination, solidity and beauty will be equal to the visions of President Dwight: and for once, at least, the great scholar and prophet will not have built castles in the air. We mean to realize the visions of the learned and great seer.

And all "those who go down to the sea in ships"—and first as they come up from the ocean and through the Golden Gates, and last, lingeringly, as they go down to the great deep they will look upon

"The new-born Oxford that cheers the evening skies."

This Society owns possessions in all these goodly heritages, for you have furnished us timely aid, when we could not have struggled alone. For we have at many a time struggled when the weight of a feather would have broken our camel's back. For the aid you have thus rendered, in the name of the Trustees of the College, and of every lover of good who know us on the Pacific coast, I return you their devout thanks.

II.

But there is another and a far different aspect of that land that makes our work much more interesting than any thing I have as yet named.

Jesuitism, thus far, has control of that State. The Jesuits have the wealth; for originally the Mexican government gave them large tracts of land. On them they set the half-civilized savage at work. They reared herds of cattle by the hundreds of thousands of head and sheep and horses in proportion. They erected buildings and large churches. All these possessions became immensely valuable when the country became a part of the American Republic and on the discovery of gold. So that it may be said that the Roman Catholic hierarchy is richer in California, all the circumstances of proportion considered, than in Italy and Rome itself. They build Cathedrals, with which our Protestant temples form no comparison—merely a contrast.

They build Colleges superior to your Union Theological Seminary. Two such at least they have—male and female. They are abundantly manned and womaned. All those who are taken by the sight of the eyes, send and go to school to them. All the Catholic and a large proportion of Protestant parents patronize these institutions. Are we willing that the semi-barbarism in which this same Jesuitism has kept this same whole Pacific coast from Cape Horn to the Springs of the Sacramento, shall still hold it in thrall though the Stars and Stripes float over it, and Protestantism has begun to enlighten it?

It is a duty we owe to our faith, and to all that our faith cost our sires, that we see to it; that in every part of the United States of America, the unfettered Gospel, and untrammelled knowledge and science be the heritage of American Freemen.

The institution of Learning, for which we plead, must be the means of rearing the men, who will take as good care of the Pacific coast, as the Pilgrims and their sons have of these Atlantic slopes.

Freely we have received—
 Freely we must give.

It is the law of nature that the sire should provide for the son. Of his education this is eminently true, for this neglected, when he comes of age it will be too late, save only to be conscious of his degradation. When the Pacific youth come of age, how shall we dare to look them in the face?—*we* who have received every good gift from *our* ancestors? I confess to an immediate personal interest in this, for I have seven children that must be educated there, or remain in twilight. How can I acquit myself of these "*Responsibilities?*" Would you have me when an old man, and these scions to men and women grown; would you have me ashamed to look my own children in the face? In building up this institution—I confess I am building up my own household. Confess! I glory!—and building up thousands of like households beside.

In what I have said of the Jesuits, I have no war with them personally. I am individually acquainted with many of them—we are on the best of social terms. It is against their craft that I make utter, unceasing, unrelenting war; for they forge shackles for the human mind. Once they had the human family in chains—those fetters have been broken; if ever they are re-riveted, it will be your fault and mine. This Society has it in its power to splinter the links forever. The Jesuits are determined to hold the Pacific shores; but I tell them when we meet and talk the matter over in friendly words, that they can never win in a land of open Bibles and free minds, and I trust to this Society to make the words good.

III.

But there is another feature in our case of which I needs must speak. You say unto me, "Physician heal thyself"—"You come from the land of gold, to beg from a land without." Some of you must be familiar with new countries. Even in California we had nothing but the bare earth. Every thing had to be built up upon it. No houses, no temples, no fences for the land, no store-houses for commerce, no wharves, no bridges, roads; nothing—all had to be built up. As we have already said we lived under trees and cotton muslin tents. San Francisco and Sacramento were but a few years ago cities of tents, and chaparal bushes and trees turned into dwelling-houses. When a man got—gets a hundred dollars, he had—he has two hundred ways for it. There are no capitalists in the State with money lying by unused and unusable. Where money is worth from two to five per cent. per month, it must be scarce. No one has any to give away. The principal buildings of our cities have been built by foreign capital. Californians are really, according to their ability, the most liberal people of the earth. They have already built asylums and hospitals for every form of want, and misfortune and disease—to every charity there have been bounteous gifts. The drafts upon charity in that new and peculiar State, have been the greatest on record. A few choice spirits—the Brumagins, the Goddards, the Lowes and others have given liberally to the Institution of Learning I here represent. And yet we have in the midst of all built our own temples. We have poured into the treasury of the United States, revenues second only in quantity to the great city of New York. We have poured into your laps fifty millions of gold per year these ten years. We saved you from universal bankruptcy in 1857.

What, shall the order of nature be reversed? It has been supposed that the Fatherland provided for the colony. But we have been the old goose; and you have received the daily golden egg. Would you follow the fable to its unfortunate result? Would you rip us up? or would you "let us rip" until there be neither goose or egg?

It is a small matter is the sense of the great Apostle Paul in one of

his Epistles—It is a small matter that we reap of your carnal things, when we have sown to you Spiritual. We would reverse the language of the Apostle and more complimentary to you say—we have given you carnal things; we would reap of your spiritual things.

Mr. President—Were you to travel to California, and pass through the Golden Gates and over the Bays of San Francisco, San Pablo, and Suisun, and up the waters of the Sacramento or San Joaquin Rivers on up to the gold mines that lie in the foot-hills of the Sierra Nevada mountains looking towards the setting sun; you would be appalled at the spectacle on which your eyes would rest. The labors that men have taken in the hope of gold. They have changed the face of old nature. The mountains are torn from their bases—The everlasting hills are riven asunder as if by the combined action of the earthquake and the deluge—the mighty pines are torn up by the roots—tunnels are bored thousands of feet in rock firmer than adamant, and the aqueducts that bring the waters of the everlasting snows, over mountains and spanning over valleys; such as would shame the marvels of the Croton of New York or the Aqueducts of Old Rome; or the passage of the Euphrates under the walls of Babylon—all done with those plain yet potent instruments, the pick, and the shovel, the hammer and the saw—all in the days when “there was no king in Israel—(California)—and every man did that which was right in his own eyes.” Spontaneously without “guide, overseer or ruler”—and all for the love of gold. The way across the great American Desert thereto is lined with graves—the pathway by the Ocean is ghastly with the sheeted dead—On the highways and the lone places of California and amid its ravines where streams have for long centuries carried the golden sands—men by thousands have fallen unheeded, unknown;—and thousands more have fallen lower than the grave, who still live—and all for gold—And yet we here in this Society, who represent all the Atlantic States and the Pacific Slope, cannot erect a single monument to learning in that very State! Nay! Out upon it—the thought “stirs the fever of our blood”—we can! we will!

I have stood upon the spot where the first nugget of gold was picked up from the tail-race of Sutter's mill that never was finished—I have looked upon the deserted skeleton of that mill, as it was then left—I have run my eye up along the towering pine beneath whose roots that first nugget was found, and have marked well the place and have looked upon the very nugget whose discovery has changed the commercial currents of the world, but I shall, a good Providence blessing me, look upon a greater monument than these, that shall do more and mightier for mankind than they, and all the gold; for my eye shall run along the goodly foundations, and up the aspiring turrets of our Seat of Learning in The New Palestine, that lieth under the setting sun.

ERROR.—Page 81, for *title* read *tithe*.

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LIBERAL EDUCATION A NECESSITY OF THE CHURCH.

A

DISCOURSE,

DELIVERED AT THE

Sixteenth Anniversary

OF THE

SOCIETY FOR THE PROMOTION OF COLLEGIATE AND THEOLOGICAL
EDUCATION AT THE WEST.

IN THE

CONGREGATIONAL CHURCH, ALBANY, NEW YORK,

OCTOBER 25TH, 1859.

BY

JONATHAN F. STEARNS, D.D.

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"On motion, the thanks of the Board were presented to Rev. Dr. Stearns, for his Sermon preached last evening, and a copy requested for publication."

An extract from the Minutes of the Proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting at Albany, New York, October 26th, 1859.

JOHN SPAULDING, *Recording Secretary.*

DISCOURSE.

Moses was learned in all the wisdom of the Egyptians.—Acts vii. 22.

WHEN God has a special work to perform He knows how to prepare the instruments to be employed in it. In the days of the captivity in Egypt, He had it in His mind to make a great religious nation out of a race of ignorant slaves; therefore He saw fit to educate their leader in all præxistent learning, and thus lay broad and deep the foundation on which to rear the superstructure of new thoughts and sentiments.

Moses was a divine lawgiver, an inspired religious teacher. The object of his life was to teach the Hebrew people to know, love and serve the living and true God, of whom all the heathen nations were ignorant. And yet Moses, be it remembered, for there is important instruction in the fact, was learned in all the wisdom of the Egyptians. The great Head of the ancient Church sent him to that school, for the purpose of acquiring a thorough knowledge of that very pagan literature and science,

which, in their pagan forms, were to be wholly superseded. Egypt was then, and for many centuries, the school of the world. Thither old Homer was said to have repaired to gather materials for his songs; Herodotus journeyed thither to collect the dim traditions of the past for his history; Lycurgus and Solon to learn the principles of legislation; and Thales, Pythagoras, and Plato to be instructed in the sublime mysteries of philosophy. Thence were derived some of the seminal principles of Grecian learning, art and civilization. And thither the God of Israel sent Moses, as to the best college of his day, to gather up all that was good in the traditional knowledge and culture of the ancient world.

Something similar to this took place in the case of the Apostle Paul. He was appointed as the expounder of a heaven-descended faith—a faith which stood, not in the wisdom of man but in the power of God. And yet, under the direction of Divine Providence, he was not only brought up at the feet of Gamaliel, the most renowned Jewish teacher of his day, and so thoroughly trained in all Jewish lore; but introduced, probably in the schools of Tarsus, to an acquaintance with the literature of Pagan Greece, and, by his free birth as a Roman citizen, initiated early into the principles of Roman law. It is true, not many wise, as well as not many mighty and noble, were called to take part in the first planting of Christianity; yet to the untaught among the apostles was the gift of tongues communicated on the day of Pentecost. And what God himself interposed to furnish in the age of miracles,

may be taken as a symbol of what the Church should aim at in her subsequent and more regular arrangements.

The present age presents to the efforts of the Church a work second to none in the entire history of humanity. God has assigned the task to our own section of it to raise up in this new and vast land a form of Christian civilization and social life, a state, a nation, a branch of the Church universal, fitted to perform no mean part in the great drama of His purposes. Nor only this. This mighty host, this grand *corps d'armée* in the great army of righteousness is not only to be mustered and equipped and disciplined, but led on conquering and to conquer among the nations, under the standard of the Captain of our Salvation. In such a work the Church needs men of no limited or superficial training. She needs men of breadth, men of profound and varied knowledge, men of well disciplined powers, men of quick, versatile and practised faculties. She needs and must have, at least among the leaders of the enterprise, clerical or lay, men of liberal education in the truest, fullest acceptation of the words. The diffusion of knowledge, characteristic of our times, can scarcely be over estimated. But besides this, and partly because of this, advanced knowledge, and such mental culture as the mass of men under the best circumstances cannot be expected to acquire, is, for the teachers and leaders of the age, an indispensable requisite.

The furnishing of this sort of education is the special object for which colleges are established.

With reference, therefore, to our duty in sustaining, and, as opportunity may offer, availing ourselves of the benefit of such institutions for ourselves or our children, it seems proper that I should attempt to define the nature and aim of such education, and shew why the Church needs it for a portion of her members, and on whom she must depend to afford the requisite facilities.

I. What then are we to understand by a liberal, in distinction from all other sorts of education? The term is an ancient one. Among the Romans it was appropriated to those departments of study which seemed adapted to men of leisure and easy circumstances, who could pursue learning for learning's sake, and had no necessity to reduce all their knowledge to immediate practice. This class were denominated *liberales*, and the education they pursued was called liberal, both from its supposed adaptation to their condition, and to denote its amplitude or freedom from a servile aim. With us all education is designed for use, and the highest especially so, though its uses may seem at first less obvious. By a liberal education, I understand one that is radical in distinction from superficial—a planting of the deep, strong, vital roots instead of gathering the blossoms of the tree of knowledge, and one that is general and comprehensive in distinction from specific and restricted—a training of the whole man rather than some single faculty, an introduction to the entire domain of thought instead of the exclusive pursuit of a particular department, that which confers upon its favored ob-

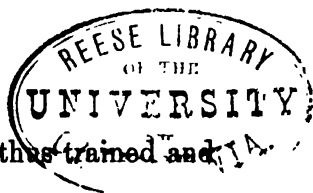
ject the complete freedom of the city, instead of fitting him up comfortable lodgings in some narrow corner.

There is an education which prepares men for a particular profession. The practical lawyer must be educated in the principles and rules of legal practice, the physician in those pertaining to the practice of medicine, the Christian pastor in what relates immediately to the service of the pulpit and the cure of souls. And so with those who devote themselves to a particular science or branch of literature. So with the man of business. Such an education is like that of the apprentice, having for its object the ability to perform well the particular processes of his trade. If extended, in any case, beyond the boundaries of professional service, it is only as the seaman finds it well to acquaint himself with mathematics for its use in nautical calculations, or the mechanic and manufacturer with the laws of physical forces or the principles of chemical science. The object is not knowledge simply, but knowledge for a specific end, not the improvement of the mind as a whole, but its adaptation to the performance of a definite work.

Such an education I by no means wish to disparage. It is important. It is necessary. Many, unquestionably, perform a noble part in usefulness to their fellow-men and service to the cause of Christ, without attempting to secure for themselves any thing further. Only, I wish to distinguish it from what is properly to be denominated liberal education. The object of that is to furnish the key

of all knowledge in whatever department, and develop and perfect all the powers in their symmetrical proportions.

The question is often raised, What is the use of such an education? What, for example, is the use of Latin and Greek among a people who speak only English? What is the use of Astronomy to those who neither intend to foretell eclipses nor journey among the stars? In simple words, Why should a man spend time and strength in getting knowledge which he may never have occasion to reduce to practice? The answer to this question is obvious. The immediate object of these studies is not practice, but ability. If there is a species of education fitted to give to a man's faculties their highest perfection, and to the endowments with which God has favored him their largest scope and efficiency; to open in the soul avenues of light from every quarter, and enable it to perceive not only the specific end which it may at any time have in view, but the relations and bearings of that *end* in all their complicated ramifications through space and time and into the depths of infinity; to place the mind in a posture to pursue truth, not in this or that particular direction, but in all possible directions, as the exigences of the world may require, it seems manifest on the slightest inspection, that they who have it possess immense advantages. They, other things being the same, will be the true lords in the realm of thought and the true leaders of the world's progress. And does not Christianity, does not the Church require, among the instruments of her sta-



bility and progress, a class of men thus trained and instructed?

II. Briefly to answer this question will be my object in the second place.

And here let me revert to a fact already hinted at, that the Church in all ages has borne her practical testimony to the affirmative of this question. The cases of Moses and Paul during the period of inspiration were followed by a long line of corresponding cases in the subsequent ages. Such names as Jerome and Augustine and Chrysostom and Origen and Tertullian stand amidst a host of others as monuments of the value and influence of learned men in the early Church. By such men was the battle with paganism fought successfully. By such men was the faith once delivered to the saints, developed in its systematic relations and the Scriptures translated and expounded for the use of the people. They were men who understood languages, were familiar with Jewish and pagan law, and had sounded the obscure depths of pagan philosophy. Nor is it easy to over-estimate the service which such men performed, not for their own times only, but for ours. The works of Athanasius and Augustine still shed a flood of light on the truth as it is in Jesus; and we are enjoying at this day the benefit of their learning—their acquaintance, I may say, with *heathen literature* and philosophy, in the beautiful and exact statements of Christian doctrine, which now lie familiar as household words on the pages of our catechism. Not that they transferred pagan philosophy into the Christian creed—so far as any of them did that, they

did the Gospel a wrong. But that philosophy helped them to perceive where lay the dangers to which the human mind is most exposed in its inquiries for truth, and what were the avenues of error which most needed to be guarded.

Even during that long and gloomy period proverbially denominated the dark ages, when classic literature and refinement, having grown prurient through pagan immorality, had been overborne and trampled down by barbarian rudeness, and Christian truth, as yet but partially apprehended, had not gained such ascendancy over the minds and habits of men as to produce a civilization and a social culture properly its own, intellectual light was preserved from being quite extinguished, more by the fact that the Church, even in her degeneracy, believed that learning ought to be cherished, and learned men enlisted in her service, than from any other cause. And it was chiefly because the learning of those same men was not *more* ample and varied, more *liberal* in the best sense of that term, that it became subservient to so great an extent to the cause of a corrupt Christianity. It deserves particular notice, that the first dawns of a better day—a day which rose in splendor at the breaking in of the Protestant Reformation, were to be discovered in the recurrence to departments of old classic literature which, for a long time, had been left in neglect. The chains of scholastic and papal divinity, riveted as they were by an exclusive adherence to the Aristotelian philosophy, were just loosened by the revival of classic studies in general, and the philosophy of Plato in particular.

And thus it was that men were led back to the study of the Scriptures in their original languages, and to a thorough reëxamination of the whole system of Gospel doctrine. Wickliffe and Huss of the earlier day, Erasmus, Luther, Melancthon, Calvin and Beza were learned men; and their learning, under God, was the chief weapon with which they fought the mighty forces of the papacy, entrenched as that foe was behind a system of most inveterate prejudices, and institutions strengthened by self-interest and defended by power. Thus were they successful in letting in the light of day upon the dungeons of error, and giving back the precious Bible and the glorious liberty of the children of God to a world enslaved and spoiled of its best treasure.

I know indeed that learned men sometimes go astray from the simplicity of the true faith. Examples of the fact may be found all down the history of Christianity. Infidelity, in all its shapes, has its learned champions. Heresy has found its chief support in the subtle reasonings of learned men. But this fact does but make the necessity of well-directed and sanctified learning the more apparent. You cannot refute and put down falsehood, unless you know thoroughly the basis on which it has erected itself. It is perfect folly to stand by in cold dignity and say the Gospel is true and divine, and needs no defence. The truth may stand. But sinful men, led away by the devices of Satan, will refuse to stand by it. And if you would save men from error, you have got to refute its boastful sophistries. If the attack is made from the department of geology,

somebody must know geology in order to wrest from the foe that stronghold. If from physiology or natural history, somebody must have acquaintance enough with those sciences to show them to be where they truly are, on the side of truth, and not of infidelity; if from philosophy, ancient or modern, French, English or German, somebody must have so mastered the subtilities of that philosophy, as to discover the secrets of its power and be able to expose its false pretensions. Nor will any partial or restricted education, any exclusive devotion to a particular science, qualify a man to perform successfully this service. There is a common bond, as an old master of learning has said, among all the branches of knowledge. And the principles, at least, of them all must be understood, if we would defend truth when attacked on one side, without the risk of opening a new breach to the foe on some other. It has been the grand mischief attendant on the sincere efforts of some eminently scientific men, that for want of a more broad, systematic and radical training, they have given arguments to the unbeliever in the very act of taking others out of his hands.

The Church needs men of this sort of education, to lead or pour their influence into every department of Christian civilization. For, be it observed, Christian civilization, Christian society and a Christian State are both the natural product and the indispensable instruments of Christian piety. They are, so to speak, the crystallized results of the Church's influence, and to be cherished, purified, and directed to the wisest ends with the same jealous care as her own proper organization. She needs men of this

stamp in the chair of magistracy, on the bench of justice and at the bar, in the houses of legislation, on the stage of public debate or popular harangue, in the editorial sanctum or the author's closet, among the leaders of popular education, and at the head of all sorts of great enterprises of benevolence and social improvement. To be a statesman, for example, in the noblest sense, there is need of something more than a familiarity with politics. There must be also an acquaintance with the history of states, and the principles on which social order and the intercourse of communities rest. There must be a profound knowledge of human nature, individual and social, intellectual, moral and religious. There must be a true and profound knowledge of the laws of God, the principles on which this vast universe is built. Maxims and precedents may guide a man in ordinary circumstances. Shrewd practical common sense may avail in many cases. But exigences will arise requiring a resort to first principles. And then only he is adequate to the position, who, with practical judgment, based on observation and experience, combines a large share of comprehensive and radical knowledge. He must know principles as principles, and have some acquaintance with their mode of development, not only in the particular sphere in which he is now required to apply them, but in others whose connection with that is to be found only in the principles.

But while it is true that, in all the great departments of her service, the Church has need of men liberally educated, preëminently true is it in the de-

partment of religion, specifically so called. No science occupies so central a position or is so intimately and widely related as that of Theology; history, philology, natural science, mental and ethical philosophy, the science of law and government—all have a direct and manifest relation to it; so that an error in either of these departments produces error or raises doubts or difficulties in that. Theology has been said justly to be the science of sciences, the science of those deeper first principles, out of which, what are esteemed first principles in all the others have their beginnings. Hence, in order to be well versed in theology, especially to be a competent theological teacher, a man must be able to take a wide range among all the departments of human thought. I might point, were it desirable, to some notable instances of defective systems of theology, framed by good men and displaying eminent genius, whose defects, vitiating all their excellences, could be traced plainly enough, to some want of breadth and comprehensiveness in the mental training or attainments of those who composed them. Had certain truths of which they are ignorant been once communicated to them, had their minds traversed certain fields of thought of which they now seem to have no conception, such positions as they take and hold would at once have been abandoned. The Church will never reach that most desirable of attainments, a full-orbed system of Christian truth, till our theologians are able, through a more complete mental culture and intellectual furnishing, to contemplate the doctrines of their faith more

comprehensively as well as radically, in their wide and manifold relations.

The service of the preacher and pastor finds occasion for, if it does not indispensably require an education as complete if not as profound as that of the theologian. The men who have moved the world most deeply and produced the most lasting impressions upon the hearts of the people have not usually been men of small or confined knowledge. Not such was Whitefield or Wesley, Baxter or Edwards. Our missionaries in foreign lands have met with a success unrivalled if not unparalleled, in their efforts to impress Christian truth upon the minds and hearts of the most diversified specimens of the human race, because, unlike those who have been sent out by some other missionary associations, they have been generally above the ordinary rank, both in ability and learning. The churches of America have not acted upon the principle of sending abroad those who were too ignorant to be useful at home, but have in general culled their choice men, and had them trained in the best manner which the facilities of the country would allow. Hence they have been at once respected by foreign sojourners in their fields of labor, and, by the grace of God, made deep and lasting impressions on some of the strongest, as well as the most susceptible minds, of their respective communities.

In a special manner the exigences of the present age demand this class of scholars both for the defence and promulgation of the Christian faith. It is with us an age of unparalleled mental activity. A

spirit of inquiry has been aroused, and truth is questioned for its credentials from every quarter. New sciences, or new discoveries in science, are continually breaking in upon us, which demand, with a tone of authority, that religion should either bow before them or reduce them to her service. There is, besides, growing up around us a vast and powerful democratic nation. All sorts of elements are included in it, and all forms of thought ever generated in any portion of the world go to make up its public opinion. The men who are to instruct such a people and bring them to accept, in spite of all their prejudices and their lawless self-confidence, a religion that shall control and mould them, must be no novices. Meanwhile, all the world seems opening to receive the arguments and feel the influence of Christian truth. All forms of error, superstition, infidelity and paganism, are coming into immediate contact and uncompromising conflict with the religion of Jesus. And what sort of men must they be who shall grapple successfully with these manifold and strong hostile forces, who shall root out Buddhism, and Taouism, and Confucianism from China, Hindooism and Lamaism from the interior of the Asiatic continent, and Mahommedanism, Judaism and false Christianity from Western Asia and Europe? Men who know little of languages and history, little of the various forms and phases of literature, little of science and philosophy? God may work a miracle if He chooses; but until He authorizes us to expect a miracle, we have not the slightest reason to expect He will convert the world

by such instruments. The polished shafts with which He ordinarily accomplishes such achievements—the instruments which He has given us reason to believe suit His purposes, are formed and sharpened for His use after another manner.

III. Admitting, then, that the Church needs—especially in such a land and age as ours—for the accomplishment of her grand mission in human history, a class of men liberally educated, the question arises, in the third place, on whom must she depend to provide the requisite facilities for their training ?

As already observed, the furnishing of precisely this sort of education is the object for which colleges are established. The functions which they perform are twofold—the cultivation and advancement of the higher learning in general, and the training of individual men.

In the former, they may be regarded as standing witnesses, strong and permanent garrisons, great light-bearers of truth and knowledge. Around them cluster as to a common centre all sorts of scholarly influences. In their libraries, lecture-rooms and cabinets, all that is rare in learning or significant in the products of nature, or excellent in human art, finds a natural depository. In their chairs of science and literature, the choice intellects of the land, themselves liberally educated, devote themselves to the cultivation of each his own particular department ; while the daily mutual intercourse of such men, the geologist and chemist with the metaphysician, the philologist with the professor of natural history, the professor of history or law with

him of Latin or Greek, the mathematician with the professor of rhetoric and belles-lettres, the professor of moral science and practical divinity with them all—maintains the liberal character of every scientific and literary specialty, and guards effectually against the narrowing tendency of devotion to departments. Nowhere is learning so cultivated in its full-orbed beauty and organic completeness; nowhere are its varieties so displayed in their unity, or the crown of unity made so resplendent with all the gems of variety; and nowhere is the division of mental labor made so available without the slightest disconnection or disproportion of the product. There is a silent influence going forth, hour by hour, from such institutions, of immense value. The farmers and mechanics feel it as they come and go in sight of the college walls. The very sight of those walls stimulates the thirst for knowledge. And the little lads, as they pass and strain their eyes up to the venerable towers, reminded that within sits enthroned the queen of learning and what a beautiful queen she is, vow to pay her their homage as soon as their young frames shall begin to acquire manly proportions. Thus are hundreds led to devote themselves to learning, who, but for the presence of the college, would never have aspired to higher knowledge than that of the mechanism of a shoe or the qualities of beeves and horses.

Turn we then to the other function of these institutions, and here we find them performing a service to which no other known agency is competent. Not that all who enter and pass through a college

actually become liberally educated, nor that liberal education, in some true sense of the word, may not sometimes be obtained apart from their training; but because ordinarily there alone are to be found the facilities and appliances, the intellectual discipline, incitement, direction and controlling influence, which will carry a young mind through the obstacles, and straight forward to the goal of his aspirations. Into those quiet retreats the din and turmoil of the world seldom intrude, or are heard only as a distant rumbling. The gayeties of social life, so apt to entice young minds from fixed thought, are reserved chiefly for the solace of vacations. The control of authority and college rules, are just sufficient to relieve the pressure of individual responsibility, and secure the greater mental freedom. The curriculum of college studies, in which the student begins at the beginning and goes forward in regular series to the close, has been arranged with special reference to just the object he is aiming at. The same essentially in all well regulated colleges, it is the result of the collected wisdom, not of our own country only, but of the venerable universities of the old world. And though, it is true, our best college systems are as yet imperfect, and attention needs to be drawn to departments hitherto neglected, as well as a higher standard to be raised in departments now deemed important, the course which prevails at present could not, it is believed, be fundamentally changed, without serious disadvantage to the end in view. There, in every department, are provided the best facilities

for instruction and illustration. Some of the best minds of the age come into direct and daily contact with the student's own. The noblest of the youth of his own age are brought into generous competition with him. The leading men of the community watch his progress as trustees or patrons, and meet to witness his success at the public examinations or the annual commencement. A numerous body of Alumni sympathize with his progress and wait to welcome him to their fraternity and rejoice in the honor he confers on their and his Alma Mater. And it is all his own fault if, possessing tolerable natural abilities, he does not, during the four quiet years he spends under such influences, lay, broad and deep, the foundations of mental culture, and seize the keys with which to unlock the boundless treasures of knowledge.

But the question returns: if the Church must have men liberally educated, and colleges are the proper institutions in which to give that sort of education, on whom is the Church to depend to establish and foster these institutions? They are not the spontaneous growth of circumstances. Somebody has got to exert himself. Some man or class of men has got to supply the means, and to supply them bountifully. And here, I do not hesitate to reply: The Church has got to depend upon herself. I use the word *Church* with no restricted application, meaning thereby, not this or that denominational organization, but the great body of the disciples of Christ, with those who sympathize with them in the great mission which God has assigned

them. If she does not supply these institutions for herself, she will either not have them or not be able to avail herself of their influence.

It is a fact too well authenticated to be denied, that almost every great impulse given to education in modern times has owed its origin to religion. Of all the great schools and universities in the world, by far the greater part were founded by religious men, and for religious purposes. The world at large are not insensible of the value of learning, and worldly men are often ready enough to avail themselves of their opportunities to give their sons so valuable a benefit. It has often happened that men of this class have given liberally to the endowment of colleges. But few among them have had the forethought, or the benevolence, or the faith to encounter the discouragements of raising from its infant feebleness an institution of the higher order. Corrupt or defective Christianity has had vitality enough to do it; but infidelity or religious indifference almost never.

And did the disposition exist, the Church would be exceedingly unwise to leave to such hands the founding and direction of colleges. The education which she requires for her purposes is *Christian* education, an education based and constructed throughout on religious principles, one whose culture shall be moral and religious no less than intellectual, and whose learning, in all its departments, shall not fall short of those first principles which are to be found only in the attributes and purposes of God. The college which ignores Christianity will

be, to all practical purposes, an infidel institution. And as are the colleges such are likely to be the common schools of the country. As are the colleges, such will be, sooner or later, the pulpits, such the prevailing character of the press, such all the other great fountains of popular opinion. Whoever controls these institutions, holds the key to the religious character of the surrounding region. Harvard, Yale, Princeton, Dartmouth,—these formed, in the early days, our northern quadrilateral. It was hard for infidelity or heresy to get much foothold while these remained faithful. What was it that made eastern Massachusetts to so great an extent Unitarian? The religious defection of Harvard. What led the way in the recovery? The advancement of Williams and the rise of Amherst. Yale college has, for years, given tone to the theology of Connecticut. And the strong Presbyterianism of New Jersey is to be traced, not more directly to Princeton Theological Seminary than to Princeton college. Over its own graduates, the religious influence of a college is hardly less than of a mother's early lessons. Even the worldly among them feel its force. It abides through life, and insinuates itself into all their habits of thinking. The opportunity thus offered of impressing Christian truth upon the minds of those who shall hereafter occupy posts of influence in the State and the secular professions, is one which must repay tenfold all the expense which the Church must incur in taking these institutions under her patronage. And then, there is the education of her own ministers. Will

she trust to the State, infected as all its agencies are, and must be, with the corrupt atmosphere of politics, will she trust to any agency not specifically and emphatically Christian, to give them the most controlling elements of all their thinking? Will she trust to her ability to give that thinking a new direction afterward, in the theological seminary? It is the marvellous outpourings of God's Spirit, in connection with the lessons of holy wisdom given in Christian colleges, that is bringing so many young men into the classes of these seminaries. And were it otherwise, it might then be quite too late to give their minds a new bias, especially if the chairs of sacred science were all filled, as they would be likely to be, by ambitious men trained themselves in the same manner. No. If the Church would have at her service, and as the leaders of progress in her noble enterprise, men of the right stamp, she must educate them herself. She must have colleges of her own. Indeed, in every aspect of the case, it is an essential requisite of success that she possess the colleges of the land and imbue them with her influence; and if so, then she must *found* them. She must incur the expense of sustaining them; she must endow them. The motto, "Christo et ecclesiæ," and that still earlier device on the seal of the first college ever founded in our land, an open Bible with VERITAS written across its sacred leaves, must be the stamp of their character and the guide of their destiny.

Thank God the Church in this country has not, thus far, been unmindful of her privilege in this par-

ticular. Our fathers showed a pious alacrity to anticipate all others in the founding of colleges. Scarcely had the band of Puritans in Massachusetts Bay reared their houses and their churches before they were at work breaking ground for such an institution. Nor was it a casual occurrence that the theology of Calvin, transplanted to this unknown wilderness, began thus, and has gone on multiplying and improving institutions of the same character at every step of its progress. It was a necessity growing out of its *own nature*. The tree was in the seed germ, and time and circumstances did but give it development. The faith of the Gospel is a vigorously intellectual, as well as emotional and æsthetic faith. This strong form of the Christian faith, this faith which more than all others grapples with roots and lays its foundations among the primitive formations of mental and ontological science, requires learning, requires libraries as the food of learning, requires colleges as the trainers of the mind to vigorous and penetrative thinking. Harvard College was emphatically the *child* of the *Church*, and the Church nurtured it. Yale was founded a few years later "from a sincere regard and zeal for the upholding of the Protestant religion by a succession of learned and orthodox men." Princeton had its birth in a great religious revival, and its chief motive was to provide men who should perpetuate the influence of the revival. And what shall we say of our young and yet struggling colleges of the West? A touching incident, related in one of the reports of this Society respecting one of them, may serve as a

specimen :—"The enterprise was resolved upon at the close of a meeting for consultation and prayer held by several almost penniless Home Missionaries, and continued through three days. This little company of praying men then proceeded in a body to the intended location in the primeval forest, and there, kneeling on the snow, dedicated the site to the Father, the Son, and the Holy Ghost, for a Christian college." There is something to me inimitably beautiful and sublime in that simple incident. When the valley of the Mississippi shall become the centre of an empire second to none that the world ever saw for numbers and power, and from its now infant institutions shall go forth an influence to be felt round the world, this little story of the founding of Wabash College will, I doubt not, take rank in respect to interest with the story of the Pilgrim Fathers, or the oath of Grütli in the land of Tell.

To assist in sustaining, during their infant period, such institutions as these, is the object for which this Society was formed. It had its origin in a special exigency. Four colleges and one theological seminary, all of which had been prosperous, were in great need, and some of them, through disappointed expectations, on the verge of ruin. Its timely aid saved them from the catastrophe; and by the encouragement it has afforded, three of the number have already reached permanent endowments, and the rest, with others since brought into existence, require only one more strong and generous effort to place them beyond the need of depending upon its patronage.

Meanwhile the boundaries of the west have been removing farther and farther from the eastern coast. New states have sprung into being with a startling rapidity, and with them have been developed new Christian activities, and new demands for institutions of learning. Long since has the enterprise of this Society crossed the Mississippi. Its fostering care has been extended from the neighborhood of St. Louis within the borders of the Southern States, to the Falls of St. Anthony and the beautiful Minnehaha, and far away to the Pacific coast in California and Oregon. And still its field is expanding. Still are the calls coming to it to rock the cradle of learning in Kansas and Nebraska, and throughout the length and breadth of our yet unoccupied territory.

Some may fear lest we multiply too fast these imperfect nurslings. And doubtless there is need of a wise caution in this particular. It is one of the merits of this Society that it has been the means of *exercising* this wise caution. But, with its exercise, I have little fear. The exigencies of the present day require that the facilities of learning be brought to the very door of every newly gathered community. No doubt, one or two great universities, amply endowed and amply officered, would present some decided advantages. But the time has not come for these yet. We are building now what seem isolated colleges. But the occasion may arise hereafter to combine them into a grand unity. When we compare their distances with the wide spaces of the country, and then consider the increas-

ing facilities of intercommunication, they are scarcely more distant from each other than are the particular colleges that go to make up the grand old universities of Cambridge and Oxford,—St. Johns, for example, from Christ Church, or Queens from Jesus. And the time may come when Iowa and Yellow Springs, Beloit and Knox and Illinois, Wabash, Western Reserve and Marietta, may be united by some system of organization and intercommunication into one grand western University, bearing relations to the destinies of the Valley of the Mississippi somewhat like those which the Universities of England have borne so long to those of that compact kingdom. But we must not despise the day of small things.

It is to meet the particular exigencies of *such a day as this*, that this Society asks the co-operation of the Church of Christ. She can point confidently to what she has done, as an earnest and evidence of what she is yet competent to do. Nine noble institutions on the east of the Mississippi, already firmly seated in the confidence of the country, often blessed by the gracious influences of God's Spirit in a remarkable manner, in which already more than a thousand Christian men equipped for the Lord's service have, it is believed, been born from above, and many more, Christian ministers, missionaries and others, have been prepared to go forth for the redemption of the world, require now only the small sum of twenty-nine thousand dollars to place them all beyond dependence and complete the Society's work in that section of the western valley.

We call for aid from the generous and able men of this old and thriving community. Shall this Society hold its annual meeting in the good old city of Albany, and not go forth strengthened by large and liberal accessions to its working means? Is there not some individual in this assembly, who, by a single generous donation, will take at least one of the institutions in question off the hands of the Society? Are there not as many as *four* who will take each his own institution, and thus leave the Society free to move its entire force triumphantly across the Mississippi? If any are ambitious, where will they find a nobler object of ambition than to link their name (as are the names of Harvard and Yale and Bartlett linked with noble institutions of New England) with some promising and beneficent institution of learning in the western valley? If any are desirous of doing a good work whose influence shall spread wide and last long, where can they find a more fitting opportunity?

We commend this cause, brethren and friends, to your sympathies, your benefactions and your prayers. It is for no merely secular purposes that we urge forward the enterprise of founding and sustaining institutions of Christian learning. It is for the Church's sake and for the sake of her great and sublime work of converting this fallen world and all that belongs to it, transforming it by the divine energies of truth; for the blessed Master's sake whose are the riches and the power, the capacities and the affections of men, and whose cause requires just this class of instruments for the accom-

plishment of its purposes. There is a day coming when all knowledge shall be seen and felt to be, as it truly is, the knowledge of God and His wonderful works, and when all human powers and attainments shall be devoted, as they ought ever to be, to the service of Christ. In that day Christian colleges will be among the most sacred as well as beneficent and powerful institutions. Their instructors will be true priests of the living God, and the learning and culture of the land will be a sweet incense ascending from pure hearts to His throne. We work, in all our efforts to establish and advance them, in anticipation of that day—a day predicted by the seers of old—a day sure to come, though we know not how soon, when the whole earth, ignorant and benighted as are now large portions of it, shall be filled with the knowledge of the Lord as the waters cover the sea.







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